

Church Life.

TORONTO, CANADA

THURSDAY, APRIL 6, 1916

CONTENTS

THE WEEK

OUR OLD COUNTRY LETTER

WORLD CONFERENCE ON FAITH AND ORDER

Preparatory Report of English Committee

EDITORIAL

A World Conference

LETTERS TO THE EDITOR

PERSONAL MENTION

SERMO S. ATHANASII

CURRENT EVENTS OF THE CHURCH IN CANADA

NO USE FOR MISSIONS

WOMEN'S WORK AND SOCIAL SERVICE

Total Abstinence and Mortality

In 1915 the mortality experienced in our Abstainers' Section was but 42% of the expected, compared with 66% in the General Section. This is but a repetition of the extremely favorable death rate experienced in our Abstainers' Section year after year, demonstrating the longevity of the Abstainer over the Moderate Drinker. The benefits of this Section are for you, if you are an abstainer. Why not ascertain the special advantages we have to offer before placing your insurance? A copy of our booklet "Total Abstainers vs. Moderate Drinkers," will be gladly mailed on request.

The Manufacturers Life

Insurance Company

Head Office

TORONTO - CANADA

King and Yonge Streets

Insurance in Force.....\$83,746,172.00
Assets.....\$20,744,678.34

BOOSEY & CO. Music Publishers

The house that has produced the Biggest Selling Standard Songs in the World and is to-day unequalled for Vocal New Issues of Merit.

Easter Songs

Light of the World—Eb. F. G. Ab.
—Adams

Easter Morn—D. Eb. F.
—Gerald Lane

Easter Tide—B. C. D. Eb.—Liddle
Ride on, Ride on in Majesty—A.C.
—B. Smith

All in the April Evening—C.D.
—Diack

The above Songs may be had from your local Music dealer.

FREE—Write for our Thematic Booklet of New Songs (containing two lines of Songs) which will be FREE, mailed each month of issue.

BOOSEY & CO.

Ryrie Building, Yonge Street
Toronto - Ontario

Also at NEW YORK and LONDON, Eng.

The Dominion Bank

SIR EDMUND B. OSLER, M.P., PRESIDENT. W. D. MATTHEWS, VICE-PRESIDENT
C. A. BOGERT, General Manager

Capital Paid Up - - - - - \$6,000,000.00
Reserve Fund and Undivided Profits - 7,300,000.00

A Savings Department

is conducted at every Branch of the Bank where deposits of \$1.00 and upwards are received and interest at current rates added.

It is a safe and convenient depository for your money.

Quality and Service count for much

and in these **New-Duplex** excell.
NO PERFORATION

One customer writing to us says: "Your envelopes are the best that we have seen and have proved satisfactory and a great help in our parish financing."

Use our new, large size envelope which carries our usual guarantee and this experience will also be yours.

Get our Easter Offering Envelopes, 25c. per 100.

The Church Envelope Company

TELEPHONE MAIN 7128 - 109 JARVIS ST., TORONTO, ONT.



In ordering a Clerical Suit

why not have one that fits?

We make a specialty of Clerical Tailoring. Our suits fit and are correctly made.

Harcourt & Son

103 King St. West
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377
TORONTO

BRITISH AMERICA ASSURANCE COMPANY

(Fire, Marine and Hail)

Incorporated A.D. 1833

Assets over - - - - \$2,000,000.00
Losses paid since Organization, over - - - - 38,000,000.00

President—W. R. BROCK
W. B. MEIKLE, Vice-President and General Manager.



JUST
PUBLISHED

The Precious Promise Testament

WITH COMPLETE INDEX

The most helpful Testament published. It has all the precious promises in RED. It has also a COMPLETE INDEX to every subject in the New Testament. Descriptive Pamphlet Free. Best Leather Binding only \$1. Agents Wanted. Glad Tidings Pub. Co., 602 Lakeside Bldg. CHICAGO ILL.

THE DOROTHY JANE

Special Lunch for Business Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

Stained Glass Memorial Windows

Work in this line entrusted to our care ensures artistic treatment, with durability and satisfaction

Colonial Art Glass Co.

840 Bank St. Ottawa, Ont.

P. BURNS & CO. Limited

ESTABLISHED 1856

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont. Tel. Hill. 1825; Morrow Ave. Tel. June. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.

THE HOME BANK of CANADA

ORIGINAL CHARTER 1854

BRANCHES AND CONNECTIONS THROUGHOUT CANADA

JAMES MASON, General Manager

HEAD OFFICE AND NINE BRANCHES IN TORONTO

HEAD OFFICE—8-10 KING ST. WEST—TORONTO BRANCH

78 CHURCH STREET

Cor. QUEEN WEST and BATHURST

Cor. QUEEN EAST and ONTARIO

1220 YONGE ST. SUBWAY, Cor. ALCORN AVE.

2261 YONGE ST., NORTH TORONTO, Cor. EGLINTON AVE.

Cor. BLOOR WEST and BATHURST

236 BROADVIEW, Cor. WILTON AVE.

DUNDAS ST., Cor. HIGH PARK AVE.

Cor. ALCORN AVE.

AN INVESTMENT WHICH HAS PAID 7%

Would you be interested in such an investment? Could you think of anything more acceptable as a Christmas Gift from father or husband? Then investigate the securities offered by this Corporation—Bonds of a successful, efficiently managed company which for more than TEN YEARS have been paying 7% per annum, credited half-yearly. These bonds are issued in denominations of \$100, \$500 and \$1,000—or may be purchased by installments. Your investment is as safe as a mortgage.

WRITE TO-DAY FOR FULL PARTICULARS

NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO

YOU ENJOY A GOOD MEAL



American or European Plan



Well, who doesn't? When you come to Toronto stop at a house whose diningroom service is famous from coast to coast for good eating, quick, courteous service and reasonable prices. Our diningroom is our hobby as well as an important part of our business. We have a pride in it and our constant effort is to keep on increasing its fame. And every other department is right in line—large, bright bedrooms, beautiful tiled bathrooms, luxurious furnishings, and everything else the most fastidious traveler can require for comfort, convenience and economy.

One minute's walk from the Union Station brings you to

The Walker House

Toronto's Famous Hotel

Geo. Wright & Co., Proprietors



ALWAYS CONSULT US WHEN ORDERING A WINDOW



Clean Blowing by Electric Power
When you have installed a
STEEL ORGOLO
you will get the highest standard of service
at less cost than by any other method.
Write for descriptive Booklet

LEONARD DOWNEY
LONDON - - - CANADA

Chief Office for Canada - - - TORONTO



Security - - \$30,500,000

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

Want Some Printing?

Whenever you require any printing send us your order. We have the staff and equipment to give you quick, efficient service whether the job be large or small.

Telephone, Wire or Write

Acton Publishing Co., Limited

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

**BURN
McGILL'S COAL**
PHONE NORTH 1134

Church Life.

VOL. VIII., No. 14

TORONTO, THURSDAY, APRIL 6, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance. otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

The Fifth Sunday in Lent

THIS is commonly known as Passion Sunday, because now the Church begins to turn our attention towards the mystery of the Passion, which occupies the chief place in her devotions until Easter Eve. We are passing, as it were, within the shadow of the Cross, not a shadow of sorrow, merely, though it is that of course, but a shadow also of comfort and refuge, and it was foretold of Him Who died upon the cross that He should be as the shadow of a great rock in a weary land.

The Gospel shews us an instance of the growing hostility to our Lord of the ruling faction among the Jews of His day, and in so doing sets forth one of the signs of the approaching Passion. In the account of this incident we find two truths which it is of the greatest importance for us always to bear in mind; for one at least of them is very loosely held by some people, by others it is altogether rejected; and both truths are necessary in order that the true value and efficacy of the Passion may be appreciated.

The first of these is the Godhead of our Lord. It is quite clear from the story that the Jews understood

our Lord to claim to be God, and that He did not deny the claim. The death of a mere man, however holy, could not redeem mankind, it was necessary that the Redeemer should be at once God and man—God that He might have the power, man that he might have the right, as our representative, to effect the atonement.

Connected with this is the second truth, viz.: that He was sinless. True, our Lord's words do not state this absolutely, but they infer it. The author of the Epistle to the Hebrews shews us how fitting it is that, in contrast with the Jewish High Priests who needed to offer sacrifice first for their own sins and then for those of the people, our great High Priest should be holy and undefiled, needing Himself no offering for sin.

So in the Epistle, taken from the same book, we learn how the blood of this Divine and holy Victim, can do, and does do, what the blood of bulls and goats could never do, in washing away the stains of the past and strengthening men for their future course. "How much more shall the blood of Christ... purge your conscience from dead works to serve the living God."

To the same effect is the prayer of the Collect which must be understood as referring to the Passion. "Mercifully look upon Thy people" redeemed at such a price "that by Thy great goodness they may be governed and preserved evermore" or as it is in the great Passion hymn: "As by the Cross Thou dost restore, So rule and guide us evermore."

The Great Council

NOT in human history has there been a more notable council than that which took place in Paris recently. No less than eight nations were represented at the conference involving the fate of Europe. It would be difficult to find a parallel for this consultation. Even the alliance against the "little gray-eyed Emperor" pales into insignificance before the far-reaching results of the round table talk just concluded. And judging from the brief reports sent abroad, on two counts the members of this historic assembly were unanimous. First, that the present situation was in favour of the Allied cause. Secondly, that the sword should not be sheathed until the concerted plan of the allied nations to rid Europe of Prussian domination had attained its fulfilment. The emancipation of Europe will be the release of civilization, and the freeing of the Germanic people also from an illusion that has already wrought sufficient

havoc within the borders of the Teutonic empire.

Weary of the War?

WAR very much resembles what has been said of evil pleasure. It "first draws, then drags, then drives." Whilst it is true that the German forces continue to make desperate onsets and apparently without regard to the fearful loss of life, there are signs not only that the blows are weakening, but also that the Germans are longing for peace. The assault at Verdun looks like a final skirmish for advantageous position in case a halt is called. Its failure is more than a battle lost. It is the signal that the Teutons are coming to the end of their tether. The rapid spread of serious riots in the Fatherland, especially in Bavaria and Saxony, coupled with the rising note of protest allowed within the Reichstag, point in one direction. When the full penalty of the war is felt within the German nation, it is no wild surmise that the Prussian militarists who have fastened an iron yoke upon the neck of the German people may be severely brought to book. The sooner a talented nation refuses to be any longer hag-ridden by the mad chimera developed within Prussian brains, the better.

The Strikers "At it Again"

RECENT despatches indicate that the crisis in regard to the threatened strike of the Clyde munition workers and the Liverpool dock labourers has passed. Such outbreaks will excite scant sympathy with the public at large. This is no time to be quibbling and dicker about details of wages—and good wages at that—when the preservation of the British Empire depends upon every man being in his place and putting forth the utmost effort in behalf of the welfare of his country. Far too many of the workmen in the British Isles still retain the notion that the government is something entirely separate from themselves. The authorities had no choice but to teach them otherwise. They did quite right in hauling up the disgruntled agitators and fining them with a reminder that munitions for the front could not be lessened or halted at any moment they had the notion to call a strike. Labour has its rights, and these the public and the government are fully ready to recognize. But under the stress of conditions as they are it is intolerable any peccadillo should be used to embarrass the government and damage the main cause. Such attitude requires a firm hand. It is gratifying

to note that the men are resuming a reasonable temper, and it is to be hoped there will be no recurrence of such unpatriotic nonsense.

Lenten Observance

THE best systems suffer detractation. Many errors are in vogue concerning Lent which tend to nullify its good effect. Perhaps the first is the foolish suspicion that such observance is merely a religious posture, an ecclesiastical foible, a legacy from Romish sources. Little better is the view that Lent is a "society" habit, a trifle superior to other social diversions, yet still a fashionable change from frivolities grown stale. Then there is the utterly negative attitude which bans sweetmeats, taboos cards and dances, forswears public amusements and private parties and during forty days drops worldly pleasures because they are "bad form." None of these fulfil the intent of the season. They are all at one in excusing away the genuine fast, and are less suggestive of devotion than of the house "swept and garnished" whilst the spirit "walks through dry places." Lent means meditation, prayer, self-scrutiny, confession of sin, penitence, humility, hunger after righteousness, a new vision in the mind, a new leaven in the desires, a new and purifying influence in the soul. They alone find blessing in Lent who are freed from thoughtlessness, presumption, ignorance, pride, self-deceit, small aims and trivial pursuits. They alone are refreshed who lay open their inmost hearts to the influences of the heavenly world.

Care of the Feeble-Minded

MOST of those who visited the National Welfare Exhibit, No. 1, held in Toronto in connection with the Canadian Conference of Charities and Correction at the end of last month, received a shock which will do them good. They had not before realized to what terrible degradation many of the feeble-minded sink for want of proper care; and what a menace to the community they are. To the clergy and charitable workers the exhibition was no surprise. They, alas, often come across cases of the kind shown in the exhibit, though they perhaps had not known the extent of the evil. The feeble-minded, those lacking in mental capacity, though they cannot be classed under the heading "insane," are to be found in every community. They are not confined to the city slums, but are just as likely to be met with in our country districts. They are calculated to amount in Ontario, and we expect the figures hold for the rest of the

Dominion, to between two and three per cent. of the total population. They help to swell the ranks of the unemployed because they are found to be unemployable, if left without continual supervision and control. The chief recommendations for dealing with the problem they involve are—1. Medical inspection of schools; 2. Auxiliary classes for backward children in the public schools; 3. A register (confidential) of all mental defectives; 4. Industrial farm training schools and colonies on the cottage plan for the permanent care of those who require it. For these our Provincial Legislatures will be asked to provide and it is the duty of the Church to use its influence to secure

that these proposals shall be put into force as soon as possible.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

E.A.R., Vancouver..... \$1.00
Winnifred D. Smith, Buffalo, N.Y. 8.75

Total for week.....\$ 9.75
Previously acknowledged..... 573.35

Total.....\$583.10

We shall be pleased to acknowledge and forward other amounts as they come in.

Our Old Country Letter

London, March 16, 1916.

MUCH sympathy is felt with the Bishop of Exeter, who has announced that, failing some unlooked-for recovery of health, he will feel obliged to resign his See in the autumn. Dr. Archibald Robinson is one of our most learned Churchmen. Successively Dean of Trinity College, Oxford, Principal of Bishop Hatfield Hall, Durham, and of King's College, London, he became Bishop of Exeter in 1903 when Dr. H. E. Ryle, now Dean of Westminster, went to Winchester. Bishop Robinson's Bampton Lectures, "Regnum Dei," is a storehouse of theological learning, not as well known as it ought to be. He has made a special study of the writings of St. Athanasius.

* * *

This is the Eve of St. Patrick's Day, and to-morrow a great effort is to be made to raise money to provide comforts for the Irish troops. On St. David's Day (March 1) an army of damsels dressed in quaint Welsh costume invaded London, and wherever you went you met them selling for the benefit of the Welsh troops, tiny flags marked with the cymric dragon, for sums varying from one penny upward. Something analogous is sure to take place to-morrow; and if only the weather is favourable a rich harvest is sure to be the result, for the Irish troops have more than upheld their old renown in this war and are very popular.

* * *

Members of an un-endowed Church must find it hard to realize how elementary are the central arrangements for raising funds in the Church of England. It is only a short time since the Central Board of Finance was organized, and it has had to encounter much criticism in its attempt to introduce a business-like finance scheme for the whole of England. We are congratulating ourselves on the fact that the scheme has now been adopted by 36 out of 40 dioceses, and that much progress has been made in the reorganization of diocesan finance. Fears have been expressed that the insistent call of the numerous war charities, together with the greatly increased cost of living, would cause a heavy falling-off in gifts to charities; but these fears have so far not been realized. As a matter of fact, the ordinary country Churchman has not learned to give. He knows that whether he gives or not, the Church will be maintained, and either the parson or the squire will see to it that all is in order. It is the few who give—and they give generously. The war is creating a new spirit of alms-giving, and we may hope that by the time

peace is restored many Churchpeople will have learned to give, as their Roman Catholic and Non-conformist brethren have of necessity learned long ago.

* * *

Attention has been drawn to the excellent work of the Church of England Waifs and Strays Society with its 4,600 children, including 650 motherless or unprotected little ones, dependents of men on active service, or whose fathers or guardians have laid down their lives for their country.

* * *

A service for Overseas soldiers was held in St. Margaret's Church, close to Westminster Abbey, last Sunday afternoon. Dr. Welldon, formerly Bishop of Calcutta, now Dean of Manchester, was the preacher. In his morning sermon at the same Church he told this little story. During his recent visit to France he met an Irish-Canadian soldier, a Roman Catholic. At the close of their conversation the soldier said: "There are four crosses to be won in this war." "What do you mean?" said the Bishop. The reply was: "There is the Victoria Cross, and the Military Cross, and the Cross of the Legion of Honour; and then there is the Cross over the soldier's grave."

* * *

The Rev. O. C. Quick is one of our more thoughtful and scholarly junior clergy; he is sure to be heard of later. His "Modern Philosophy and the Incarnation" (S.P.C.K.) is a very small book, but very good. In the *Church Quarterly Review* he has a striking article on "Self-sacrifice and Individual Immortality." It is, of course, "old news," for the Review appeared in January, but your correspondent has to own to being late in reading it. The moral objection is carefully examined: self-sacrifice is shown to be quite different from self-destruction. Our personalities are in process of formation, and selfishness kills development. "The self-sacrifice which shows itself on earth only as a dying to live will remain in heaven as the joyful giving of a deathless life." It is impossible to give an adequate account of the article in a few lines; read as a whole it is both instructive and stimulating.

World Conference on Faith and Order

PREPARATORY REPORT BY ENGLISH COMMITTEE

THE committee appointed by the English Archbishops and the Free Churches has published a preliminary report stating simply their agreements

and differences in respect of faith and order. The report itself was drawn up by a sub-committee, and is in the following terms:—

(1) That for the exact wording the sub-committee should alone be responsible.

(2) That the statement is offered not as a creed for subscription, or as committing in any way the Churches thus represented, but as indicating a large measure of substantial agreement and also as affording material for further investigation and consideration.

PART I.

"A STATEMENT OF AGREEMENT ON MATTERS OF FAITH"

"We, who belong to different Christian communions and are engaged in the discussion of questions of Faith and Order, desire to affirm our agreement upon certain foundation truths as the basis of a spiritual and rational creed and life for all mankind. We express them as follows:

"(1) As Christians we believe that, while there is some knowledge of God to be found among all races of men and some measure of Divine grace and help is present to all, a unique, progressive, and redemptive revelation of Himself was given by God to the Hebrew people through the agency of inspired prophets, 'in many parts and in many manners,' and that this revelation reaches its culmination and completeness in One who is more than a prophet, who is the Incarnate Son of God, our Saviour and our Lord Jesus Christ.

"(2) This distinctive revelation, accepted as the Word of God, is the basis of the life of the Christian Church and is intended to be the formative influence upon the mind and character of the individual believer.

"(3) This Word of God is contained in the Old and New Testaments, and constitutes the permanent spiritual value of the Bible.

"(4) The root and centre of this revelation, as intellectually interpreted, consists in a positive and highly distinctive doctrine of God—His nature, character, and will. From this doctrine of God follows a certain sequence of doctrines concerning creation, human nature and destiny, sin, individual and racial, redemption through the incarnation of the Son of God and His atoning death and resurrection, the mission and operation of the Holy Spirit, the Holy Trinity, the Church, the last things, and Christian life and duty, individual and social: all these cohere with and follow from this doctrine of God.

"(5) Since Christianity offers an historical revelation of God, the coherence and sequence of Christian doctrine involve a necessary synthesis of idea and fact such as is presented to us in the New Testament and in the Apostles' and Nicene Creeds; and these Creeds, both in their statements of historical fact and in their statements of doctrine, affirm essential elements of the Christian Faith, as contained in Scripture, which the Church could never abandon without abandoning its basis in the Word of God.

"(6) We hold that there is no contradiction between the acceptance of the miracles recited in the Creeds and the acceptance of the principle of order in nature as assumed in scientific inquiry, and we hold equally that the acceptance of miracles is not forbidden by the historical evidence candidly and impartially investigated by critical methods.

PART II.

"A STATEMENT OF AGREEMENT ON MATTERS RELATING TO ORDER"

"With thankfulness to the Head of the Church for the spirit of unity He

has shed abroad in our hearts, we go on to express our common conviction on the following matters:

"(1) That it is the purpose of our Lord that believers in Him should be, as in the beginning they were, one visible Society—His Body with many members—which in every age and place should maintain the communion of saints in the unity of the Spirit and should be capable of a common witness and a common activity.

"(2) That our Lord ordained, in addition to the preaching of His Gospel, the Sacraments of Baptism and of the Lord's Supper, as not only declaratory symbols, but also effective channels of His grace and gifts for the salvation and sanctification of men, and that these Sacraments, being essentially social ordinances, were intended to affirm the obligation of corporate fellowship, as well as individual confession of Him.

"(3) That our Lord, in addition to the bestowal of the Holy Spirit in a variety of gifts and graces upon the whole Church, also conferred upon it by the self-same Spirit a ministry of manifold gifts and functions, to maintain the unity and continuity of its witness and work.

PART III.

"A STATEMENT OF DIFFERENCES IN RELATION TO MATTERS OF ORDER WHICH REQUIRE FURTHER STUDY AND DISCUSSION"

"Fidelity to our convictions and sincerity in their expression compel us to recognize that there still remains differences in respect of these matters:

"(1) As regards the nature of this visible Society, how far it involves uniformity or allows variety in polity, creed, and worship.

"(2) As regards the Sacraments—the conditions, objective and subjective, in their ministration and reception on which their validity depends.

"(3) As regards the ministry—whether it derives its authority through an episcopal or a presbyterial succession or through the community of believers or by a combination of these.

"We desire to report accordingly, and we submit:

"(1) That this report be made known to the public.

"(2) That further inquiry should be directed to examining the implications in the matter agreed, and to the possibility of lessening or removing the differences by explanation.

"(Signed) G. W. Bath and Wells, (Chairman) E. Winton, C. Oxon, W. T. Davison, A. E. Garvie, J. Scott Lidgett, J. H. Shakespeare, C. Anderson Scott, Eugene Stock, Tissington Tatlow (Hon. Secretary).

"February, 1916."

(Of the signatures appended the first three are those of the Bishops of Bath and Wells, Winchester, and Oxford. The Rev. A. E. Garvie is a Congregationalist, principal of New College, Hampstead; the Rev. W. T. Davison and the Rev. J. S. Lidgett are former presidents of the Wesleyan Methodist Conference; the Rev. J. H. Shakespeare is a Baptist, secretary of the Baptist Union of Great Britain and Ireland and European secretary of the Baptist World Alliance; the Rev. C. Anderson Scott is a Presbyterian, professor of the New Testament at the Theological College of the Presbyterian Church of England; Eugene Stock is a Church of England layman, secretary of the Church Missionary Society; the Rev. Tissington Tatlow is secretary of the Archbishop's Committee and also secretary of the World Student Christian Federation.)

A WORLD CONFERENCE

AMONG those Anglicans who are interested to discuss the relation of their own communion to the problems of divided Christendom, it is a frequent remark that in the providence of God we seem the likeliest to afford a common ground where, on the one hand with Rome and the East, and on the other with the various Protestant bodies, we may come together in some hope of arriving ultimately at a settlement of their and our respective differences. From this it by no means follows that we anticipate the conforming of these extreme parties to our position. If we are a *via media* it is in order that we may lead onward. The re-united Church of Christ will not be an Anglican Church. Nor will it be, unaltered, any other of those churches which to-day bear partial witness for their Lord. The Catholic Church as it will be reassembled on earth, will represent something greater than is contained within the limits of any presently existing system. Not, of course, that anything vital will be lost. All that is of positive and constructive benefit will remain. Merely the negative and destructive will perish. Into one communion that will embrace all truth—as it has been revealed to Catholic and perceived by Protestant—the peoples of Christ will be gathered. Nothing less than that will satisfy men. Nothing less will be worth offering to Christ.

To these general observations few Christians will refuse assent. Unfortunately many regard them merely as expressions of a pious hope. Too narrow of imagination—a folk too feeble of courage and faith—they shrink from undertaking any work of which they cannot clearly foresee the end. Yet, however remote may be the fulfilment of our aspiration, it is the truer nobility that offers for pioneer service, that “doubts not His power can fill the heart that His power expands.”

It is with such ideals before us that we regard as very significant the proposed World Conference on questions relating to Faith and Order. Misconceptions with regard to its character would seem to have arisen mainly as the result of insufficient information or impatient prejudice. Some say they fear lest by participation in the deliberations, or even as a result of too warm an expression of sympathy with the object in view, our peculiarly valuable position may be forfeited or compromised. Others regard the whole thing as a foolishly Quixotic adventure.

In the first place it must be clearly understood what is and what is not contemplated by the promoters of the movement. There is no proposal to attempt now or at any definite time in the future, any amalgamation or federation of the various bodies. While of course the *raison d'être* of the World Conference is the hope that eventual unity in Christ will be reached, it is clearly recognized that such can come about only by the will of God and in His own day. It is not for us to determine times and seasons. The first effort must be to bring home to Christian men the dangers they are in by their unhappy divisions. That the Church of Christ has been unable to act or speak with authority to-day, is a scandal all the more shameful when we reflect that her inability is the result of dissensions caused by human pride and folly within her borders. Once recognized, how are such divisions to be healed? Not indeed by any hasty or arbitrary action. We do not want any mere uniformity of organization, but a unity of ideas. No party or group can be singled out as altogether right or wholly wrong. There must rather be all round a frank acknowledgement of sin in which all share. That is the spirit in which we are called together, looking not upon men but upwards to God. And come together so, it is meant that freely and frankly we shall state our differences and discuss them, but not that we shall debate with the intention of converting others to our own positions. Altogether we simply want to get a better grasp of the nature of those varieties of

religious experience, and their various expressions, which at present keep us apart. Probably many so-called differences will be seen to be merely different statements of the same truth. Many others that have been fruitful causes of bitter controversy in times past will appear in their true and insignificant proportions. Ultimately it is hoped that from this definition of our respective points of view there will emerge a clearer idea of what is general and vital. Such an idea cannot but exercise a profound influence upon every Christian community. At the least it must compel us to ask whether we are justified in standing aloof from those who are nearest to us. Eventually it must prepare a way for closer fellowship. Fired by a common zeal, faced with a common task and common peril, it must needs be we shall see the trivial character of many of our favourite shibboleths, but what will be the course of that wished for reconstruction we can, as now, neither determine nor imagine. Indeed premature attempts at prophecy are much to be deplored and can be as yet only harmful. Manifestly our human task confronts us. The upshot is in God's keeping.

The committee do not minimize the magnitude of the task they confront. It is a work that cannot be brought to any hasty conclusion. But that is no reason for refusing to assist. He would be a bold opponent of progress who should deny that a project so near to the heart of Christ may be brought to pass even with such poor instruments as we can offer Him. That the land of promise is far off and separated from our present habitations by many deserts wherein oases are few, is no excuse for sitting down deedless on the hither side of effort. The present evil condition is not natural as some imagine. It is not our duty to dull ourselves into endurance of the abnormal. True, time will be required and such measure of it as only bold spirits can contemplate. Centuries of preparation, if need be, are to be faced with confidence. Of that eternity which is God's empire we administer only the remotest province. From every accomplished peak far stretching territories unfold themselves to Christian view. Before the splendid vision we must not sit dreaming, waiting for it to come upon us. We must set out to meet it. For our lifetime, and for many lifetimes of men, commonplace work must make smooth the path of them that follow after. But that the ideal has been seen to beckon men onward, assures us that in some measure we are being prepared for our re-entrance into the “City of God.” Our aspirations stretch out—and not vainly—toward

That idea but dimly understood

Of a “Christian” city not built by hands,
Which love of “Christ” hath prompted and made good.

Reviews of Books and Magazines

Why Men Pray. By Charles Lewis Slattery, D.D. The Macmillan Company of Canada. Price, 75 cents.

This is the first book of a series entitled “Church Principles for Lay People,” which we have seen, and if the other volumes of the series reach its standard we predict a large circulation for them and a wide usefulness. Dr. Slattery writes with clarity and freshness. Whilst of course he does not try to say anything new on the subject of prayer, he succeeds in putting the subject before his readers in a way that will secure their sympathy and attention. The headings of the divisions are suggestive:—All men pray—Prayer discovers God—Prayer unites men—God depends on men's prayer—Prayer submits to the best—Prayer receives God.

The Undying Story. By W. Douglas Newton. Toronto: McClelland, Goodchild and Stewart. Price \$1.35.

This is an account of the work of the British Expeditionary Force on the Continent from Mons (August 23rd, 1914)

to Ypres (November 15th, 1914). It consists of articles written for Mr. T. P. O'Connor's “Journal of Great Deeds of the Great War,” now collected and arranged in one volume. It is written with the skill and eloquence which we should expect from the author of “War,” which we hope all our readers have seen. That book published before this war broke out, was a wonderful picture of what an invasion of a country by a foreign enemy would mean. The book before us tells of the deeds of “French's contemptible little army” and is full of instances of splendid valour, which will thrill with pride every loyal son of the British Empire.

The Treasury. March, 1916. This excellent magazine maintains its usual high standard. The book of the month dealt with is “Father Stanton's Last Sermons.” There is an article on “War Paint,” and another on “Emblems on Ancient Grave Slabs,” with very interesting illustrations. There are big instalments of the serial stories, besides other short stories, sketches, etc., of great variety.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life'."

Ques.—Is a priest justified in hearing the confession of a person who is not a member of the congregation he is in charge of, providing this person's parish priest is willing to hear confession?—PRESBYTER.

Ans.—A penitent has always been allowed to choose the priest (cf. the Exhortation in Office of the Holy Communion). The priest is merely a means to an end in the case of penance.

Ques.—What is the use, meaning and origin of the Litany Desk? Is there any objection to its use? Can it be called a Romish invention?—ST. ALBAN.

Ans.—The use is very old. It is mentioned in the Sarum Processional as standing between the stalls and the altar. This gives it a very respectable history of over 1,000 years. It was meant for the saying of litanies, misereres and supplications. A Litany Desk should always form part of the furnishings of a Church. In cathedrals and collegiate churches it stands in the choir; in ordinary parish churches just east of the nave. It is not a fixture, but movable. So far from being a Roman use it is doubtful if Romans use a Litany Desk—they would probably use a Faldstool. It has never even been suggested that there could be any liturgical or doctrinal objection to the use of a Litany Desk.

Ques.—Is there not a chair set apart in the sanctuary for the sole use of the Bishop?—A. S. P.

Ans.—There is no authority for such a chair being reserved. The only place in which a Bishop has a special seat reserved is in his own Cathedral and even there it is not in the sanctuary but in the choir on the south side. There is no reservation of seats in the sanctuary unless it be for the three ministers at a high celebration, and they would sit on the south side and not the north. The idea probably grew out of the fact that in the choir the south side was the post of honour while in the sanctuary the north is. So if a Bishop were sitting inside the altar rails (for which there is no official authority) he would sit on the north side and in the principal seat provided on that side.

Ques.—Why are the Roman laity forbidden the chalice? When and why was this custom adopted?—C. R. F.

Ans.—The withholding of the chalice grew out of the extreme view of the doctrine of transubstantiation. The communicating with the chalice was more liable to unintentional desecration or profanation than the communicating with the Host, which was placed by the priest in the mouth of the communicant. The use began about the twelfth century, though in the thirteenth S. Thomas Aquinas speaks of the primitive practice as lingering on in some parishes. Leo the Great declared the use to be heresy and ordered the doers to be excommunicated. The Council of Clermont under Pope Urban II. forbade it.

Ques.—By what authority does the preacher commence his sermon "In the Name of the Father and of the Son and of the Holy Ghost," and why in some churches is a collect used in its stead?—REX.

Ans.—There is no authority for either the Invocation or the Collect. The proper use is the Bidding Prayer.

Ques.—Which is the correct way of ending a sermon, with the Ascription as is commonly used or the Invocation?—REX.

Ans.—With the Ascription, which in some form or other goes back to the very earliest times.

Ques.—As prayers for the dead are commonly accepted by the Church of England how is it that at the chief service on Sunday morning the priest does not ask for the prayers of the congregation for the repose of the souls of the faithful departed, for the Church militant is a very small part of the Church expectant,

and especially in this time of war, when hundreds are being killed daily?—REX.

Ans.—Some priests do so when names of departed friends are sent to them. Apart from that there is no rubric ordering or forbidding him to do it, and so it is left to his choice.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

CONFIRMATION—A SACRAMENT

To the Editor, CHURCH LIFE:

Sir,—In my judgment Confirmation is a sacrament. The Church defines a sacrament as "an outward, visible sign of an inward spiritual grace given unto us." This "sign" (she adds) was "ordained by Christ Himself—for a twofold purpose, viz., as a means of grace," and to assure us that the grace promised is actually conveyed to us by means of this sign or sacrament.

But we are told that Confirmation does not fulfil the above definition of a sacrament, since Christ did not ordain its outward sign—the Laying on of Hands. I have heard that amazing assertion many times, and my reply has been: "How do you know what Christ ordained? And if Christ did not ordain the outward sign in Confirmation, pray who did?" The answer usually is, "The Apostles ordained it." Good, but who were they?

We are nowhere told the fullness of the instructions given by the Saviour to the Twelve. We hear His final charge: "All authority in heaven and earth is given unto Me: Go Ye, make disciples of all nations, baptizing them. . . teaching them to observe all things whatsoever I have commanded You," etc. How are we to know what those "things whatsoever" meant? Surely by watching what the Apostles did, taught and practised. To me, what the Apostles did was as if Christ did it Himself.

And that is not the whole matter. Grant, for the sake of argument, that Christ did not actually ordain the laying on of hands as the "sign" of the Gift of the Holy Spirit, the fact remains that the Apostles did nothing of their own motion. Listen: "I have yet many things to say unto you, but ye cannot bear them now. Howbeit, when He the Spirit of Truth is come, He shall guide you into all the Truth: for He shall not speak of Himself," etc. "He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."

Again, I say: What the Apostles did was as if Christ Himself had done it. For three years our Saviour's chief work was the training of those first rulers of His Kingdom, the Church. He then withdrew that the Holy Spirit might begin His work in and through those twelve men Christ-taught, Spirit-guided; what they did possesses authority Divine to the devout believer in Christ, and one thing they most certainly did was to administer the Laying on of Hands as the means whereby the Gift of the Holy Spirit was bestowed.

Let it never be heard inside of the Catholic Church, that Confirmation "is only an Apostolic Rite." Search and see who the Apostles were, and what their authority.

"Z Y X" is right in speaking of Confirmation as the "completion of Baptism." That is, that without Con-

fimation, baptism is incomplete, lacking the seal of the Spirit. That was evidently the relationship between Baptism and Confirmation in the service which took place at Samaria, where a deacon baptized, but two Apostles travelled a great distance to confirm. And if that were more fully understood we should not hear Confirmation spoken of as something which must be submitted to before one can be admitted to the Holy Communion. Still less should we hear of a priest of this (or any diocese) admitting Presbyterians to the position of communicants of the Church without Confirmation, on the plea that they "were in good standing in their own Church."

But to say of Confirmation, as "Z Y X" does, that "it merely confirms to the young person all the grace with which he was endowed at baptism," is an ill-considered utterance and is quite inconsistent with the efficacy ascribed to the Laying on of Hands in the Apostolic writings, and in the writing of the Fathers of the first three centuries of the Church's life.

R. B. WATERMAN.

Carp, March 31st.

Cobourg, Ont.,
April 1st, 1916.

To the Editor of CHURCH LIFE:

Dear Sir,—If Mr. Z. Y. X. will permit me I should like to try to remove from his mind some of the misapprehensions under which his letter, in your issue of March 30th, was written.

I should like to draw his attention to the fact that the Church of England simply affirms that there are only *two Sacraments of the Gospel*.

"A sacrament is an outward and visible sign of an inward and spiritual grace given unto us . . . as a means whereby we receive the same and a pledge to assure us thereof."

A *Sacrament of the Gospel* is "an outward and visible sign of an inward and spiritual grace given unto us, *ordained by Christ Himself*, as a means whereby we receive the same and a pledge to assure us thereof."

The distinction is obvious. The two Sacraments of the Gospel are known to have been ordained by Christ Himself, whereas Holy Scripture does not record this of other sacraments.

"Confirmation, though a sacrament with the laying on of hands for its sign and the gift of the Holy Ghost for its grace, can only be traced to Apostolic origin so that we cannot directly assert that its outward and visible sign was ordained by Christ Himself."—(Kidd.)

The Church of England cannot, and does not, deny that there are other sacraments; all that she does is to affirm that "two only hath Christ ordained in His Church."

It may be urged, and with some weight, that the practice of the Apostles has the sanction of our Blessed Lord Himself (e.g., the practice of Confirmation). But failing direct testimony in the New Testament that Christ Himself ordained it, the Church of England is content to state simply that it is not a *Sacrament of the Gospel*.

From known records the Church cannot affirm that our Lord Himself ordained Confirmation, from the same known records can Mr. Z. Y. X. venture to deny it?

If Mr. Z. Y. X. seriously holds that "Confirmation may rightly be called the completion of the Sacrament of Baptism," he must hold that it is part of that sacrament, and, if part, therefore sacramental. However this is not the teaching of the Church. She teaches that the sacrament of Holy Baptism is complete in itself. In no case does she teach that Confirmation "merely confirms to the young person all the grace with which he was endowed at Baptism . . ."

Before the gift of the Holy Spirit is given by God through the laying on of hands, the candidate is asked if he ratifies and confirms all the things which his godparents undertook for him. This is a necessary preliminary step, for obviously it would be a profanation of a spiritual gift to bestow it upon one who did not seriously intend to lead a Christian life. With the candidate's assent to this guarantee, then, and not till then is the spiritual gift put into the earthen vessel. God confirms, through His servant the Bishop, with the Holy Spirit.

This fresh inpouring of the Holy Spirit is to enable us to appropriate to ourselves the things of God, to realize them and spiritually to discern the Body and Blood of the Lord.

We have become accustomed to speak somewhat loosely of two Sacraments only, whereas to speak accurately we should say "*two Sacraments of the Gospel* only."

If Mr. Z. Y. X. will look carefully into the Catechism and Article 25 he will see that Holy Baptism and Holy Communion are spoken of, not simply as Sacraments, but as "*Sacraments of the Gospel*," or "*Sacraments ordained by Christ*." But this is far from teaching that there are no other sacraments.

This is "the obvious answer from a man who honestly believes the doctrines of the Church of England" and is numbered among the "some others who call themselves members of the Church of England."

R. S. TIPPETT.

ENDOWMENTS

To the Editor of CHURCH LIFE:

Dear Sir,—An Algoma Priest in your issue of the 9th inst. touches the question of endowments, and their relation to the stipends of the clergy.

Large endowments are very desirable and exceedingly comfortable. They are, however, hard to get and but few have them. In a wider field they are of the greatest interest to the clergy in connection with the Widows and Orphans' and Superannuated Clergy Funds, and particularly so to clergy leaving one diocese to enter another.

So far the attempts of reciprocity in these funds have only succeeded along the lines of individual agreements entered into by individual dioceses, the one with the other, and perhaps that may be the ultimate method of solution. But in such cases the diocese with small funds is at a great disadvantage in treating with the dioceses enjoying large endowments. In the West our endowments are necessarily small; as yet we are not past the initial stages of Church and parsonage building, which often strain the financial ability of the local churchmen, and so western dioceses are and will for some time be greatly handicapped in negotiating with the older ones of the East.

In spite of the lack of endowments, however, widows, orphans and aged clergy claims have to be met, and in the diocese of New Westminster are being met by annual apportionments amongst the parishes. Of \$12,000 odd to be raised here this year \$1,800 is made up of four claims—two widows at \$450.00 each and two aged clergy at \$450.00 each (in both cases half pay, which is the standard set here). The apportionment to the parish is made up on a percentage system with a graduated scale. Including Diocesan Missions, M.S.C.C., the Jews and expenses of Synod, together with the widows and orphans and aged clergy calls, the apportionment of a parish spending for its maintenance \$1,000.00 is at the rate of 10 per cent. Those spending more than \$1,000.00 are divided in four other classes, the highest of which, made up of those spending

over \$5,000 in parish maintenance, is assessed at the rate of 25 per cent.

This treatment of the Widows' and Orphans' Fund follows the principle that the Church should carry her annual load year by year and treat these claims as it does yearly stipends, insurance, fuel and other outgoings. It is a principle under which our Presbyterian brethren in Canada raise \$100,000.00 per month for similar non-parochial objects, and when western dioceses attempting negotiations for reciprocity with the dioceses of the East, it is suggested that this is a possible basis of getting together, namely, the setting of the manhood loyal and responsibility of the Western Church as being an equivalent to the invested funds of the East.

As this question of reciprocity of funds is year by year becoming of greater moment, I am asking your publication of this letter so that the Church generally may be able to think it over and form some opinion as to the worth of this suggestion.

J. H. MACGILL.

Vancouver, B.C.,
24th March, 1916.

LENTEN FESTIVITIES

To the Editor, CHURCH LIFE:

Dear Sir,—In scanning the columns of the various newspapers, one must be rather perplexed at the apparent inconsistency of things in a season of penitence and prayer, to read the accounts of some more or less brilliant and "fashionable" weddings on Ash Wednesday and in Lent!

Is it true that some of us hold very weakly to the spiritual system of our Church of a millennium and a half? Do we not really believe what we pray on the first day of Lent and in the Collect for the first Sunday in Lent?

To the mind of the writer there is a decidedly jarring incongruity in calling one's flock together, especially at such a solemn crisis as the present one, for a season of self-humiliation before a God so greatly disregarded and so little served in these days of materialism and pleasure-seeking, and in the immediate participation in gay festivities, quite proper in their place, but surely not altogether in keeping with sentiments expressed in the Holy Scriptures for Ash Wednesday, e. f., the "Epistle."

Cannot our Church people be trusted to revere the system that respects their personal liberties or must we, like other branches of the Church Catholic, have minute prohibitions to keep us in check and force us into obedience as children of ungoverned desires?

Were the subject of self-denial and fasting the necessary badge of any particular school, one might understand in some rural districts an unwilling attitude to accept the system, but when one knows absolutely as a certainty that not only does our Bible and Prayer Book sanction and enjoin such spiritual helps, but also the "Reformed Episcopal" (sic) denomination in its Lenten prayers and again the "Methodist connections" in their discipline, e. g., sect. 33 A.D. 1914.

The way of the Cross of Jesus and His way of self-denial seems manifestly offensive to some of us in our love of carnal ease and uninterrupted joy, even when, as now, the sword of judgment appears to hang over us.

Surely a word from our esteemed Fathers in God relative to "Lenten festivities (!)" would have great influence over careless laymen and hesitating clergymen in urging them to turn to the Lord their God with all their heart, in "weekly fasting and praying."

"PRESBYTEROS."

THE CHIEF SERVICE OF SUNDAY

10 Mountain Ave.,
Hamilton, Ont.

To the Editor of CHURCH LIFE:

I hope you will pardon the liberty taken by a new subscriber to write a letter in CHURCH LIFE, but it gave me such pleasure to read in your last issue of the Bishop of Birmingham remarking that "the Holy Eucharist must replace matins and even-

song as the central offering to God of each day in Church," that I felt I must express my joy through the medium of your paper. There are hundreds of others of the priesthood and laity who, I am certain, will also corroborate the statement made by the good Bishop.

Why is it that matins are sometimes substituted in place of the Holy Eucharist? The office of matins is a daily form of worship, and very beautiful, too.

But, in our Prayer Book, we find a Collect, Epistle and Gospel provided for each Sunday in the year, besides the other Holy Days. To me, if these Collects, Epistles and Gospels are not used, it seems such a waste of beautiful Holy Scripture, which, no doubt, is intended to convey to us the message of the Church for that particular Sunday. Let us of the laity do all in our power to encourage any effort made by our priests to make the Holy Eucharist the chief service of every Lord's Day, and matins will never usurp the place of the one great service where, in mystic rite, our Saviour gives His Presence to us.

M. A. BACK.

March 24th.

Personal Mention

THE Bishop of Kingston is conducting a Lenten Mission in Cleveland, O.

Trinity College is shortly to honour herself in honouring two more of her many distinguished graduates. On Thursday afternoon, April 27th, there will be a Convocation, at which the degree of D.D. *jure dignitatis* will be conferred upon the Rt. Rev. Frank Du Moulin, Bp.-Coadjutor of Ohio, and also upon the Very Rev. Derwyn T. Owen, Dean of Niagara and rector of Christ Church Cathedral, Hamilton, who is very well known in Toronto. He was rector of the Church of the Holy Trinity for some years.

Bishop Du Moulin is a son of the late Dean of Niagara. He took his arts degree at Trinity College in 1892, and received his LL.D. *honoris causa* from the University of St. Francis Xavier, Antigonish, N.S.

On the evening of the same day a dinner will be held at the College for "the Sixes," to which the class of 1916 and the graduates of the preceding decades are invited. As this is a military year the University graduates who have enlisted for Overseas service and are still in Canada are also invited.

Mrs. Patterson Hall, of Montreal, will preside at the meeting of the general executive of the W. A. which will be held in Ottawa on April 11th. Among others who will attend are Miss Ethel Raynes, of Montreal; Mrs. Willoughby Cummings, Mrs. Plumtre and Miss Cartwright, of Toronto; Miss McCauley, of Kingston and Mrs. Ironsides, of Sault Ste Marie.

Principal Lloyd of Emmanuel College, Saskatoon, who is now in England, has been honoured by a request from the vice-chancellor of the University of Cambridge to preach the Ramsden Sermon. This sermon, called after the name of the lady who provided the endowment, is preached every Whitsunday before the University and deals with the subject of Foreign Missions.

Dr. T. Stannage Boyle, Dean of Divinity in Trinity College, left Toronto last week to take up his duties at King's College, Windsor. His departure from Trinity will be keenly regretted by all who have had an opportunity of observing his work there. During his term of office the Divinity Faculty has been largely reorganized and its efficiency in every way increased. A man of much charm and power he

has personally won general confidence, and his firm grasp of those Catholic principles for which we stand lead us to hope much in the future from his work. Though his activities will still be exercised in and for the Canadian Church, thus contributing to our larger aims, he will be missed much in Trinity and Toronto, and his place will not easily be filled.

It is with deep regret that we hear that owing to poor health, the Rev. Canon Powell, rector of Holy Trinity Church, Toronto, has been ordered a three months' holiday by his doctor. Canon Powell, accompanied by Mrs. Powell, left for the South on Monday, and his many friends hope that a complete change and rest will quite restore him.

An unusually large congregation at St. Jude's Church, Toronto, on Tuesday afternoon bore testimony to the esteem in which the late Mr. Edward Ffolkes, who was accidentally drowned on Saturday in the Humber River, was held by the community. Mr. Ffolkes was the grandson of a well known baronet of the county of Norfolk, England, Sir Wm. Ffolkes, and second son of the late Rev. Henry Ffolkes, rector of Hillington, Norfolk. He leaves a widow, to whom we extend our sincere sympathy. Mrs. Ffolkes is the daughter of the late Judge Strachan of the county of Huron, and granddaughter of the first Bishop of Upper Canada, the Rt. Rev. John Strachan.

It is announced that John C. Farthing, a son of Bishop Farthing, of Montreal, and a well-known student of McGill University, has enlisted in the 66th Field Battery. Mr. Farthing has been very prominent in athletics and Y.M.C.A. work during his university career.

Rev. T. G. McGonigle, rector of St. Paul's Church, Newmarket, for the past five years, has been appointed chaplain of the 127th York Rangers. He was chaplain of the 12th Regiment for over three years. A native of Londonderry, Ireland, Mr. McGonigle has been in Canada for the past 12 years, and was the prime mover in the formation of

the Newmarket Home Guard. One of the chaplain's four sons—Lance-Corpl. Ronald McGonigle—is instructor of the signalling class of the local company of the 127th.

Rev. H. Plaisted has resigned the rectory of Dunham in the Diocese of Montreal, and began his duties at Ipperley. Mr. Plaisted was the recipient of many tokens of affectionate regard by his parishioners amongst whom he has laboured so acceptably for nearly 17 years.

Private Bayard Atkinson, son of the rector of Stanbridge East, Que., has arrived in England with the 45th Battalion from Winnipeg.

Private Hector Longhurst, of Granby, Que., son of the Venerable Archdeacon of Bedford, and grandson of the late Dr. Longhurst, a former celebrated organist of Canterbury Cathedral, is leaving for England with the 73rd.

The Rev. W. H. Moor, B.A., formerly Secretary-Registrar of the Diocese of Nebraska, has taken up his work at Trenton, N. Jersey, as Vicar of Christ Church Pro-Cathedral. Mr. Moor is an old Toronto boy and was organist of St. Saviour's Church in the early nineties.

The marriage of the Rev. Capt. T. Hudson Stewart, of the 81st Battalion, to Miss Elsie Howitt, only daughter of the Rev. Canon and Mrs. F. E. Howitt of Hamilton, took place quietly on Tuesday of this week.

Mrs. J. Allan has been presented with a life membership of the Women's Auxiliary by the St. Matthias' Church branch, Toronto, in recognition of her faithful services as Dorcas secretary.

Rev. R. L. Carson, B.A., has resigned his rectory of Philipsburg, Diocese of Montreal, and left for service with the forces. His manly and genial qualities will win the hearts of the soldiers amongst whom he labours. Mr. Carson received testimonials of esteem before leaving the people amongst whom he has laboured for five years.

Sermo S. Athanasii

By Rev. D. Convers, S.S.J.E.

THE characters and the theological standpoints of staunch defenders of the Athanasian Creed differ in a very surprising way. No less a man than Luther calls it "the most important and glorious composition since the days of the Apostles." Very unlike Luther is John Henry Newman whose admiration for it is well-known. From both Charles Kingsley differs greatly.

According to the *Guardian* the late Archbishop Benson said to his last diocesan conference:—"I have heard many sermons preached against the Athanasian Creed by some who would be glad now to have their utterances forgotten, but I never did hear a sermon preached to explain in simple language to a village congregation the Athanasian Creed, except once, and that was by Charles Kingsley, who, with tears running down his face, explained like a man the Athanasian Creed to his poor people at Eversley." Kingsley's own language reads:—"My rule has been to preach the Athanasian Creed from the pulpit in season and out of season, to ground not merely my whole theological, but my whole ethical teaching, formally and openly, on it; to prevent so far as I could, people from thinking it a dead formula or even a string of intellectual dogmas." Had more of the

clergy done the same it would have been clearly seen that it is in very truth the laymen's creed. We, of the clergy, find a keen, intellectual pleasure in doctrinal discussions, and we thereby often tire the laity. They have to act, and want religion as a guide and motive power in practical life. They are drawn to the *Quicumque* so far as they notice how much oftener, than the other creeds, it deserves the old title I have written at the head of this article. It is a creed or profession of faith, and it is also a canticle to be used in a public service; and equally true is it to call it a sermon, discourse, treatise, exhortation, an explication or "little book" (to use an old title) of "The Faith." Read it slowly over, with the question in your mind—"What practical line does that exhort me to follow?" if you would see why some laymen value it so highly. Verse two urges to perseverance in the faith; verse three to worship; verse four teaches clearness of thought, not to overlook real distinctions by confounding the persons, nor to manufacture imaginary ones by dividing the substances. We, repeating it, are not rationalists to set aside belief; nor, on the other hand, do we ban all logic or reasoning. Each defender will repeat Dr. Mozley's words:—

(Continued on page 224)

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM

The Rev. Canon Burt is looking after Canon Hedley's parish pending the appointment of a successor to the latter, who has been appointed chaplain to the 94th. Canon Hedley is holding Confirmation classes for the men at West Fort William barracks and it is expected the Archbishop will hold a Confirmation service before the 94th leave for camp in May.

Mr. Clayton is assisting in mission work at Sault Ste. Marie, owing to the shortage of men in holy orders, no less than twelve in the district having joined.

ATHABASCA

CLERICAL WEDDING

The Rev. H. Hesketh, the incumbent of Peace River Crossing, has just left for Toronto to join the ranks of the married. He is to be married to Miss G. A. Hollingworth on April 4th at the Church of St. Stephen the Proto-Martyr, Toronto. The churchwardens and congregation have presented Mr. Hesketh with a wedding gift in the form of a purse of gold. Mr. Hesketh is a graduate of Wycliffe College, Toronto, and will take the opportunity to visit some of his friends in the east before he returns to the Crossing.

NEED FOR PROHIBITION

Last year the clergy of the Athabasca diocese were energetic in the Alberta prohibition campaign. The Liquor Act comes into force this year.

In frontier districts of the north the temptation to indulge in the nefarious practice of "bootlegging" is still very great. Needless to mention, the clergy have to be on their guard against the wiles of such men. The system of permits is now being more strictly enforced. The devil's agents die hard. A local paper gives the following particulars:—"A talented liquor trafficker left Edmonton in an automobile, fitted with an extra gasoline tank which had been filled with Scotch whiskey. Two extra tires strapped to the sides also contained a sample of the rye, and a large safe was recently shipped on the new railway, which, when opened by the police, was found to contain thirty cases of liquor. The authorities have lately made a number of clever captures."

CALGARY

CALGARY

Rev. W. H. Griffith Thomas, of Toronto, will conduct a series of mission services and Bible readings from April 16th to 23rd at St. Stephen's Church.

FREDERICTON

GRAND FALLS

In this parish Rev. F. Brasier, rector, gave a short lecture after Lenten service on Wednesday, March 22, on the Church and its Relation to the Bible. The part we played (the lecturer showed), was that of preserving God's Word for His people, through the Church. Mr. Brasier reports that notwithstanding counter attractions, Lenten services have been well maintained. Grand Falls is in sad need of a new church and we are looking hopefully this year to see something done in this direction.

The deanery of Woodstock have erected in Grand Falls burial ground a handsome stone memorial cross to the memory of the late Rev. William Ayling, who was in charge of Grand Falls parish in former years and who died there. The monument is erected as a loving tribute to his work and memory by the diocesan clergy. A memorial tablet is expected to be placed in the new church to be erected in the future at Grand Falls.

The rector here has the charge of St. John Baptist Church, Edmundston, also, and there we hope to have a new porch and extra doors so as to protect the building in winter time, but unless something extra turns up in the way of a bequeathment we can hardly rise to the dignity of a church bell, just yet.

ST. JOHN

At the request of the Bishop, the Rev. G. F. Scovil has consented to tour the diocese on behalf of the Bishop Medley Memorial Canonry Fund. He will begin this extra parochial duty in the latter part of May, and he expects to be absent from his parish for about four months. Everyone reveres the memory of Bishop Medley. Everyone knows the value to the diocese of this canonry. These claims pressed by the rector of St. Jude's cannot fail to increase materially the endowment.

MONTREAL

MONTREAL

Bishop Farthing conducted special services in connection with the "War-time Mission," at the Church of the Ascension, Montreal, last Friday. At the 10 a.m. celebration prayers were offered for the 160 men on active service, as their names were read out, for those who have been wounded, and a remembrance for the twelve men who have died in battle. The addresses at all the services were given by the Bishop on "The Life After Death."

FARNHAM

The rural dean and clergy of the deanery of Bedford met here recently and decided to take steps for the organization of a war mission to be held in October of this year throughout the deanery.

ABBOTSFORD

The rector has been giving illustrated lectures on Japan.

STANBRIDGE EAST

A large and interesting junior branch of the W. A. is working under the guidance of Mrs. R. Atkinson. There is also a long list of Little Helpers in the parish. Mrs. Douglas Moore and Miss Moore have returned to this parish after an absence of two years and are welcomed largely on account of their interest in all that pertains to the welfare of the church. Largely attended sewing meetings are held weekly by the W. A. during Lent.

The rectors of Bedford and Stanbridge East had a very pleasant and profitable interchange of duties on the 3rd Sunday in Lent.

NEW WESTMINSTER

VANCOUVER

St. James'

On Sunday, March 19th, an ordination was held in this Church, the first for many years. In the absence of the Bishop of the diocese, who has gone with the 62nd Battalion as chaplain, the service was taken by the Bishop of Columbia. The usual Missa Cantata having been sung at 9 a.m. instead of 11 a.m., Mattins was said at 10.15 a.m. and then the Bishop and clergy proceeded from St. Agatha's chapel to the sanctuary. The ordination sermon was preached by the Rev. W. H. Vance, M.A., who gave a very instructive address to the ordinands. The Bishop was the celebrant and the Rev. Edgar Goodman, gospeller, and the many who witnessed the solemn laying on of hands admitting to the Sacred Ministry those presented, and heard the beautiful Liturgy of our Church rendered with befitting dignity and reverence, must have been impressed with the feeling that these were no mere forms of service, but that the sacraments of the Church had a real definite and devout meaning. The Revs. H. M. Bolton, T. M. Hughes, Edgar Goodman and Robt. Axon, were made deacons and the Rev. L. C. Luckcraft and Rev. James N. Menin raised to the priesthood.

In the evening the Bishop of Columbia gave a very earnest address, thus bringing to a close in a very happy manner an interesting and helpful day at St. James.

NIAGARA

GUELPH

St. James'

One of the most impressive services ever seen in Guelph, Ont., was held at 9.30 a.m. on Tuesday, March the 28th, when Captain H. C. Sootheran, with the band and about 75 soldiers of D. Company of the 71st Battalion paraded to St. James' Church when the Rev. O. Glynn H. Lloyd, curate-in-charge, celebrated the Holy Communion for these soldiers, who expected to leave for overseas on the following evening.

And perhaps one of the most wonderful sights ever seen in Canada was the sight of about 40 soldiers moving reverently to the altar rails to receive the all-sustaining food of the Body and Blood of Christ.

It looked as if God was gaining (perhaps) His end in this awful war by bringing men to the altar as perhaps they have never gone before.

Cards were given the men as they entered the church, and they were asked to write their names, addresses, and when confirmed.

The 71st Battalion left Guelph for overseas service on Wednesday evening March 29th. Let us hope and pray those young men have gone away feeling happier than otherwise they would have.

It is to be hoped that other priests will do what they can along these lines.

CHURCHWOMAN.

HAMILTON

The Bishop of Kingston preached an inspiring sermon on the Empire and the War or the Signs of the Times, at the Church of the Ascension on Sunday evening, the 26th ult.

NOVA SCOTIA

His Grace Archbishop Worrell is interesting himself in a movement to build a little church at Windsor Junction, the nearest Anglican Church thereto being All Saints', Bedford, which is some miles distant. The rector of Bedford has always ministered to the church people at the Junction, but it has been quite impossible to do so with the thoroughness that alone could satisfy a zealous and conscientious priest.

The present vicar of Bedford, Rev. J. A. Winfield, who has charge of All Saints' parish during the absence at the front of Rev. G. M. Ambrose, has been most faithful and earnest, but he, in common with our alert Archbishop, sees clearly that the time has come when the Church must either lose the little body of residents at the Junction, or she must immediately put up a small church building there and make provision for regular ministrations. Subscriptions for a building fund are now being invited, and since there is general recognition of the need for the church, there is little doubt that before long it will go up. The people living at the Junction are themselves eager for it and may be depended upon to do their part toward building it—necessarily because their means are small, that part will be an humble part. May the little house of prayer soon be a reality, and speak to the people of the things that consecrate and dignify the lowliest work.

His Lordship, Bishop White, of the diocese of Honan, China, will be in Halifax on Palm Sunday, on which day he will preach in All Saints' Cathedral and St. Paul's Church and will deliver an address in St. Matthias' Church.

St. Matthias' Church has just been enriched by two beautiful gifts which, it is expected, will arrive in the course of a few weeks.

Dean Llwyd has, in view of the fact that a General Mission is to be held in the diocese next October, taken as the subject of his Lenten Sunday evening sermons the parable of the Prodigal Son, the three thus far preached having been of arresting power and attracted very large congregations. Especially striking was the second of the series, although all three have made a very deep impression.

The campaign by which it is hoped to raise the mortgage debt on the Cathedral by next All Saints' day, is progressing, about \$5,500 of a necessary \$17,000 having been thus far subscribed.

ONTARIO

MERRICKVILLE

On Wednesday evening, the 22nd of March, the Bishop of Kingston administered the rite of Confirmation to five adult male candidates. The Bishop preached a most eloquent sermon on the text, "Be ye faithful unto death, and I will give thee a crown of life." After the service the Bishop met those of the congregation who were present.

The following morning at 8 a.m. there was a corporate communion for the newly confirmed candidates, the members of the Ladies' Guild and the A.Y.P.A., and the teachers and officers of the Sunday School. The rector was the celebrant.

CAMDEN

The Bishop of Kingston recently conducted a Lenten Mission in this parish at St. Luke's Church. Despite the all but impassable roads and the inclement weather, which prevailed during the greater portion of the week, the attendance at all the services was excellent, being especially noticeable at the celebrations of the Holy Communion.

The Mission was indeed a time of spiritual uplift and at the close expressions of regret were heard on every hand that it was not possible to extend it for a little longer.

LEEDS AND GRENVILLE DEANERIES

The next meeting, a joint one—for Leeds and Grenville Deaneries—will be held at Prescott on May 15th and 16th. The Bishop of Kingston expects to be present.

BROCKVILLE

ST. PETER'S

Special services on Monday afternoons which are being held in rotation in the three Brockville churches, are being well attended. The addresses are all dealing with prayer and intercession—the range of prayer, hindrances, helps, results, being some of the subjects.

The rector is giving a series of lantern addresses on Friday evenings in connection with the A.Y.P.A., on the history of the Church of England from the earliest times. This is in addition to the daily services and the weekly celebration of the Eucharist on Thursday mornings, which is being taken advantage of by an increasing number.

The 59th Battalion held two full parades to St. Peter's before leaving Brockville for Overseas. The conduct and reverence of the men was specially noticeable and the singing of the familiar hymns was most inspiring. On the morning of the day they were to entrain, there was a celebration of the Holy Communion for the Anglicans who wished to attend at St. Peter's, the three Brockville clergy all expecting to take part in the service, Mr. Woodcock, however, was laid up. Over 60 men made their communion and several expressed their appreciation of the special opportunity of receiving in a corporate capacity, while others regretted that their duties made it impossible to be present. The regiment has left a very good reputation in Brockville behind them, and both officers and men will be much missed.

When Dr. Jackson, for many years a chorister and choir-master of St. Peter's, left for England on medical work at the Front, he was presented by a number of the men of the congregation with a handsome and capacious club bag and an illuminated address.

Some time before Lent the ladies of St. Peter's gave an "At-Home" to the men of the 59th, and on one of the Sunday evenings the men provided a supper after Church for the members of the Battalion who had been at the service—a hundred or more.

MADOC

DEATH OF REV. A. E. SMART'S BROTHER

The Rev. A. E. Smart on Friday morning received a cablegram from England announcing the death of his youngest brother, George, who was killed Saturday, March 18th, in the great German offensive at Verdun. In the beginning of the war, following the dictates of his conscience, George Smart gave up a lucrative position in an English bank and took service as a private in the Gloucester Regiment. He has paid the debt which humanity and his country demanded and has left an example for others to follow. A silent but touching tribute, mute evidence of sympathy for Rev. A. E. Smart, was shown by the officers and men of the 155th Battalion in attending Sunday morning service.

QU'APPELLE

During the recent Synod a statement regarding the question of women voting

at parishioners' and vestry meetings was printed in various papers which led many to think that women were now permitted to exercise their vote at such meetings. The exact position is as follows. Clause 4 of Canon 1 was passed but not assented to. Canon XIX was defeated. Both refer to the status of parishioners and their qualification to vote at meetings. The matter was held over until next Synod and in the interim the Bishop asked the clergy to invite the female communicants of their parishes to be present at the next Easter vestry meeting of the parishioners and either before or after the business of such meeting to ask them for an expression of opinion concerning the proposed change in the canon.

LANG

On Lady Day the Ven. F. Wells Johnson, B.D., Archdeacon of Moose Jaw, reopened Holy Trinity Church, in the village of Lang, and blessed the new font, altar cross, pulpit lectern, etc.

Originally built for the village school house, it has been used as a place of worship by Methodists, Presbyterians, "Christians," and Roman Catholics, who added an altar and erected a spacious porch.

Towards the purchase of the property from the Corporation Catholique Episcopale Romain de Regina, the Archbishops' Western Canada Fund supplied \$168.00 as a site gift from the Girls' Friendly Society; the vicar of Holy Trinity Church, Ossett, Yorkshire, England, gave \$438.90 as a jubilee thank-offering from his parishioners, and a dozen members of the little congregation at Lang contributed the balance so that the Church might be re-opened free from debt.

The altar riddle, cross, font, lectern, seats, credence table, etc., were made by a local carpenter, other furnishings being sent by Mrs. Malcolm McAdam Harding, of Bishopstone; curtains were made by the Women's Auxiliary, and twenty dollars forwarded from a "Challenge Fund" by the Rev. A. E. Burgett, M.A., general diocesan missionary.

The Venerable Archdeacon preached a most appropriate sermon from the words of the prophet Zechariah: "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain," and compared the great mountain of prejudice and active opposition Zerubbabel met with from the Samaritans and other dissenters at the re-building of the walls of Jerusalem, with the prejudice and opposition which the missionary clergy encounter now in Western Canada from disloyal Church members and dissenters who do not desire to see the worship of the ancient Church of England established as in the mother country.

After evensong, tea was served in the restaurant where the Church services have been held since the fall of last year, by the ladies of the W. A. and congratulatory addresses were delivered by the local Methodist and Presbyterian ministers, by Mr. W. Batty, senior, by the Ven. Archdeacon, and by the rural dean of Moose Jaw, who presided.

The re-opening continued on the following Sunday with an early celebration of the Holy Communion, and late evensong.

The mission at Lang is probably unique in the diocese of Qu'Appelle, inasmuch as the parson is the only Englishman.

QUEBEC

QUEBEC

THE CATHEDRAL

Bishop White, of Honan, addressed a missionary meeting in the Cathedral Church Hall on Saturday, April 1st, and preached on Sunday at the Cathedral and St. Matthew's.

BERGERVILLE

ST. MICHAEL'S

The Mission is progressing very successfully so far as attendance is concerned at St. Michael's. The close of the Mission takes place on Sunday night, April 2nd.

SHAWINIGAN

A Mission has been held at Shawinigan

during the past week. The conductor was the Rev. J. F. Belford, of St. Anne's Church, Richmond.

RUPERT'S LAND

The Rev. R. W. M. Ellison has been appointed by His Grace the Archbishop to the Incumbency of Grand View in the Deanery of Dauphin. The successor to Mr. Ellison at Posen has not yet been appointed. He will take up his new duties on Low Sunday.

WINNIPEG

The Primate administered the rite of confirmation to a large number of candidates at St. Luke's Church on Sunday, March 26th.

The Rev. W. B. Heeney conducted a service for the Ninetieth Battalion on Sunday morning, March 26th, at the Broadway Drill Hall.

The executive committee of the diocese met on Tuesday, March 28th, and a great deal of business connected with grants towards the stipends of various parishes was discussed. The general missionary reported that despite the effects of the war, the diocese during the year 1915 was able to report that the salaries in practically all missions and parishes had kept up to the mark set by the Synod. During 1916 the stipends are assured and the work will go on as formerly.

NEEPAWA

The general missionary visited this parish on Sunday, March 26th, and preached at the morning and evening services, also at Bridge Creek. Special Lenten mid week services are being held at which the incumbent, Rev. R. C. Pitts, is delivering a special course of sermons. On Friday the rector is giving a course of lantern lectures on Church history.

The citizens of Neepawa and district, through the holding of a patriotic auction sale and concert on Saturday, contributed \$1,075 to the Returned Soldiers' Association. The enterprise was originated by Rev. R. C. Pitts, of Neepawa. He had the support of every citizen of the town and district. The various societies, during the week, had the sole object in view of making the affair a success.

The special Lenten services under the auspices of the Mothers' Union being held at St. Alban's Church on Tuesday afternoon are being well attended. Last week the Rev. R. B. McElheran, addressed the meeting. On Tuesday the Ven. Archdeacon Fortin and the following week the Rev. W. B. Heeney.

The Rev. W. W. Thomas, general missionary of the diocese, left on Friday, March 31st, for a week's trip to Swan River, Bowman, Durban and the missions connected with these points.

TRANSCONA

Since the first week of the great war a service of intercession has been held in St. George's Mission Church on Wednesday evenings, and the need of such a service has become more and more imperative with the increasing enlistments in the Overseas Forces from the congregation. The honour roll now totals 116, representing more than one half of the whole membership. Five Sunday School teachers are at the front "somewhere in France," and eight boys of the Senior class are in training. Apart from enlistments there are others who have left for England to work on munitions.

Such a response to the call of King and Empire is very satisfactory in a mission parish not five years old. It means for those at the home base a reorganization of all parts of the Church's activities, and that in a railway men's town where the population is so transient. There are not ten unmarried young men left in the congregation.

If the promise of the present interest and support of the Church materialize,

the parish will show a decided gain at the end of the year. The Sunday School attendance has doubled within the year, and that noble band of women, the W. A., have not been forgetful of those who are our representatives at the Front. They are sending well-knitted socks and other comforts to those actually at the Front, have made a donation from the sale of hand-made flag badges to the beds in the King George and Queen Mary Guild, and besides meeting their missionary pledges have materially assisted the parochial finances.

CLANWILLIAM

ST. MARY'S CHURCH

The Lenten Services have had excellent attendances. One special feature has been the Missionary addresses to the day school children immediately after school, in the Church, on Tuesdays, by the Rev. J. H. Thomas, on the "Children of India." The speaker having lived in that land two years, telling of his own experiences among them. The Church on each occasion has been packed with eager little listeners of both Anglican and non-Anglican bodies.

Nightly, at distant outlying points, cottage services have been held with much good result. There is a distinct consciousness of the Holy Spirit's quickening influence, arousing the careless and strengthening the faithful.

A scheme is being launched to renovate the interior and exterior, fence the grounds, transplant trees and shrubs and also to instal a new organ before Consecration in June.

TORONTO

THE BISHOP'S PASTORAL RE GOOD FRIDAY COLLECTIONS AND LORD'S DAY SUNDAY

The Bishop has issued a pastoral with regard to the Good Friday collections which are devoted to Jewish work in the Dominion. "Let us tell our people, as plainly as possible, that the sum asked for from the whole Church for Jewish work in Canada, under the M.S.C.C., is \$13,668.33; that this work is being undertaken in four diocesan centres, viz., Montreal, Ottawa, Niagara and Toronto; that our own apportionment in this diocese is \$3,000, of which we last year paid in only \$2,560.43, and that our necessities for this year are \$4,680, for the growing work of the "Nathaniel Institute" at 64½ Edward street, Toronto.

"Further, to secure this interest, let us inform them that the staff consists of three regular lady workers under the Rev. D. B. Langford, and that services on Saturday and Sunday evenings, and meetings and classes on four other days of the week, are regularly held; and, what they will rejoice to know, viz., that steps are being taken looking towards the removal of the Institute to a more suitable site further West, where more scope and growth, under far more favourable conditions, will be possible. I ask you, brethren, to tell them, as emphatically as you can, that we urgently need \$390 per month for the ensuing year, and request them to contribute as liberally as possible upon this one day of opportunity, towards the conversion of the Brethren of the Lord."

The pastoral also urges the clergy to bring before their congregations the obligations and privileges of the "Lord's Day" as a day of worship and rest. The first Sunday after Easter, April 30th, is to be observed as "Lord's Day" Sunday for the diocese.

TORONTO

The Bishop preached the fourth sermon of his Lenten Course in St. Alban's Cathedral on Sunday morning, 2nd inst., to an over-crowded congregation, the subject being "The Hidden Mystery," included under the general theme of "Some Mysteries of the Kingdom of God." In the evening he confirmed a class of seven in St. Hilda's, Fairbank, the Church being filled with a large, attentive and reverent congregation.

In connection with the Bishop of Toronto's Prayer Book Fund it may be mentioned that over 5,200 copies have been distributed, and, on account of the great demand for the book, and the encouragement which he has received in his appeal, he has raised his objective to \$1,000, and he will be exceedingly gratified to be able to acknowledge further subscriptions.

KINDNESS TO ANIMALS

The Bishop of Toronto last Thursday presented prizes to the winners in an essay competition promoted by the Toronto Humane Society. The subject of the essay was "Why I Should be Kind to Animals," and the prizes were a number of charming books donated by Mrs. W. C. Bell.

HOLY TRINITY

Archdeacon Davidson, of Guelph is the special preacher at the noon-day services (12.20 to 12.40) this week.

TRINITY COLLEGE LENTEN LECTURES

The last of the Lenten lectures was given by Canon Rigby on Saturday afternoon on "Shakespeare, the Historian of England." The whole course has been interesting and instructive and thoroughly enjoyed by all who have had the privilege of attending them.

ST. AIDAN'S

A very successful lantern lecture was given in the school house on Tuesday, March 28, by the Rev. Alfred Hall, naval chaplain for Canada, on the British Navy. The Rev. E. A. McIntyre spoke, welcoming the lecturer and the visitors from Birchcliffe. The proceeds of the lecture go to St. Nicholas' Building Fund. The Rev. C. E. Luce was in the chair.

ST. THOMAS'

A Mission will be held at St. Thomas' Church beginning on Passion Sunday and ending on Saturday night, April 15th. The rector, the Rev. C. Ensor Sharp, will be the missionary.

NEWFOUNDLAND

Rev. Rural Dean Pittman of Trinity East, conducted a Missionary service, and preached on the subject of Missions in St. Paul's Church, Trinity, a few Sundays ago.

An altar of good proportions and excellent workmanship has just been dedicated for use in Christ Church, Trinity East. It was made by Mr. Marshall who built the Church.

Harry Hollands, son of Rev. C. W. Hollands, of Carbonear, has enlisted in the Newfoundland Regiment.

The Grand Lodge, L.O.A. of Newfoundland, met at Coley's Point on March 22nd. The members attended morning prayer at the Church there. The service was conducted by Canon Field and the sermon was preached by Rev. E. Hunt, deacon-in-charge.

Rev. Canon Noel will assist Rev. Frank Smart in the services at Heart's Content, on Good Friday and Easter Day.

Several well known clergy of the diocese are mentioned in connection with the appointment to the Mission of Champneys. It is a compact Mission with three churches, and many possibilities under the care of an active priest.

The parish-priest of Bonne Bay, Rev. George Maidment, is responsible for the spiritual care of 2,000 souls. To the parish proper, is attached the "Coast Mission," the whole extending along a sea coast of 150 miles, in which there are about thirty settlements, and in those settlements there are four churches and thirteen school-chapels.

No Use for Missions

By H. A. CODY

SILAS FARNHAM was a prosperous hardware merchant, and a man of considerable importance in Pretensia. He was fond of St. Matthew's and was very seldom absent from the services. But he had no use for Missions, and this was the one point where he and his rector were at variance. No matter how eloquently the latter reasoned, Silas would not listen. He had all the old stock arguments about "Charity beginning at home," "Missions never did any good," and "I once knew a man who was in India, and he said that mission work there was a failure." These, and others of a similar nature, Silas had used ad nauseam. Whenever he knew that his rector was going to speak about Missions, he purposely refrained from going to Church.

When the "duplex-envelope system" was introduced at St. Matthew's, Silas would have nothing to do with it.

"If you want my money," he bluntly told his rector, "send me the good old single envelope and not that thing split in two. What money I give stays right here. We have enough heathen to look after at home, instead of seeking them abroad."

"But in giving to Missions you are helping those at home," the clergyman replied. "A portion of what is contributed goes to assist a number of our country parishes. Some helps struggling places in Western Canada, as well as work among the Indians and the Eskimos. All too little, sad to say, goes to the great foreign field."

"Let the country parishes take care of themselves," Silas retorted. "They are well able to do it. And as for the Indians, oh, you know without my telling you, that work among them has been a failure. The only good Indians are dead ones."

For over an hour Silas and his rector argued, and when they at last separated there was a distinct coolness between them, as some very sharp caustic words had been said by both. Silas was annoyed, and that evening he told his wife that he was not going to St. Matthew's next Sunday. He intended to motor out through the country on Saturday and spend Sunday in some little quiet village along the way. He needed a change, so he said, and he would like for his wife to go with him.

Sunday found the Farnhams in a pretty country village, miles away from Pretensia. They were pleased to learn that there was to be service that morning in the Church near the place where they were staying. They were there on time, and were greatly surprised at the excellent singing, the large number present, the reverence of all, and their rapt attention to the simple yet scholarly sermon of the rector. "This is something like a service," Silas mused. "There is nothing poverty-stricken about these people. By their appearance they are all well-to-do. The idea of assisting them is ridiculous. They would resent it as a downright insult. I shall put this up pretty plainly to Mr. Brewster when I get home."

When Church was over they met the rector.

"Your service was an inspiration to me," Silas told him. "Your people must be very proud of this Church. It evidently cost them a large sum of money."

"Oh, they didn't build it," was the reply. "It has been lately re-modelled which gives it the new appearance. Step this way, please," and he led the Farnhams toward the chancel. "Notice our East window, of which we are quite proud. It was placed there in

memory of the founders of this Church. It was built by the Loyalists in 1785, only two years after they landed. The whole country was a wilderness at that time, but those brave pioneers did not forget the Church of their fathers."

"But how were they able to erect such a building as this?" Silas asked in amazement. "They were quite poor, were they not? and had their own houses to build. And, besides, they had to pay their clergyman. How did they manage to do it all?"

"Ah, they could never have done it without the assistance they received from England?" the clergyman explained. "That noble Society for the Propagation of the Gospel gave liberally, and until recent years contributed toward the support of the Church here. The parish is now self-supporting. But without the help received then, when the people were unable to do much themselves, I fear there would have been no such service as was held today. It is a splendid argument in support of Missions, is it not?" and the clergyman smiled as he looked at the Farnhams.

But there was no smile upon the merchant's face. Instead, there was a deep flush, the cause of which he was well aware. He knew that his wife was looking at him and he felt annoyed.

"But what interest did the people in England have in such a place as this?" he sharply inquired.

"The same interest that one member of the Church should have for another," was the quiet reply. "The men, women, and children who entrusted their money to that great Society knew that it would be used for the benefit of needy members of the Body of Christ. Neither were they mistaken. By their united efforts the Church was firmly established here in the wilderness in the early Loyalist days; the true Faith was maintained; the little ones were taught; the flock was shepherded and kept from wandering into strange and dangerous by-paths. When you give your money to Missions, Mr. Farnham, you little realize how far-reaching and lasting will be the results. There are other parishes in this diocese which are not as fortunate as this one. They are struggling now, and we are helping them to get upon their feet and to become self-supporting, just as the S.P.G. helped us years ago. If we do not come to their assistance now, the Church will lose valuable ground in various parts of this diocese."

Silas made no reply, and as he walked by the side of his wife toward their lodging-house, he was unusually quiet. "I'm mighty glad that Mr. Brewster didn't hear that conversation," he confided to his wife, as they reached the door.

"Why?" Mrs. Farnham questioned.

But her husband did not answer.

One month later Silas Farnham was in the Canadian North West, far up near the ragged edge of civilization. He had gone with a friend, who like himself was fond of hunting. They had bagged big game in their own province, and were now anxious to meet the grizzly bears and the mountain-sheep of the Rock Mountains.

They reached Klikhausia, a mining town of about two hundred people, toward the close of the week, and here they purchased their supplies for their expedition back into the hills. It was Saturday before they were outfitted, and they decided not to set out until Monday morning. There was one church in the town, and Silas and his friend went to the evening service. They had strolled around during the day and had been greatly interested in the church and the rectory nearby, both built of logs. But that evening they were surprised at the attendance, the good singing, and the number of Mounted Policemen present. The clergyman was a middle-aged man, whose sermon was of a practical nature and appealed strongly to the visitors. They noted that the congregation was composed mostly of men, including miners and prospectors right from the trails. Silas was deeply impressed and during the singing of one of the hymns, he meditated upon the influence the Church must exert in such a place.

After service, the seats were moved back against the walls, tables were brought forth, upon which magazines and newspapers were placed. A large gramophone was started up, and all the men settled down to enjoy the evening by reading and listening to the music. There was no noise or loud talking. The men seemed most grateful for the privilege of having such a bright place to spend an hour or two. They were on familiar terms with the clergyman, and he knew them all by their names.

Silas and his friend were invited into the rectory, when the clergyman's wife served them with tea and cake.

"We have been greatly impressed by our visit here," Silas at length remarked. "We had no idea that the Church is doing such a good work as that which we witnessed to-night."

"You have much to learn then," the

An Experienced Executor

Experience in the care of Trusts is necessary, not only to manage an estate successfully, but to do it by the safest and most economical methods. This is one reason why it would be advisable to appoint this Corporation as your Executor.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.

HON. J. J. FOY, K.C., Vice-President.
A. D. LANGMUIR, General Manager.

HAMILTON CASSELS, K.C., LL.D., Vice-President.
W. G. WATSON, Ass't General Manager.

TORONTO

OTTAWA

WINNIPEG

SASKATOON

clergyman replied. "This is only one of many scattered throughout this country, and you would be much more impressed could you see the far-reaching work which is being carried on."

"You must be proud of your buildings," Silas returned. "And the Church is so well fitted up. It is a great idea to use it as a reading-room afterwards. You must have an excellent staff of workers and people who contribute liberally."

"It is just the contrary," the clergyman explained. "We have such a drifting population here that we can depend upon no one for any length of time. When I came to this place several years ago I held service in a big tent. Only a few could be induced to attend, for the gold fever possessed nearly every one. If it had not been for the Colonial and Continental Church Society, of which you have no doubt heard, the church and rectory could not have been built. We have also received generous assistance from our own Missionary Society in Canada, commonly called the M.S.C.C., as well as from that noble hand-maid of the Church, the Woman's Auxiliary. The latter supplied much of the furniture for our little church, and sends us most of the reading matter you saw to-night for the use of the men. There are some people who speak against Missions, but if they could only come and visit our line of stations and see how the Church is providing for her scattered children in regions such as this, keeping them to the Faith and saving them from many temptations so common to this land, their objections would be silenced and they too would assist."

"But surely the people here contribute something, do they not?" Silas asked. He was feeling very uncomfortable as he listened to the clergyman's words, and he feared that his face would betray him.

"They do what they can," was the reply, "and you would be surprised to know how much is subscribed toward my stipend and for the incidental expenses of the Church. But it is all so uncertain. People are here to-day and away to-morrow, and if we had to depend upon local contributions, we could not live. But I feel that a good work is being done, and I wish I had time to read to you letters of gratitude I have received from men who have been helped while they were here. Parents at times write, expressing their heart-felt thanks for what we have been able to do for their sons. I wish that I could read some of those letters to every man, woman and child who have given to the Mission work of our Church. Our M.S.C.C. is extending its sphere of influence now and has launched out into the great deeps of India, China, Japan, Africa and elsewhere. More money will be needed. But I believe it will come, for it is simply the carrying out of the Master's

Marching Orders to take the Gospel to every creature. I believe that the duplex-envelope system which has been introduced will be the means of largely increasing the contributions to Missions."

Silas could say nothing in reply. The old stale arguments which he had so often hurled at his own rector seemed so shallow and flimsy now. He had seen with his own eyes and listened to the story of mission work from the lips of a man who knew. In fact, he felt thoroughly ashamed of himself, and he was thankful that the missionary did not know how narrow and contemptible he had been in the past in reference to Missions.

Two weeks later, while stalking a fine mountain-sheep, Silas slipped from a rock, received a number of nasty bruises and sprained his ankle. He was unable to walk, and it was out of the question for his friend and their guide to carry him one hundred and fifty miles back to Klikhausia. The only thing left was to use one of the pack horses, and leave some of their provisions behind. But this would mean a terrible journey to the injured man, who was suffering a great deal. But there was nothing else to do, and so it would be necessary for him to submit.

Next morning as they were about to leave camp, a band of Indians suddenly arrived. They were all men, twenty in number, and they were in a hurry. The guide understood their language, and explained what had happened to the white man. The Indians then informed them that they were going to Ta-sak, about one hundred miles away, and that their canoes were on the bank of Taheena River two miles off. They would be quite willing to take the white men with them. This was good news to Silas, and with a sigh of relief he allowed the natives to carry him on a rude stretcher to the river, leaving the guide to take the pack-horses over land to Klikhausia.

When the canoes had been launched the injured man was placed as comfortably as possible in one of them, and then the swift voyage down river began.

Silas was greatly surprised at the quiet dignified bearing of these Indians. They treated him with marked courtesy, and did all they could for his welfare. But he and his friend were more astonished than ever that night, when after supper on the bank of the river, the natives held a short impressive service in their own rhythmical language. One, who was evidently the leader, read from an Indian Bible, then all knelt while he offered up several prayers. They sang one hymn, the tune of which Silas recognized as "Nearer My God to Thee," of which the natives are very fond. Silas felt he had never heard such reverent and impressive singing. Anyway, it seemed good to him out there in the wilderness with the stars twinkling overhead. He wondered who these Indians were and where they had received such teaching.

Next day they reached an Indian settlement at the mouth of the Taheena where it debouched into the Ayan River. There was a trading post here, where considerable business was carried on with the natives. There was a Church as well, with a log mission house nearby. Into this latter Silas was carried, where the missionary and his wife were able to give him much relief.

"Have you been here long?" Silas asked the clergyman that evening.

"For about twenty years," was the reply.

"And your work has been entirely among the Indians?"

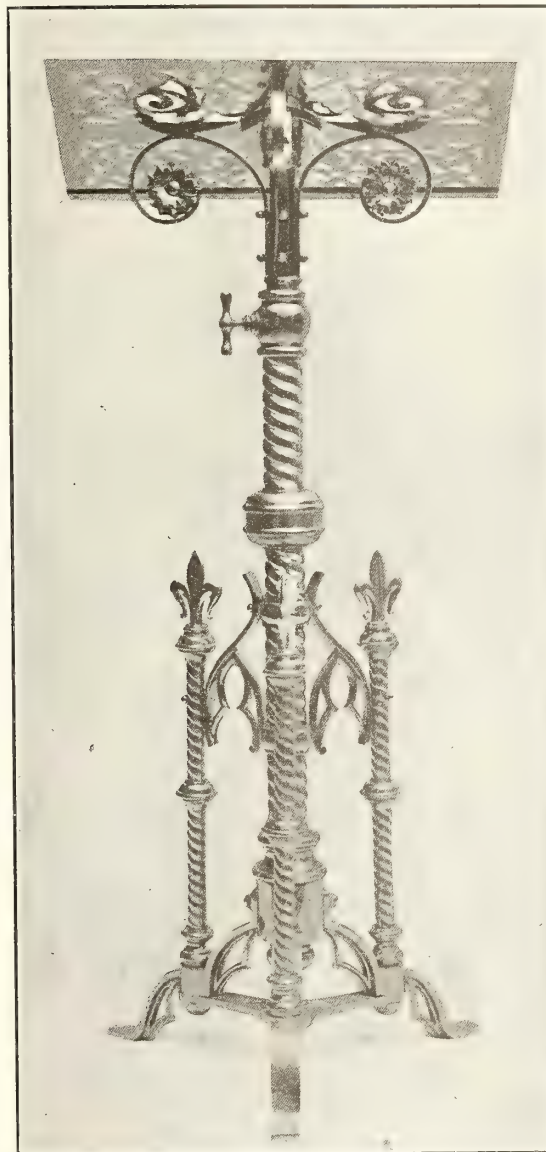
"Yes. They are very dear to me."

"I suppose those men who brought me here are some of your flock."

RENNIES SEEDS

**PUREST-CLEANEST
MOST RELIABLE
BET CATALOGUE
AT BEST DEALERS
OR DIRECT**

TORONTO MONTREAL
WINNIPEG VANCOUVER



This
Lectern
of
Solid Brass
would be an
**IDEAL
EASTER
GIFT**
for your
Church

Height 4 feet 6 inches
Adjustable to 6 feet

Special Value
for
\$110

We have these in
stock for
Prompt Delivery

**Toronto Brass
Mfg. Co.**
370 Richmond St. West
Toronto, Canada

Carters Tested Seeds Inc.
1916 Catalogue Now Ready
Prices Substantially Reduced
Dept. K., 133 King St. East
Toronto, Ont.

Established over 30 Years Phone No. 331
Hopkins & Burgess Co.
UNDERTAKERS
Private Chapel Private Mortuary
529 Yonge Street
COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

JOHN KLEES CO.
Pork Products and Provisions
Mild Cured Hams and Bacon
504 YONGE ST. PHONE N. 2851
TORONTO

NEW BOOKS

"LIFE'S JOURNEY"
By H. H. Montgomery, D.D.
A book for encouragement. Net 90c.

"DISCOVERY AND REVELATION"
By H. F. Hamilton, D.D.
A study in comparative religion.
Net 90c.

"BETWEEN THE LINES"
By Boyd Cable.
One of the best books printed on
the War. Net \$1.35.

"THE GLAD TIDINGS OF RECONCILIATION"
By Right Rev. A. E. Knox, D.D., Lord
Bishop of Manchester.
\$1.35

Upper Canada Tract Society
JAMES M. ROBERTSON, Depositary
2 Richmond St. East Toronto

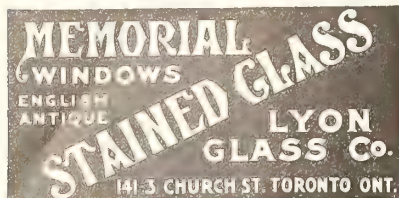
MEMORIAL WINDOWS

WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25;
Covers \$1.50; Mud Guards 50c. pair; Foot
Pumps 50c.; Spokes 15c. dozen; Frame Pumps
50c.; Pedals 75c. pair; Wrenches 15c.; Cyclo-
meters \$1.00; Bells 15c.; guaranteed Saddles
\$1.50; Tool Bags 40c.; Locks 25c.; Handlebars
complete \$1.50; Front Wheels \$1.50; Coaster
Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582



"They are my best men."

"How proud you must be of them."

"I certainly am, especially as I knew them in their wild heathen condition. When my wife and I first came here our lives were often in great danger. It was years before we could make any definite headway, as we had to overcome the evil influence of the base Medicine men. But finally, through God's help, we conquered, and you see what they are like now. If that acci-

Books You Should Read

MY PRIESTHOOD—

A Manual for the Clergy and for those looking towards Holy Orders. By REV. WALTER J. CAREY. \$1.25 Earnestly recommended by Bishop Hall of Vermont.

PRAYER AND ACTION—

or The Three Notable Duties (Prayer, Fasting and Almsgiving). By VAN E. E. HOLMES, D.D. 90c "A truly delightful book from beginning to end. I hope that as many as possible will read it during the coming Lent." From the Bishop of London's Introduction.

THE LIFE IN GRACE—

By the REV. WALTER J. CAREY, M.A. 90c "I have read it carefully through twice, and I find it a hopeful, clear, stimulating and, above all, a real book." From the Bishop of London's Introduction.

THE RICHES OF THE HOUSE OF GOD—

By FLORA ABIGAIL MACLEOD. With an Introduction by the Rev. George Congreve, S.S.J.E. 90c "This valuable book of spiritual reading to which Fr. Congreve contributes a preface . . . Its spirit is that of the Lady Julian; its purpose is to show that 'all the way to heaven is heaven.' Church Times

N.B.—Please add 10% for postage.

These may be obtained from

CHURCH LIFE, LIMITED

7 Queen Street East, Toronto

Seitz & McEvenue, Limited ANY KIND OF INSURANCE

26 Adelaide St. West

W. E. EMSON, Manager

Main 2607. Fire & Accident Dept.

CHURCH BELLS ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm Bells equal any Steel Alloy Bells Imported. ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list and samples on Application. Address SISTER IN CHARGE OF ALTAR BREAD.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association, 106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done by Miss Goings, 198 University Ave., Kingston, Ont.

SITUATION WANTED

ORGANIST and Choirmaster desires position with good field for teaching Piano and Singing. Twelve years experience, highest references. Address Organist, Box 402, Harriston, Ont.

dent had happened to you twenty years ago, and the Indians had found you, they would have robbed you of everything you had, and most likely would have murdered you as well. But that is all changed now. They have been taught and know better."

"But how did you manage to live during the past?" Silas inquired.

"Oh, the Church Missionary Society, which sent us here, supported us and encouraged us in every way possible. The Indians contribute what they can now and are doing more each year."

"And did you study the language and teach the Indians to read?" Silas asked in surprise.

"Yes. I have translated portions of the Bible, Prayer Book and many hymns into their own language, and the Society for the Promoting of Christian Knowledge, commonly called the S.P.C.K., did the printing. I often feel humbled when I think of the earnest people far away who are upholding our hands here. They are the ones who have made the sacrifices that Christ's message might be carried to the lost sheep in the wilderness."

For over a week Silas remained at Ta-sak. He saw with his own eyes the steady uplift work among the Indians, and attended the daily services in the little church. He had many a long conversation with the missionary and his wife, who told him the terrible conditions which existed at the time of their arrival and what changes had taken place.

It took Silas a long time to reach home, and weeks passed before he was able to walk. But as soon as he could manage it, he asked his rector to call a special meeting of the people of St. Matthew's. He had something to say to them, and in simple language he told about his visits to Glendale, Kikhausia and to the Indian Mission at the mouth of the Taheena.

"I have always spoken against Missions," he said in conclusion. "I did it because I did not know what is going on, and I was fool enough not to listen. But now I have seen and heard something, and if you know of anyone who has objections to giving money to Missions, send him to me. I did not know what had been done in our own province and Dominion, because I would never take the missionary magazine. For the past few weeks I have been reading about the Foreign Fields of India, China and Africa, and I feel just like a child beginning to read and anxious to know more of the wonderful story of missionary enterprise. As long as I live I shall give to Missions by means of the duplex-envelope system, and I shall endeavour to make up for my crass ignorance of the past. A man who says he has no use for Missions, doesn't know what he is talking about. If he could only realize how foolish he is, he would hide his head for very shame."

Sermo S. Athanasii

(Continued from page 219)

"I cannot conceive a mind so constituted as to believe really that there are Three Persons, but that they ought to be confounded; and one Substance but that it ought to be divided. I cannot conceive such a type of reasoning power as would admit that the Son was God and the Holy Ghost, God; and yet not allow them the attributes of God." But while allowing some play for reason, this is the creed which insists not on damnation for opinions, but that all men "shall give account for their own works," verses 38 and 39. Like the Nicene Creed, it reminds us that Christ came for "our salvation." The repetition of certain clauses about the Trinity is just that reiteration so dear to the worshipping heart. The creed is drawn out to give scope for worship, to let our minds repeat a loved truth; to give our hearts time

to move towards God with all their power. For no one gets all that is wrapped up in these verses by reading them over once, as fast as you might read the news in the morning paper.

By way of illustrating the practice which Charles Kingsley mentions as his own, basing ethical teaching on the Quicunque, and suggesting a line we might well follow in our own meditations seeking to know God better; or the clergy perhaps teach their faithful people to pursue; helping them discover some of the devotional as well as practical treasures of the Athanasian Creed, take this:—

The Old Testament teaches that "the Lord is loving unto every man," and as this comes home to us, it rouses answering love in our hearts. The New Testament goes beyond this, for such a statement might imply that before there was a man to love, God might have been cold, frozen, in sterile isolation, however changed and kindled into love by the creation of man. But when St. John writes "God is love"—before creation, from all eternity, something more moving is true—"God is love" in Himself. The mystery of the Trinity helps us to grasp it. God is not best imitated by a misanthropic hermit shrinking from all into utter solitude; rather by one doing his social duties in self-forgetting love. If I draw away from all others, grow self-centred, concentrated on myself, thinking of myself, loving myself, I grow more and more unlike the Triune God. "We love Him because He first loved us," and also because we dimly see that He is so loveable because in His innermost life the Father is ever giving His entire substance to His co-eternal Son, with no trace of selfishness—all the Father has and is, He gives in the manner revelation calls the "generation" of the Son. All the nature is given by Father and Son as one source to the Holy Ghost, in the manner revelation calls "procession." Here on earth we have seen the mutual love of many a father and mother perfected in affection for their child—a third person, the very incarnation (so to speak) of their love, deepening, intensifying and refining that love. A parable here on earth to make real to us what we call the procession from the Father and the Son. That great act by which from Father and Son, as from a single source, "proceeds" the co-equal, co-eternal Spirit. Because the Bible calls the Son, also the Logos, i.e., Reason or Word, the conception of a man thinking and speaking, is an illustration of what is going on within God. The "double procession" is illustrated by the love of father, mother and child here on earth. But all are only illustrations and must not be pushed too far; or else like an illustration given in the Creed itself can be pressed into error or heresy, the Incarnation is like "the reasonable soul and human flesh" but not absolutely like in all respects. No Godsomeness thing analogous to the intellectual life in man goes on; and something else analogous to love. Out of that interior, inner life one of the Three becomes incarnate and we can be sure His life will be ruled by love. The Bible says "Greater love hath no man than this that a man lay down his life for his friends"; yet Good Friday shows greater; it shows God incarnate laying down His life for His foes.

The Quicunque throws a light on God's character, and the result is to bring into clear relief the character we find in the four Gospels. Yet the General Synod of 1915 proposes to omit to tell people to so think of the Trinity while inconsistently they do not drop all Trinitarian teaching. Why blow hot and cold at once?

Perhaps if more followed Charles Kingsley's example and connect their theological and ethical teaching with the Athanasian Creed, the proposition of the General Synod may not prevail, a proposal one of my lay correspondents styles "a dishonest trick." Once it was the practice in St. Barnabas', Oxford, and may still be, for aught I know to the contrary, to sing the Athanasian Creed as a solemn procession round the church on Trinity Sunday, at night certainly. Where there is a congregation who sing as heartily and universally as that one did in days of old, nothing can teach the Creed better.

SAVING MONEY

The wisdom of saving money must be apparent to every person who gives the subject any thought.

A little money saved enables you to take advantage of opportunities for making more money; to buy a lot, to make the first payment on a home, to start in business for yourself. The opportunities come to the man with Capital. Saving the small sums is the creation of Capital.

There is but one certain safe way to accumulate money, and that is to save it. Thus, and thus alone, can the foundation of wealth be firmly laid. Those who earn and spend are many. Those who save even a small proportion of their earnings are the select few who gain a competence and place themselves in a position to grasp life's opportunities.

Economy is the Road to Wealth.

Save, and deposit your savings with Canada's premier Mortgage Company, where they will be absolutely secure and will also earn for you compound interest at THREE AND ONE-HALF PER CENT. per annum.

Canada Permanent Mortgage Corporation

TORONTO ST. TORONTO

ESTABLISHED 1855

Don't Neglect Your Hair



Everything in Hair Goods

Consult Professor Jules about his secret treatments.

Visit our up-to-date parlors for Hairdressing, Manicuring, Massage Treatments, etc.

JULES & CO.

774 YONGE ST.

LAWN GRASS

Try KEITH'S "Velvet Green" Lawn Grass Seed to renew your lawn or to make a new one at a moderate cost. Seed full of vigor and free from weeds.

Price - - 25c. lb. 5 lbs. for \$1.00
" Postpaid 35c. lb. 5 lbs. for \$1.25

SWEET PEAS



NO matter how high the price others ask or what is said, Keith's Sweet Peas are second to none.

Keith's Mixed Spencers

Postpaid oz. 15c.;
¼ lb. 50c.; ½ lb. 90c.; 1 lb. \$1.75

Keith's Sterling Mixture

Postpaid oz. 10c.;
¼ lb. 20c.; ½ lb. 70c.

Our 1916 "Golden Jubilee" catalogue lists all manner of

Garden and Flower Seeds, Roots, Clovers, Grasses, etc. Write for one—it is free.

Geo. Keith & Sons

124 King St. East, TORONTO, ONT.

Women's Work and Social Service

IN connexion with the establishment and endeavours of the Women's Emergency Corps for Military District 2, it is of intense interest to note some of the achievements wrought by women in France and in the United Kingdom, whose nearness to the war zone has quickened their realisation and stimulated their energies into paths some of which are romantically heroic, others prosaically valuable, but in which even the most prosaic affords the strongest support to the cause.

Mrs. Pankhurst described the other day in her eloquent fashion, how at the first sound of the bugle, the old men of France left their firesides, and with the women and children took the places in the fields of the men called out for service. They gathered in the harvest of August, 1914, so fully were they ready for emergency calls.

Some of the most remarkable results have been attained in the department of munitions, of which Sir Clement Kinloch-Cooke in the *Nineteenth Century* has given a very illuminating account. In the trade depression and general dislocation of

industry that followed the outbreak of war, the Queen's Fund—a wonderful bit of emergency work in itself,—was of the greatest value in helping to tide people over a very unrestful period. Soon, however, trade began to revive, largely owing to the requirements of the Army and Navy and the various needs of the war, which ultimately necessitated the establishment of the Ministry of Munitions, for the adequate supply of military weapons. A War Service Register for women was opened by the Board of Trade, though at first, owing to the lack of skilled overseers, only a small portion of those enrolled could be employed.

Extraordinary developments have followed, through improved organisation, through extension of factory activities for government work, through the modification of rules, the advance in public opinion, and the establishment of training centres, such as those of the London County Council, where in a period of six weeks, women can obtain sufficient skill to enter munitions work, further training being given in the practical experience of the workshop. A few skilled workmen are able to train and supervise a large number of semi-skilled and unskilled workers, and in munitions a great deal of the work is repetitious—i. e., the same thing done over and over again,—easily accomplished after a little practice.

The skill and efficiency of women in this kind of work has probably astonished even their champions. In describing a visit to one of the largest armament works in the United Kingdom, the *Times* correspondent, paying a high tribute to the workshop managers, "wrapped up in their work and wearing out over it, full of professional pride and eager to excel," states that they prefer women "because they do their best and put no artificial obstacles in the way of results."

One picture shows us a factory worked by 320 girls with 8 men—(double shifts)—where they were turning out 9,000 eighteen-pounder high explosive shells a week; the manager, who was very proud of them, showed one who had increased in speed from 30 to 130, another from 40 to 150.—an automatic increase of output achieved by practice if allowed to operate freely. One girl doing a piece of work on a lathe, formerly done by a skilled man, was turning 150 per shift as compared with his record of 30, while the champion of the place was a girl whose record—copper bands on shells—was 1014 in a ten hour shift.

A French expert who took part in this visitation tour expressed the view that "the most striking sight of all was a great workshop filled with girls at Birmingham." It is a mistake to think that all the work is of the less skilled kind. In the engineering trades "some of the most delicate operations necessitating the exercise

of great skill and high intelligence are done by women," some of whom "have shewn themselves capable of performing operations hitherto exclusively carried on by men." Foremen have expressed the view that "one woman is worth two men; there is nothing they cannot do if they set their minds to it." After testimonies of this kind there is nothing to fear in the statement that "the full utilisation of all the resources already in sight depends on female labour," for "the revelation of female labour is a point of capital significance for the future of the war." "They have been tried on work of which—both as regards skill and strength—they have never before been thought capable, and have shewn themselves in many instances superior to men of the same class and standing."

* * *

In the non-industrial occupations there has, of course, been an enormous replacement of men by women. Government departments, the War Office, the Admiralty, the India Office, the Board of Trade, and others, make large use of women's work, while the post office employs them not only as sorters, and telegraph and telephone clerks, but as collectors and postmen. It is scarcely necessary to mention banks and insurance offices, which have greatly increased the number of their women employees. Measures have been taken for the rapid training of a large supply of women clerks, and a short whole-time training of one or two months is considered sufficient to give the preliminary insight into business requirements. Work of this class, though very unsensational, is abso-



Helps For the Afflicted

Deformity and Rupture reduced by using our perfect-fitting surgical appliances and trusses.

For fifty years our skilled and individual attention has been wonderfully successful in making and fitting artificial limbs that almost rival nature. Every kind of elastic stocking and crutch at the shortest notice. Look us up.

AUTHORS & COX

Headquarters for Crutches
135 Church Street, TORONTO

74-4

CERTAINTY and PUNCTUALITY

are the features of our

GUARANTEED INVESTMENTS

The cheque for Interest is mailed you promptly and the Principal is repaid when due.

Our booklet will explain more fully. Write for it.

The
Union Trust Co.
Limited

Head Office and Vaults
Temple Bldg., Toronto

Branch Offices
Winnipeg, Man. London, Eng.

WHAT THE DOCTOR CALLS IT

He Has a High-Sounding Name for an Ailment That is Very Common

Very few people are conscious of the fact that they are daily "poisoning" themselves. They do not use alcoholic stimulants; they do not eat greasy meats nor foods that may be suspected of being unwholesome or indigestible.

How can a person poison himself with such dietetic habits as these? The person who eats ridiculous, indigestible culinary concoctions must expect to be poisoned, but how can a person who eats only wholesome, digestible foods poison himself? It is all very easy and simple. Most self-poisoning comes from over-eating, and from defective elimination. The daily intake of food is too much for the system to handle, and instead of being completely digested the food lies in the stomach or intestines and ferments, producing poisons that are taken up by the blood stream and carried to all parts of the body. The Doctor calls it "auto-intoxication," which means self-poisoning.

In such cases all sorts of cathartics and laxatives are resorted to, the most of them being injurious. The best remedy is a simple, natural food like shredded wheat biscuit, which not only supplies all the nutriment the body needs, but has the property of promoting peristalsis (bowel exercise), which keeps the alimentary tract clean and healthy. While building healthy tissue it brings about perfect elimination, which is the secret of good health.

Shredded wheat has in it all the body-building material in the whole wheat grain prepared in a digestible form. In the shredding process the bran-coat is retained and this has the valuable property of stimulating bowel exercise. Being ready-cooked and ready-to-serve, it is so easy to prepare a meal with shredded wheat without any kitchen work or culinary skill. Eaten with hot milk or cream, or in combination with fruits, two of these biscuits will make a complete, perfect meal, supplying all the strength-giving nutriment that is needed for a half day's work and securing perfect elimination that is so necessary to the healthy condition of the human body.



MORRIS AND BURNE-JONES MEMORIAL WINDOWS
THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD

MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND



Flavour!

That's what constitutes 'Tea Quality'!

"SALADA"

B 129

is generously full of the fine rich flavour of skillfully selected teas. You will never be satisfied with ordinary tea once you have tried SALADA.

The Church BOOK ROOM

EASTER CARDS AND FOLDERS

Easter Offertory Envelopes
Easter Literature—various forms
of Prayer for Private and Public
Use. S.P.C.K.

Churchman's Almanack S.P.C.K.
Metrical Litany, with Intercession
The Lay Reader, His Office and
Work

The Great Sacrifice, or the Altar
Fire of War

The Courage of Hope—Murray
The Highway of the Holy Cross
Helps to Worship—Before the
Altar

Christus Consolator—Before the
Throne

The Sanctuary—The Narrow Way
Baptismal, Confirmation and Mar-
riage Certificates

Duplex Offertory Envelopes

Duplex Record Books

Parish Registers—Sermon Reg-
isters

33 Richmond St. West
Toronto, Canada

Even a dollar earns interest

when deposited with us.
We pay 4% on daily
balances.

And when you have
\$100 on deposit you can
purchase a Standard
Reliance Mortgage
Debenture that will
pay 5%.

A \$1000 Debenture for
five years, pays in inter-
est, (if compounded)
\$280, or a gain of 28%
It is one of the safest, if
not the safest, invest-
ment, for never a dollar
has been lost in Ontario
Mortgage Debentures.

Write for copy of our
book, Profits from Sav-
ings. It tells you how
to become a debenture
owner. Address Dept. 6

**STANDARD RELIANCE
MORTGAGE CORPORATION**
Head Office, 82-88 King St. E. Toronto

Branche.
Ayr, Brockville, Chatham,
Elmira, New Hamburg



10

lutely essential to the business of the country and is therefore for women a truly patriotic task. The same applies to the distributing trades, both wholesale and retail: women also act as lift-attendants and as commissionaires, and do much of the cleaning formerly carried on by outside porters.

Camp cooking is also being done by women under a scheme authorised last August by the War Office. At certain camps they have undertaken everything in this way except the butcher's work, and have affected marked economies, while under the Women's Legion, short courses of instruction are being given to soldiers themselves.

A remarkable departure has been the appearance of women as conductors of tram and motor buses, as drivers of lorries and delivery vans, and as chauffeurs, and what will some of our good friends say to the statement that "some local authorities have accepted their services as street sweepers."

An observer thus describes a woman in charge of one of the Glasgow trams: "The car came to a sudden stand-still in a block: it was so nicely done that there was no jolt or jar. The car started again gently . . . a taxi shot out suddenly just in front: the girl with a quick movement cut off the power and applied the brakes. The action was well judged; the car slowed down just enough, then almost automatically got into its stride again." An exceptional girl? Possibly, but there is plenty of testimony to the same effect; and we cannot explain it all by that blessed word "exceptional."

* * *

In view of the present controversy on the subject, dare one mention the word "farming?" Well this is a synopsis of some of the activities of women in the *United Kingdom*. Farm work for women has developed more slowly, yet much is being done, and the government appeal for 400,000 women to work on the land will, without doubt, be answered, in the same spirit in which other appeals have been answered by women, with zeal and eagerness. More obvious difficulties, perhaps, confront us in this work, yet "many farmers who at first regarded the suggestion of women's labour with incredulity, now declare that they would not like to set a limit to it either in field work or in the management of live stock. Lord Selborne, in the appeal he addressed to farmers on March 4, excepted only the care of horses from the range of women's capacity, and even that was not beyond some women." The Women's National Land Service Corps was inaugurated on March 6, and the opinion of some experienced farmers was that before long there would be a great demand from the farmers for women's labour, and that the question might soon become one chiefly of supply.

Another item tells of the appointment by the Board of Agriculture of a committee of women organisers, who have started on their duty of seeing that every county is organised for agricultural purposes to its small-

lest village. Their duties include the opening of village registers and seeing that both farmers and women are made acquainted with them. The fact that farm labour can be "diluted" is being realised,—there are openings for both trained and untrained women,—and "the farmers are better pleased when women do not claim to do everything." In some cases local authorities are providing instruction in light farm work and milking, and in others farmers themselves are taking the women as pupils.

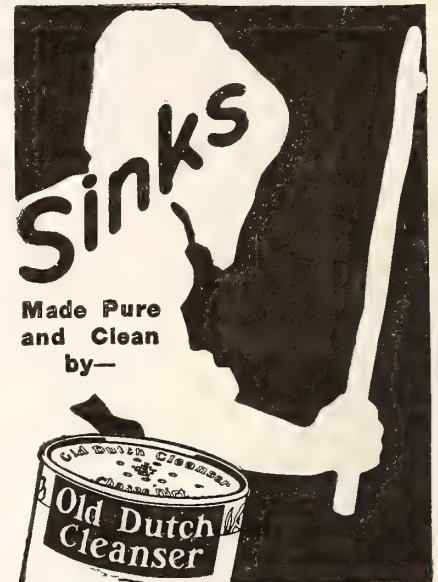
In some places, suitable women and girls are taken on a farm for a course of 6 or 8 weeks' instruction as milkers. Similar arrangements are being made locally for training in the care of calves, pigs and poultry. All over the country women are registering for farm work; already 15,000 are at work under the new scheme, and the registered women are forming a big reserve army.

A very lively letter from an English girl to a Canadian friend quoted in our daily press a few days ago, described her day's work on a farm:

"We start work at 6.30 a.m. I go to the stables and feed and water 4 horses, 6 colts and a donkey. Then I clean out the stables and groom 2 horses; one of them is 16.3. Then I sweep up the stables and cart hay to some more colts on a marsh. All this before breakfast. If I am not on stable work I go to the cow-shed and give them all hay. There are 28 Jerseys, awfully pretty things. Then we start milking. I usually do 5 or 6. Milking is very tiring at first, as one uses quite a different set of muscles in the hand. After this we give them each a bushel of food, and feed the calves and take food to the heifers and some bulls, which are tied up, thank goodness. After breakfast we plough or harrow, or something of that kind, which keeps us going all day. In the afternoon we milk again; the milk has all to be cooled, weighed and strained, and the pails scrubbed inside and out, and scalded. I was in charge of the dairy last week and made 15 pounds of butter one day and 20 the next. It was really quite nice butter and I had only had 2 lessons. . . There are six of us here and we live in this cottage. The farm belongs to a retired colonel and he has sent away all the men who can join. Before this, I was helping with the canteens at Woolwich Arsenal. That was fairly hard work, as I left home at 9 a.m. and didn't get back till 10 p.m. . . . May move soon, as I have promised to move from one farm to another, just as they need help."

* * *

We in Canada are in most respects less adventurous, both in thought and action. Perhaps the greater freedom of ordinary life deprives us of some of the incentive to break away from the beaten path. There is less readiness to try experiments and a good many factors operate to explain this, more doubt as to their issues. Yet "the work done by women (in the *United Kingdom*) in unaccustomed paths is one of the surprises and triumphs of this tremendous upheaval. What stands primarily in the way (of its further extension) is adherence to fixed ideas, and reluctance to make the mental effort required for a new conception." This might with probably even greater truth be applied to ourselves. Wonders have been accomplished in



PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee. The reasonable price will be a pleasant surprise to you.

'Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. 'Phone Adelaide 420



Spring Housecleaning

is an annual event in every well regulated home. The winter's accumulation of dust and dirt must be removed. The question is: How can this be done in the quickest and easiest way?

O-Cedar Polish (Made in Canada)

will do the work better than before and with less work. It will remove the dirt and scum from furniture, floors and woodwork, and leave them bright and clean and new looking. So sure are we that you will be delighted with results, that every bottle is guaranteed. If not delighted, money refunded.

From Your Dealer, 25c. to \$3.00
CHANNELL CHEMICAL CO., Limited
369 Sorauren Ave., Toronto



ADVERTISE IN "CHURCH LIFE"

Brobst Forestry Co. Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603

RIDER AGENTS WANTED

In every locality to ride and exhibit a 1916 Hyslop Bicycle with latest improvements.



10 DAYS' FREE TRIAL
Every Hyslop Bicycle is sold with the understanding that if owner is not satisfied after using bicycle 10 days it can be returned and money will be promptly refunded.

DO NOT BUY a Bicycle, Sun dries, Tires or Sporting Goods until you receive our latest literature and special money-saving proposition.

TWO CENTS is all it will cost to send us a postal, and we will mail **Free, postpaid**, a handsome **Art Folder** showing our complete line of Bicycles in large size actual colors; also Catalogue of Sun dries, Tires and Sporting Goods. **Do not wait. Write to-day.**

HYSLOP BROTHERS, Limited
Dept. 11 Toronto, Ontario



Mrs. Goodwife says:—

"House cleaning time never finds me without a can or two of"

Floglaze

"The Finish that Endures"

Enamels Lac-Shades

"It can be used anywhere in the home for touching up or renewing worn out or shabby surfaces.

"It combines all the good qualities of a paint, enamel and varnish, and its glossy surface makes it a real 'clean-up' finish.

"I don't have to buy a separate finish for furniture, woodwork, wickerwork or floors. Floglaze is suitable for them all and wears equally as well on floors as it does on woodwork.

"Old floors can be made to imitate hard wood floors by using Floglaze Ground Color, Graining-Tool and LAC-SHADES. Stairways and bannisters can be kept in good condition with its use.

"And there are thirty-six beautiful shades to choose from.

"It is indeed a handy allround clean-up finish that I simply could not do without." Every housewife should write for a color card and send ten cents in stamps for a sample tin to

IMPERIAL VARNISH & COLOR CO.
WINNIPEG TORONTO VANCOUVER
CANADA

Red Cross and relief work and in the organisation of the Women's Patriotic League and kindred societies, yet for the most part we have done little to prove either our willingness or our capacity to serve in unaccustomed paths. Perhaps it is just that hitherto we have lacked opportunity. We believe ourselves not lacking in resource or initiative, in energy or organising power. Our government has not as yet offered us the opportunity or given us the challenge of a National Register, but the Women's Emergency Corps invites us to enrol ourselves for war work,—work undertaken for the express purpose of setting free the men whom the Empire needs and must have for service at the front, or of taking the places vacated by their enlistment. It is for us to prove our readiness and our ability in this way also.

HONOUR BRIGHT

Sunday School Commission

SEMI-ANNUAL MEETINGS

THE Semi-Annual meetings of the Sunday School Commission of the General Synod will be held in Toronto, on Monday and Tuesday, May 1st and 2nd.

The meetings will be as follows:—

MONDAY, MAY 1ST.

8 p.m.—Meeting of the Executive Committee in Room 130, Confederation Life Building, Queen street east.

TUESDAY, MAY 2ND.

9 a.m.—Holy Communion (Church of the Holy Trinity).

10.30 a.m.—First business session of the Commission in Holy Trinity Parish Hall.

Conveners of Committees are requested to have copies of their reports in the hands of the General Secretary not later than Monday, April 24th.

Members of the Commission who have matters of importance to bring before the Commission should give notice of such matters to the General Secretary at least one week before the date set for the meeting.

Sursum Corda

"LIFT up your hearts." We lift them up,
Up and still up—yea, very far
Beyond the farthest gleaming star.
Much more, beyond the jar and fret
That do our daily path beset.
Beyond the weary wordy strife
With which the world around is rife,
Up to the heights where Love hath birth;

Still up, beyond the loves of earth.
Is it too high, O struggling saint,
Do flesh and spirit sink and faint?
One from the height hath stooped low
To strengthen thee to rise up so.
He calls thee now with Him to sup,
He breaks the Bread, He fills the Cup.
"Lift up your hearts." We lift them up.

—The Treasury.

A Striking Connection

THE Sunday School lesson had been about the childhood of Samuel. Wee Mary listened attentively, and the following is the striking connection produced in her mind. "Mother, mother," she exclaimed excitedly on reaching home, "now I know what Sam Hughes did before he took care of the soldiers, he lighted lamps in the tabernacle!"

PAID-UP CAPITAL, \$7,000,000

RESERVE FUND, \$7,000,000

IMPERIAL BANK OF CANADA

Peleg Howland, President.

Established 1875.

E. Hay, General Manager.

Drafts, Money Orders and Letters of Credit issued available throughout the world.

Dealers in Foreign and Domestic Exchange.

Dealers in Government and Municipal Securities.

Savings Department at each Branch.

Interest credited half-yearly at current rates.

General Banking Business transacted.

28

SEVENTEEN BRANCHES IN TORONTO

MAIN TORONTO BRANCH: 32 WELLINGTON EAST

PHONE NORTH 1270

C. D. WINN

Carpets taken up,
Cleaned & Relaid

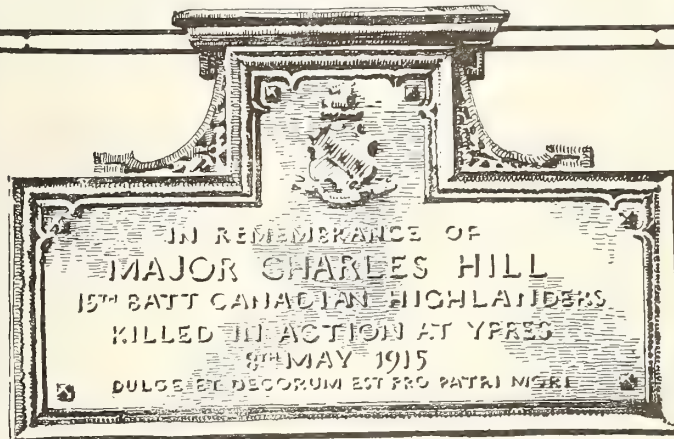
Carpet Cleaner & Upholsterer

Mfrs. of the New Cork
Stair Tread

ALL WORK GUARANTEED

31-39 ALEXANDER ST.
Carpets, Draperies, Upholstery, &c., Cleaned
by Vacuum Process
without removal

Altering Carpets, Rugs, etc., a Specialty.



Memorial Tablets and Honour Rolls

IN SOLID BRONZE AND BRASS

UPON receipt of probable wording and the approximate amount desired to be expended, we shall be glad to submit designs for Memorial Tablets and Honour Rolls suitable for erection in churches, schools, clubs, etc.

Photographs of other similar commissions which we have already executed can be sent if desired.

HENRY BIRKS & SONS
LIMITED :: MONTREAL

The Bishop Strachan School
College Heights Toronto

Forty-Ninth Year
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Revd., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nason, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union, late of Cheltenham Ladies' College).

FOR CALENDAR APPLY TO THE BURSAR

ST. CLEMENT'S COLLEGE

FOR BOYS

Residential and Day School
NORTH TORONTO, ONT

Boys prepared for the University, Royal Military College and for business.

For information apply to
REV. A. K. GRIFFIN, Principal

TRINITY PORT HOPE, ONTARIO

College School:

Residential Church School for Boys
FOUNDED 1865

Beautiful, healthy situation, overlooking Lake Ontario, with 20 acres of playing fields, Gymnasium, Magnificent New Covered Rink.

Boys prepared for the Universities, Royal Military College and Business. Religious training throughout the course. Beautiful Chapel. Special attention given to younger boys. Several entrance scholarships for young boys.

For Calendar apply to the Headmaster,
REV. F. GRAHAM ORCHARD, M. A. Camb.
(Late Headmaster St. Alban's School, Brockville.)

Glen Mawr
• 651 SPADINA AVENUE •
TORONTO

RESIDENTIAL AND DAY SCHOOL FOR GIRLS

Principal - MISS J. J. STUART
(Successor to Miss Veale)

Classical Tripos, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games

New Term commences Tuesday, April 11th

New Prospectus from MISS STUART.

LINENS FOR THE HOME

We specialize strongly in all kinds of High-Class Linens for Domestic Use

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON
55 to 61 King St. East - Toronto
Established 1864

BELLS, PEALS, CHIMES

Send for catalog Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.

E. W. VANDUZEN CO., Prop'r Backeye Bell Foundry
(Estab. 1837). 601 E. Second St., CINCINNATI, O.

BRASS & BRONZE MEMORIAL TABLETS

Patterson & Heward, Toronto



BISHOP BETHUNE COLLEGE
Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School for Girls

Young children also received. Preparations for the University Arts Department, Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

THE MERCHANTS BANK OF CANADA
ESTABLISHED 1864

Paid-Up Capital, \$7,000,000 Reserve Fund, \$7,245,140

206 BRANCHES IN CANADA

General Banking Business and Savings Department at all Branches. Deposits of \$1 and upwards received, and interest allowed at best current rates.

CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY.

Makes Linen Last. Try It.

New Method Laundry Co., Limited MAIN 7486

WE - KNOW - HOW

REPRESENTING

The Mutual Life Insurance Company of New York
YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the "OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS
A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

HELP
THE
Poor Afflicted Jews in Russian Poland
HELPLESS!
HOMELESS!
STARVING!

These sufferers are
the mothers, wives and children
of nearly half a million soldiers fighting the
cause of the Allies in the Russian army.

Everyone who can afford it should help.

Send your contribution to any of the following:

RABBI S. JACOBS, JACOB COHEN, J.P.,
LEO FRANKEL, HARRY SAMUEL,
EDMUND SCHEUER, 90 Yonge St., Toronto.

Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios, ensure permanency, highest artistic treatment and satisfaction.

Full information on request.

Robert McCausland Limited
Established 1856
141-143 Spadina Avenue - Toronto

ST. AUGUSTINE

(Registered)
The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.) \$5.50;
Montreal \$6.00; Halifax and St. John, N.B. \$6.50;
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria and Booklets on application.

J. S. HAMILTON & CO.
Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONT.

Casavant Freres
Church Organ Builders
St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church - Toronto
Convocation Hall - - - - Toronto
Knox Church - - - - - Calgary
Westminster Presby. Church - Winnipeg
Metropolitan M.E. Church - Victoria
Baptist Church - - - - - Syracuse
Notre Dame R.C. Church - Montreal
All Saints' Cathedral - - - - Halifax

ASK

our sales office nearest you for prices and terms on fertilizers adapted to your soil and crops

Send for Canada Booklet-Free
The American Agricultural Chemical Co.

New York, Boston, Buffalo, Detroit

We make GOOD CLOTHES
Try Us On Your Spring Order
College and Choir Gowns as well
Senior Bros.
768 Yonge St. - Phone N. 768

CHURCH BRASS GOODS

We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg Co. of Hamilton. Send for Catalogue.

TORONTO BRASS MANUFACTURING CO.
364 370 Richmond St. West, Toronto

STAMMERING

or stuttering overcome positively. Our natural methods permanently restore natural speech. Graduate pupils everywhere. Write for free advice and literature.

THE ARNOTT INSTITUTE
BERLIN, CANADA

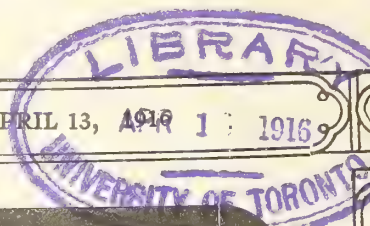
POSTAGE PAID

Church Life.

The Librarian,
The University of Toronto

TORONTO, CANADA

THURSDAY, APRIL 13, 1916



CONTENTS

THE WEEK

THE CHURCH IN THE WEST

EDITORIAL

Crucified!

OUR OLD COUNTRY LETTER

LETTERS TO THE EDITOR

PERSONAL MENTION

MISSIONARY NOTES

LETTER FROM THE FRONT

LAZINESS

CURRENT EVENTS OF THE
CHURCH IN CANADA

WOMEN'S WORK AND SOCIAL
SERVICE

The CHILD'S War Dictionary

DREADNOUGHT—I dread no
measles—I dread no rash—I
dread nought—because Nurse
gives me a bath each night with

WRIGHT'S Coal Tar Soap

The Nursery Soap

12c. per Tablet



Our Easter Shoe Display

surpasses anything we
have ever shown.

All the wanted styles are
here—handsome, stylish,
exclusive shoes—shoes
that are different.

Buy Easter shoes early at

H. & C. BLACHFORD
Limited

286 Yonge St. Toronto

Cawthra Mulock & Co.

Members of Toronto Stock Exchange

INVESTMENT SECURITIES

Correspondence solicited. Full information on Bonds and Stocks
and advice on investments given upon request

12 King Street East

Toronto

Quality and Service count for much

and in these **New-Duplex** excell.
NO PERFORATION

One customer writing to us says: "Your envelopes are the best that we have
seen and have proved satisfactory and a great help in our parish financing."

Use our new, large size envelope which carries our
usual guarantee and this experience will also be yours.

Get our Easter Offering Envelopes, 25c. per 100.

The Church Envelope Company
TELEPHONE MAIN 7128 - 109 JARVIS ST., TORONTO, ONT.

THE "MUTUAL" IDEA

In what way does a
Mutual Life Insurance
Company such as The
Mutual of Canada differ
from others?

It differs from them in having
no private capital upon which
shareholders are paid dividends.

A mutual company is an
association of policyholders
carrying on the business of old
line, legal reserve insurance at
the lowest cost consistent with
absolute security.

The profits from all sources
are credited solely to the policy-
holders, and may be drawn in
cash or used to reduce future
premiums, so that the insurance
may be said to be sold "at cost."

There is only one such Com-
pany incorporated in Canada,
and it is known as

**The Mutual Life
of Canada**

WATERLOO ONTARIO

114



Underwood and
other makes of type-
writers, new, re-built
and second-hand, at
prices to suit everyone
**United Typewriter
Co., Limited**
135 Victoria Street
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO, CANADA

SYMONS & RAE
ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377

TORONTO

WESTERN ASSURANCE COMPANY

Incorporated A.D. 1851
(FIRE AND MARINE)

Assets - - - - - \$3,500,000.00
Losses paid since organization - - - - - 61,000,000.00

W. R. Brock, President
W. B. Meikle, Vice-President and Manager

Chief Office for Canada - TORONTO



Security - - \$30,500,000

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee.
The reasonable price will be a pleasant surprise to you.

Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. Phone Adelaide 420



ALWAYS CONSULT US WHEN ORDERING A WINDOW

JUST
PUBLISHED

**The Precious
Promise Testament**

WITH COMPLETE INDEX
The most helpful Testament published. It has all the precious promises in RED. It has also a COMPLETE INDEX to every subject in the New Testament. Descriptive Pamphlet Free. Best Leather Binding only \$1. Agents Wanted. Glad Tidings Pub. Co., 602 Lakeside Bldg. CHICAGO ILL.

COMMUNION WINE
ST. AUGUSTINE
(REGISTERED)

\$2.00 Per Gallon 25c extra for Containers
\$5.50 per doz. quarts

D. G. STUART
Phone Main 1329 391 Church St., Toronto

Spring, 1916

We have imported a beautiful range of Woollens for Spring wear. A call from you would be appreciated.

**BERKINSHAW
& COLLIER**

Merchant Tailors

316 Yonge Street

Established 1885

We make GOOD CLOTHES

Try Us On Your Spring Order
College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

THE DOROTHY JANE

Special Lunch for Business
Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

ESTABLISHED 1856

P. BURNS & CO. Limited

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. June. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.

64 page Poultry Book Free

Between Hatches

Clean out and thoroughly disinfect your incubators before you put in the eggs. Increase your hatch by using Pratts Poultry Disinfectant. 50c. qt. \$1.50 gal. Strong young chicks raised on Pratts Baby Chick Food should be kept growing steadily by the use of

Pratts Poultry Regulator
25c., 50c., and larger money saving sizes.

At all dealers on our money back Guarantee.

Pratt Food Co. of Canada, Limited,
682 Claremont St., Toronto.

**AN INVESTMENT
WHICH HAS PAID 7%**

Would you be interested in such an investment? Could you think of anything more acceptable as a Christmas Gift from father or husband? Then investigate the securities offered by this Corporation—Bonds of a successful, efficiently managed company which for more than TEN YEARS have been paying 7% per annum, credited half-yearly. These bonds are issued in denominations of \$100, \$500 and \$1,000 or may be purchased by installments. Your investment is as safe as a mortgage.

WRITE TO-DAY FOR FULL PARTICULARS

NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO



CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm Bells equal any Steel Alloy Bells Imported. ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

**Accident and
Sickness
Insurance**

The

Dominion of Canada

Guarantee & Accident Insurance Co.
TORONTO

**The Oldest and Strongest
Canadian Accident Co'y**

**BURN
McGILL'S COAL**
PHONE NORTH 1134

Help!

When you feel the need of expert help in devising anything to be printed, write us. Our staff includes, besides skilled printers and pressmen, expert designers and copy writers whose services are always available to you.

Telephone, Wire or Write

**Acton Publishing
Co., Limited**

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171



Church Life.

VOL. VIII, No. 15

TORONTO, THURSDAY, APRIL 13, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

The Sunday Next Before Easter

IT often, probably, strikes people as strange that the entry of our Lord into Jerusalem, from which this day takes its common name of Palm Sunday, should not be referred to in the liturgical Scriptures for the day. The explanation, however, is simple. The triumphal entry was anciently commemorated in England, as it is still in some parts of the Church, by a separate service which probably was an imitation of the religious observances of the day seen by pilgrims at Jerusalem. These observances are known to be as ancient as the fourth century, and may be still earlier. Throughout the Western Church, however, the Scriptures appointed for the principal service of the day are on the subject of the Passion, and to the thought of the Passion, therefore, we must turn.

To-day our minds are directed to the moral aspect—the example of the Passion, especially as teaching the virtues of humility and patience. The earlier part of the “Passion according to St. Matthew” having already been read, the Gospel tells us of the trial before Pilate, the rejection for Barabbas, the mocking, and the crucifixion. It sets forth in the simplest fashion the marvellous self-abasement of the Son of God.

St. Paul in the Epistle treats in a different way of the same subject, telling us how our Lord, being in the form of God, thought it not a thing to be eagerly grasped at to be on an equality with God, but made Himself

of no reputation and took upon Him the form of a servant . . . and became obedient unto death, even the death of the Cross.

And the Collect teaches us that all this was done that we might follow the example of His great humility, and leads us on to pray that we may follow the example of His patience.

The humility of our Lord consisted in His submitting of His own free will to the conditions of a creaturely existence—assuming a human nature and a lowly position in life, yet all the while being consciously one with the Father in majesty and power. Our humility, while its outward manifestation must be like His, must spring not only from the consciousness of our conditions as God's creatures, but also and perhaps more directly from our consciousness of sin. So with our patience. There must enter into it the feeling that we are submitting not only to what is directly or indirectly the will of God, but also to something which is no more than we deserve.

Humility, says a saint, is the foundation of all virtue. And why? Surely because humility is nothing but an honest recognition of our real state before God, and because without humility we become a prey to pride—the darling vice of the devil—which lies at the root of all sin.

The Shell Contracts Scandal

THE fact that the conduct of this war has been more than usually clear of grafting schemes, renders all the more sensational the charges brought against Sir Sam. Hughes, alleged to have favored American speculators in the delivery of shell contracts. The loss to the British Government occasioned by this spoils system is said to amount to twenty million dollars. Nothing but the most thorough investigation will satisfy the public demand that the real facts of the case be brought to light. The business affairs of Allison and others is secondary to the position of the Minister of Militia who is on his way back to this country. Judgment will be suspended until such time as the accused have had a fair hearing and ample scope to refute the startling allegations made. It is devoutly to be hoped a satisfactory explanation will be forthcoming. The appointment of a commission of inquiry is the first step towards clearing up the matter.

More Zeppelin Raids

ALTHOUGH details are lacking, it appears that the latest Zeppelin raids on the British Isles resulted in

the loss of at least thirty lives and some three hundred others more or less seriously injured. The capture of a Zeppelin in the mouth of the Thames is the first aerial prize of war due to the precautions taken against this mode of attack. Profound indignation is manifest throughout the country, and a strong demand is being made that the members of the crew which surrendered should receive punishment commensurate with the gravity of their offence. The perpetual menace of such action is the fact it would surely lead to bitter reprisals in connection with British prisoners on German soil. But the full equipment and organization of an adequate defensive aerial fleet to combat such raids, is a task of primary and pressing importance. It cannot too speedily be hurried into completion.

A Royal Example

BY the contribution of one hundred thousand pounds to the public treasury, His Majesty King George has set an example of economy and personal sacrifice that would be highly creditable on the part of any of his subjects having the means to so do, but still more laudable in the case of a Sovereign determined to share the burdens and the honours with the lowliest of the people within the Empire. An exalted position carries great obligations. Nobody is more keenly alive to this fact than our beloved Monarch himself. Among the first to abolish all alcoholic beverages from the household list during the war period, the King has supported his sense of duty by many acts of discipline and self-denial, among them none more pronounced than the largess of this donation from the Royal purse. A sacrifice that so deeply touches the private income bespeaks its earnestness and reality.

Abolishing the Slums

THE latest scheme championed by Lloyd George and receiving promise of support in many influential quarters, is to construct what shall be known as “Victory Towns” or in other words model villages for British workmen, on a plan heretofore confined to schemes of private philanthropy. For a moderate rental and with privilege of outright purchase the British artisan will be able to live in clean, healthy, and pleasant surroundings. The aim is to abolish the slum. Such enterprise should have a twofold effect. It should demonstrate the exact value of the theory that moral degeneracy is

mainly due to unsanitary environment. Again, the physical improvement ensuing from bettered conditions should prevent a repetition of the shocking disclosure when so vast a proportion of men from the slum districts were found unfit for military service. Whatever the motif of this reform, it merits all the support that can be given towards its realization.

Arming of Merchant Ships

THE sinking of trading vessels sailing under the British flag goes on apace, no less than twenty-seven steamers and sailing ships being reported lost during the month of March. The total reduction of tonnage under the wanton assaults of the enemy during the war amounts to about one-tenth of the merchant service afloat. Though not in excess of what might be expected under the misrule of this savage campaign, it places a serious handicap upon ocean traffic. In view of the situation and especially the Sussex disaster, the decision of the government authorities to arm all merchant boats with quick firing guns, is simply a rational means of defense. Not to adopt such measures—in face of the facts—would be an act of most culpable negligence. Sailors and passengers cannot be left to the tender mercies of sea pirates. It is unthinkable.

To Help the Homesteaders

THE bill introduced by the Hon. Howard Ferguson in the Ontario Legislature, proposes to develop a scheme whereby the settlement of New Ontario should proceed on lines better adapted to the prospective homesteader seeking his lot among the seventeen millions of acres available for agricultural purposes. The design is to appoint a special commissioner through whom loans may be negotiated at a low rate of interest. The present limit of such government loan is five hundred dollars, yet enough to give the settler a fair start and put him on a footing with those living in the open lands of the West. The measure is an attempt to prepare for the anticipated flow of immigration to Ontario at the finish of the war. One of its best features is the grouping of settlers on a systematic plan so as to promote the social as well as the financial well being of these colonies. Given proper supervision the scheme should prove of substantial benefit to immigrants themselves, and vitally enhance the prosperity of a terrain which only awaits their entrance and united effort.

The British War Budget

THE fourth war budget presented in the House of Commons by Chancellor McKenna deals with figures surpassing anything ever known in the history of Great Britain. No less than eighteen hundred million pounds is the estimate of requirement for the fiscal year now opening. New and heavier taxes are in prospect. Despite the stupendous draft upon national financial resources, however, this latest budget makes it perfectly clear that British finances are in a sound condition. Within the past three months four hundred and twenty millions has been put into the treasury. A revenue of four hundred and fifty millions is guaranteed on the scale of present taxation. The estimate for the past year exceeded expenditure by thirty-one millions which is thus saved to the country. John Bull has an astoundingly long purse. This feature is likely to have more effect in bringing the war to a conclusion in favor of the Allies than the actual clash of arms on the field.

The Wycliffe College Bill

THIS Bill, which has been before the Ontario Legislature and in which by Clause Six, it is enacted that the trustees may provide for the granting of Degrees in Theology including honorary degrees and certificates of proficiency, has been passed with the proviso that the granting of degrees in course shall be subject to Canon No. 10 of the General Synod of the Church of England in Canada so long as the said Canon is in force and observed by other Theological Colleges having power to grant degrees in Theology therein mentioned. We understand that the objection to the bill raised by the Bishops of the Province of Ontario was withdrawn upon the acceptance of this amendment.

Is This a Fact?

IT is reported that many of the lads at the front in lieu of having no opportunity for private confession, or rather discovering that the appointed chaplain is unused to deal with such cases, are turning for discipline and consolation to the priests of the Roman Church. We sincerely trust this report is an error or nothing more than a personal view as likely was that of a soldier who recently wrote home, "Send the children for the future to a Roman Catholic school." It would be interesting to know the exact proportion of Anglican communicants now enlisted under the colors, and the number of Anglican clergy appointed to look after their needs. That these lads in face of death feel the solemn intensity of the situation, is evidenced alike by witnesses who have been to the front, and still more by the letters received from the trenches. Surely there is definite and reasonable provision made in our liturgy for the unburdening of conscience and the giving of discreet

counsel. If this most necessary and important function of clerical service has been neglected or gotten into the background so that it stands like a new and unexercised faculty, the matter is to be deeply regretted. Moreover, it may be asked, if the lads feel the dire need and imminent value of such discipline, is it right or just they should feel obliged to turn elsewhere for a ministration which to them at least is weighted with the issues of life and death? We repeat the hope that a report of this character should be rather in the nature of private judgment than reflecting any general attitude either of the lads themselves or those who are devoted to their spiritual welfare.

The Moving Shows

WE heartily agree with the *Star's* recent strictures on the moving picture business. It was time some one made a protest not only against the exhibitions of what is distinctly immoral in tendency but also against the puerilities and banalities that make up so much of the shows. One wonders often where are the brains of the people who not only endure this stuff but follow after it greedily. We vaunt our modern educational methods, but how do they stand when judged by the results. If the aim of true education is the production and establishment of character, how is it that the failure is so generally evident in the growing restlessness of that popular mental condition which craves even for such debilitating excitements as these per-

formances afford? What, too, are we to make of the popular opinion that tolerates the placarding of our streets with such subtly suggestive pictures as lately advertised a certain American farce? It is not only the suggestiveness that is reprehensible but the confident assumption that such matters as ought only to be approached "soberly and discreetly" may be "wantonly and lightly" treated as fit subjects of hilarious ribaldry. That is the ultimate effect upon the general mind and especially of the young and impressionable. The light and cynical laughter that glazes over sin has won more souls for hell than any exhibition of naked naturalism which repels the innocent by its very coarseness. Why is our social standard thus lowered—life's finest loyalties made a matter of jest—simply to assist the filling of a few purses? Who is responsible and why do they not act?

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

Dean Paget, Calgary.....	\$1.85
F. J. B., Cobden, Ont.....	3.00

Total for week.....	\$ 4.85
Previously acknowledged.....	583.10

Total.....	\$587.95
------------	----------

We shall be pleased to acknowledge and forward any other amounts as they come in.

The Church in the West

The Unchurched

A VARIETY of experiences lately,—none of them extraordinary—has brought to my mind the recurring problem of the unchurched,—those who regard the Church with indifference rather than hostility and apparently believe that Christianity has no message for them.

Concerning the large number of such persons in the community there is unfortunately no room for doubt. The call of the Bishops in England and Canada and also in the United States for a preaching mission looking to the revival of religion, gives the opinion of those best qualified to judge. Such standards of morality as survive are not based on the revealed will of God and, whether it be cause or consequence, this loss of the recognition of God's law has been accompanied by the loss of all interest in worship.

This indifference to religion, moreover, pervades all classes. One intimately acquainted with London wrote in 1902, "A hundred years ago Beilby Porteous, Bishop of London, published a volume of Lent Lectures, and he said in the preface that they were delivered because 'the state of the kingdom—political, moral and religious—was so unfavourable as to excite the most serious alarm in every mind of reflection.' What Bishop Porteous said in 1801 Bishop Winnington-Ingram might, I believe, have said with equal truth in 1901. Leaving then the Middle Class where Mr. Arnold left it, I turn to that class or caste which calls itself and is called 'Smart Society,' and here I frankly say

that as far as I know, it has no religion. Mr. Gladstone used to tell a pleasant tale of Lord Melbourne, who heard by chance a rousing sermon about Christian life and duty. Burning with just indignation at the insistence of the preacher, the old Whig exclaimed, 'No one has a more sincere respect for the Church than I have; but I think things have come to a pretty pass when religion is allowed to invade the sphere of private life.' What Lord Melbourne thus expressed, Smart Society thinks; and, as it thinks, so it acts. It keeps the sphere of its private life absolutely free from the invading forces of religion. Of inner sentiments and things unseen, of course I do not presume to say a word—I am dealing exclusively with outward observances."

What is here said of one section of society in England might, to some extent, be said of many sections of society in the West. The religious observance of Sunday, attendance at Public Worship and the habit of prayer are for many a thing of the past. There is a sentimental regard for religion, but it seems little more than the reverent memory of a father's or a mother's piety, or a tribute to a lingering convention. The standard of conduct is sometimes high and sometimes woefully low, but it is seldom based on the revelation of God's will to man. There is, of course, in some quarters definite hostility to revealed religion. A few years ago when I accompanied a visiting missionary to a noonday service in some railway machine shops, this hos-

tility appeared to be the dominant feeling. But it is a widespread indifference rather than positive hostility that has recently in many ways been brought to my notice.

Side by side with this indifference and brought into higher relief by it there is a very genuine devotion to religion. The writer whom I have previously quoted, after speaking at length of the many things that made him anxious for the future, wrote: "Of this I am well assured that among young Englishmen of all grades and classes there is a vein of manly self-control and self-devotion which may yet prove to be the salvation of England when national judgments begin to overtake national sins." Recent events have amply justified his words and letters from devout communicants enlisted from all our parishes, tell of the support and strength they find in their religion. In simple terms they speak of the joy they find in their Communion and of their regret when they have no opportunity of making them. Not long since a soldier of a somewhat rough type travelled a hundred miles in the West to find a priest to whom, as he said, he could make a clean breast of it, because he knew that he might never come back from the war.

It is strange that so large a proportion of our soldiers, like others in the community, find no interest and no promise in religion. Patriotism appeals to much the same elements of human nature as religion. Both demand a venture of faith, both require self-sacrifice, both involve discipline, both set moral interests above material. Yet where thousands spring forward to answer the Empire's call, few respond to the call of the Church.

The same problem presented itself recently in far darker guise, when I was present in the civil Police Court and was allowed to remain when the court was cleared. As the victims of sin, obviously having learned its bitterness, appeared in the dock, I recalled a remark made in the report of a hospital for inebriates in New York. This report stated that the best hope for recovery among those they had to do with was found in religion though, it added, this was applicable in but few cases. Yet few of those tied and bound by their sins ever seek deliverance through religion. We all know instances of deliverance wrought by Christ, but where one finds freedom through Him there are many who never seriously seek His aid. It may be that they really know nothing of His power.

While this problem of indifference to the promises of the Gospel for this world as well as the next is of supreme importance everywhere it is of special importance for us in the West. There are among us some who have come or been sent as a last hope of recovery from some besetting sin. All newcomers by removal have severed in some degree old ties and unless the tie has inherent strength, it will in all probability be entirely severed. Home letters, if home has not been a reality, will become fewer and fewer; manners and habits, that have been a matter of discipline rather than of principle, will deteriorate. Religion, in the same way, if it has been a mere matter of habit or convention, is likely to be discarded for something more insistent in its claims,—and possibly something base.

G. H. B.

YOU remember how it was that Tillietudlem Castle stood the siege: there was a well in the courtyard which never ran dry. And what the Church needs is a well within—more faith, more waiting upon God and more of the quietness and confidence which are born of communion with the living God.—David Smith.

CRUCIFIED!

ANOTHER Lent has come and almost gone. We are standing once more within the shadow of the Cross. Never since its history began has Calvary been more significant. Never has the link it makes between God and man seemed closer. Suddenly, instead of being merely a remote episode in human progress, having rather an antiquarian interest, it has become startlingly present to us. Again it is placarded before our eyes, and we turn to it rightly feeling that in the Cross must be found the solution of all that baffles us to-day. Men who died on the battlefield,—women who perished in the great waters—in the one brief moment that was theirs between the stroke and death, hurriedly lifted up their eyes as they passed over, and catching a glimpse of their Fellow Sufferer have been saved. What otherwise they would have seen slowly and learned but gradually, has struck upon them in a flash with overwhelming conviction. Their troubled minds, so painfully perplexed, have surged with a new sense of the divinity of the Great Companion. They have commended themselves confidently into His keeping. "We suffer together—we suffer alike. Remember us when Thou comest into Thy kingdom." And the same priceless words of assurance have been theirs:—"To-day ye shall be with Me in paradise." Calvary has never seemed so omnipresent a fact. There are those who in their dulness have denied that actors in the tremendous scenes in Europe have been so generally changed. Those who have been there know better. We who "have seen and heard, have considered and bowed the head."

The Cross, moreover, has been seen again as the peculiar possession of the simple-hearted—of those who have been content to know it as a fact and have not sought to limit its application within the bounds of any particular theory. The atonement of Christ is greater than all theories. It will remain when theories are forgotten. What does it matter if to-day as always the Cross is a scandal to the legalist and a folly to the intellectually self-sufficient? Among men of humble heart it remains the power of God unto eternal life. Those are always unwilling to accept God at His word. His methods of healing never are consistent with a Naaman's dignity. These however know their need for a Saviour, and without reasoning about it are willing to accept the redemption he affords. They have first had faith, and that faith has been justified by their experience of fresh springs of power which as its result have revitalised their lives.

* * * * *

How is the modern preacher to set forth the faith that is in Christ Jesus and Him crucified? Is he to take things as they are and to crown the whole with Christ, or is he to declare that in Christ Jesus all things are made anew? Even in our wisdom-stricken day we could learn much from apostolic example. How did St. Paul the master builder lay foundations which have endured? At Lystra, as recorded in the Acts, we find him starting out from general truths of "natural religion" and endeavouring so to lead men up to Christ. Again at Athens he tries to adapt himself to the culture of the place—to set forth Christianity as the new and final philosophy. By neither course does he attain the success he seeks. He speedily learns that such methods only open the way to endless and profitless discussions. Decisions are not made. Probably, too, his own sufferings and loneliness at this time brought the Cross and all it meant more prominently before his mind. Accordingly as he himself relates, when he came to Corinth—brilliant, gay and scandalous Corinth—he no longer trusted to rhetoric and words of wisdom, but "I determined to know nothing among you save Christ Jesus—and Him crucified!" The Cross thus set in the forefront of his teaching compelled attention. It did not so much arouse

discussion. Rather it led to whole hearted rejection or acceptance. It offered men a new standard of values to measure themselves by. It brought home to them, as nothing else could do, the enormity of sin, the need for—the reality of—forgiveness. In the shadow of the crucifix now "placarded" before men's eyes, the cardinal facts of life and death had to be faced afresh. There was no middle way—none of those unfaithful compromises of which we are grown so fond. "Having great faith, they had also great plainness of speech." . . . "God forbid that I should glory save in the Cross of Christ." . . . Where is the challenge of the Cross to-day?

* * * * *

The trouble is we have had too many *theories* of the Atonement. Involved in them we are in imminent danger of forgetting the *fact*. How many of our divisions have been caused by men insisting on their own partial understanding as the whole truth? In the future it must all be different. No picture of our human life has true perspective if Calvary appears in it as merely incidental. Calvary rightly occupies the foreground. The most inevitable of facts is pain. We, in our softness, shrink from it. We have thought it monstrous that pain should exist. Most of our energies have been spent in endeavouring to prevent and minimise it—not wrongly so, had our impulse been rather of love than fear. "If we could we western people would have taken very Christ down from His Cross, would have bound up His wounds, healed Him and set Him free." It shocks us that Christ should suffer. We refuse to believe that God could accept, let alone exact such an atonement. We say it would be immoral if one should die for another. "We say?"—rather we *said*—for our views are being altered. Our insufficiency appears. We are learning that we are not inheritors of pleasant vineyards who may take our ease as those upon whom the ends of the world have naturally come. We know ourselves better now, as outposts only in the divine expedition. We see that we must endure as a law of our being, and our recognition of the fact is teaching us already and will teach us in the future more than we have ever dreamed of the possibilities of vicarious suffering, and of the wide-stretching embrace of the Atonement. We who now hope to rise with Him, feel no longer the inconsistency of His crucifixion. We accept it for Him, and share it as our own.

Our Old Country Letter

London, March 23, 1916.

THE Archbishop of Canterbury is working hard to make the National Mission of Repentance and Hope a success. He has held devotional meetings for his diocesan clergy, and a Council of about forty men and women has been meeting at Lambeth to make plans and preparations. The Primate is well aware of the difficulties. "It is a simple thing," he says, "to enumerate them"—but he is not going to be deterred by them. "We shall all do our best; and everyone will try by God's help to make that 'best' a reality." He refuses to lay down a cast-iron programme—where conditions vary so much this would be very unwise. The example of Canterbury is being followed all over England. Councils are being formed in every diocese.

* * *

Lord Hugh Cecil is one of the four sons of the late Lord Salisbury who, in different ways, have come prominently before the public, and who are remarkable examples of hereditary ability. He has lately intervened with characteristic vigour in a discussion on the rendering of our services. He condemns "the foolishness of those perverse priests who strangely conceive

that there is something Catholic about mumbling and gabbling." The average chanting of Mattins and Litany he calls "droning and drawling." The exquisite beauty of these services "escapes notice in the arid monotony and ugliness of the rendering." "Boredom and inattention fill the Church like a fog." As to preaching, the manner is worse than the matter. "In seven cases out of ten, though there is no ground to complain of the substance, the delivery is bad, and very often quite extraordinarily bad." The root cause of all the trouble is that our preachers, by the practice of monotony, "have thrown away the natural gift of the human voice to arrest attention by the variety of its modulations, and left themselves only the choice between monotony and artificiality." It is good for the clergy sometimes to see themselves as others see them, and Lord Hugh's criticisms will command respect, not only because he is a good Churchman and prominent in politics, but because, despite the handicap of an unattractive voice and a bad delivery, he himself always arrests the attention of those who hear him. He is thus a practical example

of that power of naturalness and earnestness which he advocates.

* * *

The proceedings of the recent "Free Church" Council at Bradford have been very interesting and significant. Two prominent speakers, with the approval of their hearers, condemned the Individualism of Dissent; one advocated a federation of Nonconformist bodies, and the other extolled the Catholic ideal. In doing so they gave expression to a feeling which has for some years been taking root and growing in the minds of thoughtful Nonconformists; it has not as yet borne fruit with us as it is doing in some over-sea portions of the Empire. Churchmen can but watch such movements with thankfulness, and pray that they may be guided not merely to a sectional union, but to that goal which Our Lord prayed for, "that they all may be one."

The words of Dr. W. E. Orchard (one of the speakers just mentioned), are worth pondering, and not only by Nonconformists:—"To have gained freedom from State control in matters of doctrine and worship does not of itself guarantee that we have found the alternative of spiritual freedom. Positive freedom is defined not so much by what we are free from as by what we are free for." It is notorious that the so-called "Free Churches" have been using their freedom for political partisan purposes and in antagonism to

the Church of England. It is therefore all the more creditable to Dr. Orchard that he followed up his advocacy of union with a warning against "seeking closer union in order to fight the Anglicans." Such a candid rebuke from such a quarter must be uplifting to those Nonconformists who still protest against their chapels being turned into electioneering stations and their pulpits into political platforms.

* * *

The Irish Bishops have elected Canon Peacocke, rector of Bangor, to the Bishopric of Derry. They have thus ratified the choice of the majority of the voters at the election in Derry, which failed to be decisive because Canon Peacocke, though he had two-thirds of the lay votes, got only a simple majority of the clergy. The Bishop-elect is a son of the Archbishop of Dublin, who resigned a short time ago. It is remarkable how episcopal rank runs in families in the democratic Church of Ireland. About 40 years ago two of the Bishops, Cork and Ossory, were father and son—John and Robert Gregg. The present Bishop Gregg of Ossory is the grandson of the former. The Bishop of Tuam is son of the late Lord Plunket, who was Archbishop of Dublin; and the latter's uncle was Bishop of Tuam fifty years ago. The uncle of the Bishop of Clogher was Bishop of Cashel. It need hardly be said, however, that family connections have absolutely no weight in episcopal elections in Ireland.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

PRAYER BOOK REVISION

To the Editor, CHURCH LIFE:

Sir,—The more carefully one examines the proposed Prayer Book Revision scheme, the more obvious it becomes that Revision Committee and General Synod itself have fallen between two stools. Either they have been much too radical or else they have been much too conservative. If the rule that no principle in our present Prayer Book is to be touched is to be observed, then the proposed changes are obviously far too radical, for principles have been touched in several important particulars. On the other hand, all real improvement is refused us on the very ground that principles would be touched. On this ground we are denied the restoration of the Canon to a more primitive order, any more definite prayers for the departed, and authorized forms for the Unction of the Sick and for Communion with the Reserved Sacrament.

The fact is that all the serious changes proposed are in one direction, and that direction is from the Catholic point of view a lowering of the Prayer Book standard. Mr. Kelley mentions several instances of this. Father Conyers has recently been emphasizing one. Your correspondent "X" underlines another. May I point out yet another? At present we can in our teaching as to the importance of Eucharistic worship, point to the fact that the Lord's own Service of the Holy Eucharist is the one and only service at which the Prayer Book orders a sermon to be preached and notices to be given out, and therefore (we urge) the Prayer Book means that service to be regarded as the one service of obligation for all

the faithful on every Lord's Day. If the proposed revision comes into effect we shall never again be able to use this telling argument.

Is it not quite clear that the Revision scheme now before the Canadian Church for judgment is essentially one-sided and therefore unfair? Let all who feel this unite in urging the Provincial Synods to prevent this one-sided scheme from being carried into effect.

J. S. BREWER.

Compton, P.Q., April 3rd.

THE SEVEN SACRAMENTS

To the Editor, CHURCH LIFE:

Sir,—It is a strange thing how very generally the xxv. article is misunderstood. It is generally assumed that it lays down affirmatively that there are only two Sacraments. Whereas it only affirms that there are only two generally necessary for salvation. Instead of denying that there are no other Sacraments it expressly refers to five others, "commonly called Sacraments," and it does not pretend to say that they are not rightly so called.

By some people it is looked upon as a point of loyalty to the Anglican Church to affirm that there are only two Sacraments—whereas I have shown the Anglican article affirms no such thing, but it explicitly says there are seven.

What the Church of England affirms in regard to the five "commonly called" Sacraments to which it refers is a self-evident truth, no one pretends that they are generally necessary for salvation. For instance, it is not necessary for all to be confirmed or for all to do penance or receive Holy Orders, or to be married or receive extreme unction, in order to be saved.

Instead of differing with the Roman part of the Church, I think we may very cordially agree that the "five commonly called Sacraments" are quite rightly so called.

There is certainly one sense, and it appears to me it must be the primitive

sense, in which a Sacramental character is given to the whole seven ordinances.

The definition which is given of a Sacrament in the Church Catechism was framed on what was believed to be and probably was the then current theological meaning of the word—but I think it is well open to doubt whether in the beginning the word Sacrament was in fact applied to "the outward and visible sign."

There is nothing in the word "Sacrament" to suggest it is an appropriate word to apply to the outward and visible sign. The word is nowhere to be found in Scripture, it is of purely theological origin as applied to Christian ordinances. As we all know it is derived from the Latin word *Sacramentum*, which meant the oath of fidelity taken by Roman soldiers, and bearing this in mind we at once see its appropriateness to Christian Baptism. Not it is true to the water used in that holy ordinance, but to the obligation which the baptized assumed, viz., to become Christ's faithful soldier and servant to his life's end—an obligation which he could not violate without sin—for the same reason it is equally applicable to the other six Sacraments. The obligation assumed constitutes the Sacrament not any outward or visible sign. This is particularly manifest in the case of holy matrimony—where there is no necessary outward and visible sign—and the simple acceptance of the spouses of each other as husband and wife, constitutes the Sacrament. The original and proper application of the word Sacrament has by popular theological usage been perverted and diverted from the obligation assumed, to "the outward sign"; but the case of matrimony where there is no "outward sign" serves to show the real and true meaning of the application of the word "Sacrament," not only to matrimony but also to the other six Sacraments.

Toronto. * GEO. HOLMESTED.

THE CHURCH IN THE WEST AND UNITY

Edmonton, Alta.,

April 5, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—I have read—and re-read—with the keenest interest, the account in your recent issue of the Convention at Garden City, Pa., which dealt with the proposed World Conference on Faith and Order.

I note, however, the absence of at least one phase which is of vital importance—at any rate I know it is of tremendous importance as touching the Church in the West, i.e., the purely commercial uses made of Places of Worship. Is the price we Anglicans are to pay for World Unity to be that of seeing our Churches and Cathedrals used for purely secular purposes?

In this Western country there are numberless Methodist, Presbyterian, Baptist and other denominational buildings which during the week are simply Public Meeting Halls or Concert Auditoriums. To one brought up to reverence God's House where, one has been taught, He dwells in a very special sense, there is something well nigh revolting in seeing Places of Worship used for political rallies, nigger minstrel shows, secular concerts, more or less refined (ofttimes less) and the like.

I call to mind in particular an organ recital at a nearby Methodist Church—mark that word "Church," Mr. Editor. Paying 50c. at a church door for admission to a church almost made one's blood run cold to start with—but what followed? Ladies (?) in evening dress, gentlemen (?) reading the last editions of the papers, chewing gum, etc., boys (?) munching peanuts and throwing the shells across the auditorium, conversations—or rather shoutings—from one

side gallery to another, and so on—and only two or three years before this same building had been "dedicated to the Glory and Worship of Almighty God." Did Our Lord really say: "My House is the House of Prayer, but, . . ." or?

If the World Conference is going to leave this—and some other questions—out of their consideration, then count me, and tens of thousands who have been taught to reverence God's House, out of your Amalgamated Church—or whatever you see fit to call it.

There are one or two other phases which seem to me to call for attention, but they will do for a subsequent letter.

SIDNEY COOPER.

WORLD CONFERENCE ON FAITH AND ORDER

Barrie, Ont., April 7, 1916.

To the Editor, CHURCH LIFE:

Sir,—I have read with much interest your report and comments on the World Conference on Faith and Order in your current issue.

It seems to me that the search after unity is gradually growing on all sections of the Catholic Church. The Presbyterians, Methodists and Congregationalists have for some time past in this land been seeking after some solution so far as they alone are concerned, and now-a-days every little new sect alleges that it is "unsectarian" as shewing the trend of thought in the direction of Unity. The taking up of this really important subject by the higher and more orthodox sections of the Church shews that the Spirit of God is moving in the Churches.

Many of our brethren in the denominations have revived the lost and well-nigh forgotten hope of the Second Advent of the Lord and the change of the living saints—the hope that may be specially called the Apostolic Hope of the Church, and now we find men seeking Apostolic Unity, the unity that Christ prayed for the night before He suffered.

I see in these signs of the working of the Holy Ghost in the Body of Christ, I see in them something that should make us begin to lift up our heads with joy, for surely all these workings indicate that God is leading up to a great work that He will presently do, and indicate too that He is preparing us for the development of that work.

You, Sir, in your leading article, make one remark that more than all tells me that the above deductions are well founded. I refer to the words "There must rather be all round a frank acknowledgement of sin in which we all share." That, Sir, is the crux of the whole matter. As soon as the whole body of the baptized confess the common sin and cry to God to purge them from it, and to Himself supply the remedy; as soon as the attitude of the churches is one of willingness to submit to God's Will and to cast away every self-made scheme, dogma and system, and accept His ruling, it will be possible for Him to lead His Church to her destiny which is to be united to Him as His Bride One with Him, even as He and the Father are one, and to reign with Him for ever over the rest of the saved, as Kings and Priests.

The stumbling block of all the Churches is practically the same. They each want their own section of the Church to predominate, each hugs his own fad as the most important thing, and none are willing to be taught. This was the evil that in the early days of the Church caused the setback that brought with it the removal of the Apostolic office, and with it the prophetic, and sent the Church wandering in the

wilderness these eighteen hundred years. The Apostle John gives us a glimpse of it in his third Epistle: "I wrote unto the Church (says he) but Diotrephes, who loveth to have the pre-eminence, receiveth us not." Without Apostles, the ministry of rule, there never can and never will be unity, and no efficient building up of the Body of Christ. The Master Builders have been absent for many years, and although there has been the accumulating of vast materials, and good materials at that, the true work of building has stopped just where they left it. When the people of God become submissive to His Will and are willing to give up their own ambitions, the Lord Jesus can and will restore the lost ministries and bring the Church on to perfection, prepare her for her heavenly calling and then come again and receive her to himself. Except our own unfaithfulness there is no reason whatever why the ministries spoken of by St. Paul in iv. Ephesians should have ever been withdrawn, they were given for all time, and the gifts of God are without repentance. Therefore, all we have to do is to turn to Him who is always ready to hear the cry of the desolate, and if we ask Him in humility and sincerity, He will restore to the Church her Judges as at the first and her Counsellors as at the beginning.

I doubt whether the Church is as yet prepared to accept the rule of Apostles, I believe they would be rejected now just as they were at the time of St. John, but in this Conference and your remarks on it, I see good indications that there is the right spirit, and if this is given full scope and the flesh is suppressed, it may well be the harbinger of such times of refreshing as never since the departure of the last Apostle the Church has ever seen, and the time hastened when the glorious reign of the King and His Bride will be an accomplished fact.

CREDO.

DE-CONSECRATION OF A CHURCH

To the Editor, CHURCH LIFE:

Sir,—I am in entire sympathy with Mr. Waterman re "profanation of Holy things," especially if it is through the dollar that is to be gained. But I take issue with the doctrine that there should be no such thing as a service of de-consecration.

He speaks of the little old log church, the material of which is sold to be used in building cow-byres, etc.

What shall we do with such buildings? We might leave them to decay on the old site, if the old site could be spared for that purpose. We might give it up in its entirety to the element of fire if surrounding circumstances permitted. Or it might be taken down and a part stored away for sacred memory as was the Brazen Serpent, and a part could be consumed with which to warm ourselves and to bake bread or roast flesh, which would be a secular use; and besides there must be a residue of plaster, etc., which will be trampled under foot.

It is the secular use of the materials of which the building is composed which Mr. Waterman denounces. But if in the little log church there must be material which must necessarily be put to secular uses, how much more so in old stone churches which have to make way for the new edifice?

What more fitting then, than that the Bishop, who as God's agent declared that the building was set apart as holy unto God for Divine worship, should, now that it was no longer to be used for that purpose, make authoritative declaration, that it was no longer to be regarded as sacred.

My point is that no matter in what way we attempt to dispose of the old building, there is sure to be some of

the material put to some use far from sacred, and that therefore we should have an authoritative declaration that it was no longer to be regarded in the sacred sense as when consecrated.

I. H. LACKEY.

Radville, April 3rd.

CONFIRMATION

To the Editor, CHURCH LIFE:

Sir,—Mr. R. B. Waterman calls the assertion that Confirmation was not ordained by Christ an "amazing assertion," which he says he has heard "many times." He probably has—or ought to have—heard them more than many times; though not in these actual words, still in a converse statement still more forcible. "How many sacraments hath Christ ordained in His Church? Two only . . . that is to say Baptism and the Supper of the Lord."

E. W. PICKFORD.

Personal Mention

THE Archbishop of Canterbury celebrated his sixty-eighth birthday on Friday last, April 7th.

The induction of Rev. W. H. Snelgrove, formerly of Windsor, as rector of Trinity Church, Galt, took place on Friday the 31st ult., and was conducted by Archdeacon Richardson, of London, who paid a warm tribute to Mr. Snelgrove. This was the first induction in Trinity Church for over thirty years.

On the following Tuesday, Archdeacon Richardson inducted the Rev. D. Walter Collins, formerly of Exeter, as rector of the Church of the Ascension, Windsor.

The Rev. A. A. Trumpp, for the past three years rector of St. Thomas' Church, Dover, has been appointed to Exeter. He will take up his new duties on May 14th.

The late Canon Alexander Stewart, news of whose death was received last week, was very well known in Canada, especially in Winnipeg, where he on two occasions visited his son, Mr. Allan M. Stewart. He also visited the Pacific coast and made many friends throughout the country on account of his winning disposition. Canon Stewart became rector of Liverpool in 1870 and remained in the incumbency 35 years. During this period the construction of the magnificent Liverpool Cathedral was begun and he had an important part in raising the funds and supervising the work.

The Very Rev. Wilford Lash Robins, dean of the General Theological Seminary, New York, who is at present on leave for his health, has forwarded his resignation to Bishop Lines, president of the Board of Trustees.

Dr. Graham Aspland, with his wife, has just been made prisoner by the Austrians. He was working at a hospital in Serbia. He has the Trinity M.D., C.M. degree, and is a native of Ontario, having been born in Cobourg. He was doing medical mission work on the Labrador before he went to China and made his great reputation by handling the plague in Manchuria.

The marriage of Miss Amy Lascelles Dixon, only daughter of Canon and Mrs. Dixon, Trinity Rectory, Toronto, to the Rev. J. W. McDonald, chaplain 66th Battalion C.E.F., took place last Thursday.

Captain, the Rev. Allan P. Shatford,

of Montreal, formerly chaplain of the 24th Battalion, has now gone to West Cliff Hospital, Shorncliffe, to undergo a throat operation.

In our last issue we inadvertently referred to the Rt. Rev. Frank du Moulin as a son of the late Dean of Niagara. This, of course, was a slip of the pen. We should have said *Bishop*, for the name of Bishop du Moulin of Niagara and his work in and for the Canadian Church are not easily forgotten.

The Bishop of Athabasca has been ordered to take a much needed rest by his medical adviser. He will, therefore, be away from his diocese till after Easter.

The friends of the Rev. P. B. Colclough will regret to learn that he is confined to bed at the Bishop's House, Peace River Crossing, with an attack of pluro-pneumonia.

We regret to announce the death of the Rev. James Homan Harris, which took place in Toronto on April 4th, at the home of his daughter, Mrs. H. W. Connor. Mr. Harris did much pioneer work for the Church of England in Canada in the district north of Orillia, Ont., and was for twenty years incumbent of Brooklin, near Whitby. Born in Cork, Ireland, in 1846, he came to Montreal with his parents in 1850. Educated at Trinity College, Toronto, he was ordained in 1873 as a Deacon by Bishop Bethune, and two years later as Priest. Eleven years were spent in the parish of Medonte, north of Orillia, and while there he opened churches at Victoria Harbor and other points. After his ministry at Brooklin he retired in 1904, moving to Toronto. A widow and one daughter survive him, to whom we beg to extend our respectful sympathy.

It is reported that Rev. W. A. R. Ball, formerly of the Edmonton Mission and now chaplain of the 49th Battalion in France, has been wounded. No details have yet been received.

The Rev. R. J. Morrice has been appointed Head of the Edmonton Mission by the Executive of the Archbishops' Western Canada Fund. Mr. Morrice has had several years' experience in Saskatchewan and comes well recommended for the responsible position to which he is called.

The Rev. Albert Jones of St. Augustine's College, Canterbury, who has been working for some months at Jasper in connection with the Edmonton Mission, has been appointed curate at All Saints' Pro-Cathedral, Edmonton.

The Rev. Frank Vipond, rector of Islington, Ont., who has been in England for the last eighteen months, has been appointed chaplain of the Ontario War hospital at Orpington, Kent.

The Rev. Cecil Stewart, of St. Chad's College, Regina, who recently went Overseas as chaplain, is now in France.

Missionary Notes

BISHOP and Mrs. Wm. C. White will leave Toronto for England in June to visit their children, who are at school there. The Bishop expects to return to the diocese of Honan in the autumn.

The executive of the M.S.C.C. meet in Toronto to-day.

Applications are already coming in for reservations for places at the summer

schools of the M.S.C.C. and Sunday School Commission which are being held in June at Lennoxville, London, Port Hope and Rothesay. Full information with regard to the schools may be had from Mr. R. A. Williams, 131 Confederation Life Bldg., Toronto.

The M.S.C.C. are issuing circulars to the clergy and an appeal to the congregations with regard to the support of the work among Jews in Canada, which largely comes from Good Friday collections. Special envelopes for these collections are being sent out.

The present Chinese Ministers to Washington, to the Court of St. James, and to Berlin, are all graduates of St. John's University, Shanghai. St. John's University was founded by Bishop Schereschewsky, the first Bishop of Shanghai, appointed by the American Church. For the last twenty-five years of his life Bishop Schereschewsky was half paralysed. He could not speak distinctly, yet he translated the whole Bible and the whole Prayer Book into literary Chinese. Bishop Schereschewsky first arrived in the United States as an immigrant Jew from Russia.

Rev. Norman Tubbs, principal of St. John's School, C.M.S., Agra, in the United Provinces of India, writes: "One thing is clear to me: the war has not hindered our Christian message one iota. It is Christians at home who are perplexed (and I do not wonder) at the distressing spectacle of Christian nations fighting one another. . . The fact is, Indians would have been horrified if we had not gone to war. They would have doubted our sincerity and Christian principles. A small boy in our hostel put it in a nutshell. Some of the boys were discussing why we had gone to war. 'It is like this,' he said: 'suppose you saw a big boy bullying a little one, you would immediately try to stop him. Germany is bullying Belgium, and, of course, England steps in to stop it.'"

The London Times states that on his coronation day, Nov. 10, the Emperor of Japan was presented with a Bible, printed in English and bound in white leather—the first English Bible, it is said, that has entered the imperial palace of Japan. It was the gift of 4,000 Japanese members of Christian churches in America.

W. A. ANNUAL OF HURON DIOCESE

THE twenty-ninth annual meeting of the Huron diocesan branch of the W.A. was held in Bishop Cronyn Hall, London, on Tuesday, Wednesday and Thursday of last week. Mrs. Sage presided. Addresses were delivered by Bishop Lucas of McKenzie River diocese, Rev. Dr. Renison of Hamilton, Mrs. Gould of Toronto, Miss Young and Miss Baldwin, of Japan.

At the Wednesday evening meeting, Bishop Williams presided and in opening the meeting read the financial report of the auxiliary for the past year. The total receipts amounted to \$7,115.12 and the payments \$6,446.81, leaving a favorable balance of \$668.31. Pledges totaling \$2,110 had been fully met, leaving a small balance in the pledge fund. The thank-offering of the Senior and Girls' Auxiliaries totaled \$811.55, and of the Juniors, \$104.96, making a grand total of \$916.51. It was the best report the auxiliary had ever had, despite the fact that the majority of the members had during the year been very busily engaged in Red Cross and other patriotic work. At the meeting of the appeals committee in the afternoon not one appeal had been refused.

URGES GREATER INTEREST

Bishop Williams pleaded for a greater interest in missions on the part of the men of the diocese. He was afraid too

many of the men were "neutrals" in regard to missions. There was a neutral power at the present time, he said, for which not a great deal of respect was entertained on account of its practice of neutrality when moral questions were at stake. There was no neutral ground in missions. He who was not with Christ was against Him. Christianity had been given for all the world and in failing to extend it to the heathens, Christians were really misappropriating a great trust.

Bishop Lucas' diocese covers 600,000 square miles of territory, or 10 times the size of England, and until recently the boundary was 1,000 miles from the railway. Now the railway has reached within 300 miles and next summer the railway will reach within 170 miles.

Bishop Lucas told of Indian women coming 300 miles by canoe to receive confirmation and communion and to have their children baptized. The boarding school at Hay River, the mission posts at Fort Simpson, Fort Norman and Fort Macpherson were described. Mail is received three times a year and once, when Bishop Lucas' wife thought he was in Winnipeg all the time, he went to England and back before a letter could reach her, telling her that he was going.

GOOD MEMORIES

The Indian children, while not clever, have wonderful retentive memories. Eskimos and Indians of three tribes attend the schools. Eskimos come to communion with the Indians, their hereditary enemies. The Eskimo give cheerfully and generously to the support of missions. A party of missionaries left last July to visit the Eskimos of Coronation Gulf. Word is expected from them this summer.

Dr. Renison made a strong plea for the continuance of the unabated interest in missions notwithstanding the war. Missionary work is not merely embroidery on the dress of civilization. It is work of prime necessity and should be loyally supported even if its support entails sacrifice. All worthwhile things in life are won by sacrifice. Many of the great missionary societies of England began at the time of the Napoleonic wars. Dr. Renison revisited the Northland last summer in the guise of a Government agent. He traveled 1,800 miles by canoe. He told of dealing, as a justice of the peace, with an old pagan Indian some 60 years of age, who had five wives ranging from 15 years to his own age. He had superannuated the two older ones and was living with one about 35 years. Dr. Renison sent the younger ones to relatives at a distance, and married the one of 35 to another Indian who had always been and still was in love with her. The two older ones were placed back on the old chief's Government ticket. As a conjurer he had terrorized the little clan or tribe that gathered around him. His following was one of the few pagan groups of Indians in the Northland. Almost all are now Christians.

THE OFFICERS

Officers of 1915 were all unanimously re-elected for 1916. One new officer was added, Miss Alwin Williams, daughter of Bishop Williams, elected secretary-treasurer of the girls' branch.

Mrs. Sage in her presidential address referred to the successful year experienced by the Auxiliary despite the shadow of the great war. It had been a year of trial and testing in which the members of the Women's Auxiliary had been called upon to show their loyalty not only to their heavenly King but also to their earthly King. They had mourned with those who had lost dear ones and rejoiced with those whose loved ones had won honour and distinction in their country's service. She made a plea for intercessory prayer for the victory of the Allies.

Mrs. H. A. Boomer wished to resign from the executive, but the convention by an enthusiastic ovation showed its opposition to Mrs. Boomer withdrawing. Life memberships were presented to Mrs. C. C. Waller and to Mrs. Buchanan, of Walkerton.

Letter From the Front

CANON SCOTT SENDS INSPIRING MESSAGE TO HIS CONGREGATION

AT the Sunday services of St. Matthew's Church, Quebec, the Rev. A. R. Kelley, acting rector of the parish, read an inspiring letter which the beloved rector of the church, Rev. Canon F. G. Scott, had addressed to his congregation from the front. Needless to say the members of St. Matthew's Church felt delighted at once more hearing from their rector, who always writes cheerfully and optimistically of the war's progress, at the same time encouraging his parishioners in their duty towards the Church.

To the Parishioners of St. Matthew's:

My Dear People,—By the time this letter reaches you, we shall be drawing near the great central week of all the year, in which the Passion and death of the Son of Man is set forth.

It is not without deep meaning, that, owing to the duration of the war, for the second time in the passing of the Christian year, we are brought face to face with the facts of our Redemption under the burden of an anxiety which is still far from being lifted. Over and over again in the past the religion of the suffering Jesus has been almost thrust upon our unwilling hearts, satisfied with a world from which, by silence and civilization, it seems as if pain were being eliminated. The joy of Christmas fitted in with our rule of pleasure and continued to be popular, but the discipline of Lent, the preaching of sin and repentance, the suffering and humiliation of Christ in the Atonement—these seemed to have formed little or no part in our general scheme of world progress. Even the personal love of our Saviour—as exemplified in the hymns beloved by our forefathers, "Jesu, the very thought of Thee, with sweetness fills the breast,"—and "How Sweet the Name of Jesus sounds,"—was taking less and less part in the minds of Christians. People scoffed at the idea that underneath life and very near the surface lay ever the mystery of pain, the solution of which is found only in the Crucifixion of God the Son, but in these last two years the veil has been drawn aside and we see that the age-long Association between sin and pain is as real as ever. Our house of self-satisfaction has been reared on sand, the rains have beaten on it, the storm has fallen, and the ruin of that house has been great. Now, in the darkness, when the world seems to be slipping from us, and pain and sorrow and high resolve and self-sacrifice and all the spiritual energies of the soul have become suddenly the quickening power of the world's life, we find only in the Cross of the God-Man a hope eternal in Heaven. Last year we felt the force of this when we entered the Sanctuary of Holy Week, this year we shall feel it ever more.

With ever-deepening humility, with ever-deepening sense of repentance, come to the foot of the Cross of Christ and find that peace in Him which the world cannot give and cannot take away.

I trust and pray that the Mission which is to be held in Quebec and through the diocese will bear rich fruit. Let it be the aim of everyone to measure its success, by its depth rather than by its breadth. Nothing could be more fatal to securing the object in view, than for each one interested to look for numbers and crowded services. That temper of thought will prove a disturbance and hinderance; the aim must be the deeper appreciation of the things of God in the individual soul. With a flash of illumination, there will come to this person or that person a realization of what Christ's love is, of what the Presence in the Holy Eucharist is, of what sin is, of the need and power of Absolution, and of the power of constant and intimate prayer. While everyone must be anxious like St. Andrew of old to bring his brother to Christ, the great aim is first to find the Master oneself.

I rejoice from the bottom of my heart for the loyalty with which all the organizations of the Church are carrying

out their work. It is something which is uniting us more and more in a strong and vigorous parochial life. Let it be your aim, my brethren, that this Church should have, as its first and last object, the worship of Almighty God. When people enter it, whether rich or poor, whether happy or sorrowful, whether learned or unlearned, may they feel that they have entered into the Presence in whose awful light all distinctions pass away and where there is no more sorrow or sin. Religion is being tested like all other things now and it is not morality, philanthropy or any of these side-issues in life, but it is the worship of the Eternal God which is the object of religion. These others will flow from it but must not be substituted for it. Let your worship more and more find its centre in the worship of the Eucharist. It is indeed a great privilege that we have in this Church a service in the morning which brings to those who devoutly attend it a foretaste of the joy of worship before the Throne on high. The wonderful presence of our Lord in the Holy Eucharist enables us to bring our praises and lay them at his feet.

I like to think that you remember our men at such times. I like to think that every Saturday the Great Memorial Sacrifice is offered especially for those who have laid down their lives for their country. Attend the services very regularly at this time, and make your devotions real, with the inner purpose of glorifying God, and untold blessings will be yours.

To us here at the present time the sky seems to be clearing, and the New Year has opened with a feeling of hope and almost confidence that the end of this awful struggle has begun to draw near. May it prove to be so, and before the New Year is out may we all be once more restored to our homes! A new and simple life, a life purified from the idolatrous worship of wealth and with higher ideals of duty and honor, will, I trust, be Canada's reward for the part she has taken in the conflict.

I thank you from the bottom of my heart for your kindness and affection to me at all times, and, what I ever feel around me, the sustaining power of your prayers.

May God bless you and keep you always.

Your sincere friend and rector,

(Signed) F. G. SCOTT.

Headquarters,
1st Canadian Division, France.
March 19th, 1916.

Review of Books and Magazines

Canada in Flanders. The official story of the Canadian Expeditionary Force, Volume I, by Sir Max Aitken, M.P. Hodder & Stoughton, Toronto. Cloth, 25 cents.

Every Canadian should have, we think we may say will have, a copy of this book. Here we have, as far as it is yet possible to tell it, the history of the fortunes of the First Canadian Division and of Princess Patricia's Regiment. It is told with much power and eloquence, and all will read it with admiration and pride. It should serve as a valuable stimulus to recruiting, for we cannot conceive that any young Canadian who reads it will not be moved to try to emulate the brave deeds that are recorded here. One particular of value is the list given at the end of the Honours and Rewards that have been gained, and a long and glorious list it is.

* * *

Camp-fire Choruses. The Soldier's Song Book. Compiled by James Edmund Jones, B.A. Oxford University Press, Toronto. 15 cents.

This is a comprehensive selection of songs and choruses for the use of "all sorts and conditions of men," but

especially for the soldiers in camp or on the march. Five thousand copies were presented to soldiers and the gift must have been greatly appreciated, but we think many others, with summer camps of all kinds already calling them, will like to possess the collection. Not the least valuable part is the large number of favourite hymns which make up the third part. We think Mr. Edmund Jones is to be congratulated on having done a very useful piece of work.

* * *

The English Church Review, March 1916. Longmans, Green & Co.

In this number Professor Whitney concludes his articles on "The Episcopate at the Reformation." In it we notice the testimony which he gives to the value of Synods, illustrated by his Canadian experience. An address by Rev. V. S. Coles, on "Recent controversies from the point of view of an old member of the E.C.U.," will be read with interest. The editor contributes a thoughtful article on "Religions classified by their Theory of Reconciliation."

* * *

The Nineteenth Century and After, March, 1916. Spottiswoode & Co.

Among the many excellent articles we should like to mention as of a special interest to Churchpeople, that on "Holy Russia," by Bishop Bury, which gives a pleasing picture of the Russian people on their religious side, and will remove many false impressions. The more we read of our great ally the more we are attracted to her, and we can learn much from her also. A war article by Captain Cecil Battine, entitled "One Condition of Victory," and a description of the extravagance among the artisan classes, by Miss Edith Sellers, called "Wilful Work, Woeful Want," are somewhat depressing though necessary. Among other contributors are the Earl of Cromer, Cecil Chesterton and Professor Watson. The whole number is full of interest.

* * *

The Constructive Quarterly, March, 1916. George H. Doran Co.

It is a rather heavy number, though one containing much of value for study and thought. The article which has place of honour is "The Orthodox Church of Constantinople," by Professor Sokoloff of Petrograd, and it is full of information. Mr. T. R. Oliver, once of Queen's University, writes on "Immortality and the Person of Jesus Christ," whilst Professor Ernest Rochat of the University of Geneva, tells with pardonable pride of the good work which Switzerland has accomplished for Christianity and humanity during the war. Professor Wells gives an account of the work for unification in the early English Church carried out by Archbishop Theodore, and Professor Niebergall of the University of Heidelberg, writes on "Prayer and the Answer to Prayer." Many of our readers will turn to the Rev. Junius B. Remensnyder's article "The Basic Call for the World Conference on Church Unity," read at the recent Conference on Faith and Order in Garden City, of which *CHURCH LIFE* has given so full an account.

WE cultivate our faith, and proclaim our hope, but forget that a greater than these is Charity. Till men say of us: "They suffer long and are kind, they are not easily provoked, do not behave themselves unseemly, bear all things, think no evil," we have no chance against the world. One repulsive Christian will drive away a score of prodigals. God's love for poor sinners is very wonderful, but God's patience with ill-natured saints is a deeper mystery.—*Henry Drummond.*

Laziness

By Rev. D. Convers, S.S.J.E.

THE Old Testament says, "Go to the ant, thou sluggard," and learn a lesson from the insect world; but "the Catholic Religion" bid us lift up our hearts and see on the throne of high heaven our grandest model of activity. "The Christian Verity" shows us perfect activity, never ceasing in God.

There the Father is continually giving His whole substance, His entire nature, His complete essence to the Son; because "God is love" and will be satisfied with no less result. The Father and the Son, as one principal, give their infinite substance, entire and complete, to the Holy Ghost, whether we word that in our Western fashion, as proceeding from the Father and the Son; or express it in Eastern style "from the Father through the Son." Why is the General Synod afraid to have us "thus think of the Trinity?"

Activity and life is there. Are there no Church workers in Canada, none of the clergy who need to dwell on God's eternal activity to rouse themselves to greater exertions?

Because God the Son had ever shared in that activity within the veil, His personal character did not change when He became man; but He was active, doing good by day and sometimes continuing all night in prayer, having at times no leisure so much as to eat. In a very wonderful Conference, Lacordaire points out that "an action superior to its activity is impossible" to any being, "and an action inferior is insufficient." So also with God. On earth and in heaven alike, "to live is to act and to act is to produce, to be fruitful." The great preacher says, "In vain from one pole to the other; from man to the worm of the earth, I seek sterility. I find it only in one place and in one thing—in death." God is not, (may we say?) can not be infinite activity, ending in absolute sterility. We, spirits, have our own spiritual activity, we think and we love; so, but in a way far higher, God thinks. "In the beginning was the Word (the Logos) and the Word was with God and the Word was God." And again, "God is love," rather than God *has* love. Thought is a movement which brings objects into ourselves; but love is a movement which draws us out of ourselves towards the object in order to unite it to us, and ourselves to it, and thus to accomplish in its fullness the mystery of relations, the mystery of unity in plurality.

Even in us, created spirits, a thought is *distinct* from the mind but not separated; so, as the Nicene Fathers held, the Word is consubstantial with the Father. But with us, being finite, there is only an imperfect distinction; but in God His thought, His Word, becomes a person, God the Son who later became incarnate.

That movement which in human spirits, here below, we call *life*, can be seen by us, believers in the Athanasian Creed, to be parallel with what we call in God, the "eternal generation" and the "eternal procession of the Holy Spirit." Bishop Coplestone, writing on Buddhism, contrasts that system with ours. Of it, he says, "Much as we read of effort it is always effort for self, effort to attain independence and quiet; but never work for the sake of work or work for the sake of others, or work for the sake of duty." I hope I make clear how our efforts to copy the Tri-une God, bring to us these nobler and ennobling aspects of activity. Why should the General Synod discourage our efforts to thus think of the Trinity?

Aristotle, one of the greatest intellects, raised in his mind, long before Christ came revealing the Trinity, the question, what actually existing object of thought could God dwell on before creation, when He was alone existent. The answer was, God thought of Himself. Does not this answer grate on you? It does on me. It seems like a subtle selfishness and I shrink from associating selfishness and God. If we say, forgetting the blessed Trinity; and limiting our minds to unitarian teaching, that before creation, God loved Himself—there is more than a *hint* of selfishness in that. The Trinity as an eternal truth or fact removes all taint of selfishness, so far as our God is concerned.

Of course, laziness or sloth becomes a capital sin in Trinitarian morality—a sin against self, against our neighbour and against our God, who would have us imitate His unceasing activity.

We sometimes rouse ourselves to keenest activity and so live to the fullest degree possible; but we soon tire and sink below that level. But as the results of the Father's activity are co-eternal and co-equal, according to the Athanasian Creed; there is not, never was and never shall be any sluggish inactivity on the throne of high heaven.

One visiting Venice told of watching the gay activity of the throng keeping holiday on the piazza close to the Doge's palace. "There is *life*, indeed." Then turning in his gondola he looked at the silent openings just above the water's level under the Bridge of Sighs, whereby air found a way into the damp dungeons lower than the surface of the water where once, if not actually at that moment, some prisoners of the Republic might *exist* rather than *live*. A like contrast can be drawn between God's inner *life* as the Trinity helps us conceive it; and the barren existence in sterile isolation to which unitarian teaching condemns God before creation. To thus think of the Trinity, in contrast with Unitarianism, makes it easy to break out into the literal translation of the magnificent antiphon with which Miriane answered Moses and all Israel at the crossing of the Red Sea, "Sing ye to the Lord; for He is *gloriously glorious!*"

Do you care to work out some of the other implications of the Trinity and see how grandly noble is the character this doctrine enables us to realize as being God's before creation?

"We find there a charm, which we call beauty. Beauty is the result of order, wheresoever order ceases, beauty vanishes. But what is order, if not the unity which shines in a multitude of beings; and which notwithstanding their distinction and their variety, brings them together again in the splendour of a single act.

Goodness is the sister of beauty. It is the gift which brings reciprocally make of their advantages, and consequently it is the effect of relations. In order to give and to receive, it is necessary at least to be two. Thus life, beauty and goodness have one and the same principle, which is unity in plurality; and to refuse this double character to God is at once to refuse life, beauty and goodness to Him. Would you do this?

But the wonder is that the General Synod was willing to discourage us from thus thinking of the Trinity? How many wish to introduce Unitarianism by a back stair way?

It is important to remember, as we who live and work in Unitarian Boston are reminded sadly often, that their writers declare that the *Quicunque*, is

the only one of the three Creeds they can not, in a way, repeat.

They say that the Apostles' Creed ignores the Trinity, because it fails in express words to show how the second paragraph on the Incarnation and the third on the Holy Ghost and His works are related to "God" in the first. The answer is that the Apostles' Creed is used by bodies whose entire history is interwoven with faith in the ever-blessed Trinity. That creed in its historical context must be interpreted in a Trinitarian sense; but it is true that its express words do not show this unmistakably. By itself, it would be a weak barrier against the Unitarians.

Unitarian writers assert that the Nicene Creed expressly teaches *their* doctrine of God, insisting that "I believe in one God" can mean nothing but "I believe in God in one person." Again the whole history of the creed and the bodies using it is dead against their position. But the General Synod should beware lest unthinkingly they open the door to a school of Unitarian thought by mutilating or muffling the one creed which has most barred out those who deny the Divinity of Christ and His redeeming atonement; and been the chief barrier against attacks on the Holy Ghost.

As I worked in Boston from 1890 to 1900 and had to use a Prayer Book without the Athanasian Creed, I am better able to appreciate its value in a Unitarian environment than those who think of Unitarians "as a curious set of people who tried once to combine with Mohammedans to make what they hoped would be 'The Unitarian Church of the Future' and who have been pronounced by the Supreme Court of New Hampshire in a judicial decision *not to be Christians.*"

The Friends of Jesus

By THE REV. W. T. MANNING

THE title of this article expresses the central truth of the Christian Religion.

To be a Christian does not mean merely that one tries to keep the Ten Commandments, or that one goes regularly to Church, or that one believes in the inspiration of the Bible. To be a Christian means to live in definite relationship with a certain Person—Jesus Christ. The whole meaning of our life in the Church is that we are to be the friends of Jesus. We fall far short of what our life as Christians is intended to be unless we know what it means to have Jesus for our friend. Our religion in that part of the Catholic Church into which we have been baptized is very stately and beautiful. It is characterized by dignity, order, soberness. Its every influence is ennobling and spiritually refining. It trains us in regularity, in reverence, in right belief. It leads us along paths blessed with holy associations. It offers to us all the heavenly means of grace. The danger is, that having all this which is so beautiful, we may not quite attain to that which it all means. The danger is that we may rest in the quiet, orderly use of the means and never quite arrive at the end. Having all this rich spiritual heritage, we may stop just short of that which would give life, and power, and meaning to it. We may fail to learn what it means to have the friendship of Jesus. The reason that many of our young people, our boys and girls, are indifferent towards their religion is that we have left out just that which would have made it living and beautiful to them. We have not taught them to know Jesus as their Friend. We have taught them Old Testament stories, and have made them learn their Catechism, we have given them other useful instruction, but we have not taught them to know Jesus. If we and our children are to know Jesus as our Friend certain things are indispensable.

I.

We must believe fully that Jesus is God. It is the fact that He is God

which makes it possible for Him to be our Friend. Jesus is God: therefore He can bless and strengthen me with His presence and fellowship. He can be near to me, although I cannot see Him. But He can do this only if He is God. Jesus is God: therefore I have a right to worship Him and to pray to Him as the Church teaches, and as my heart tells me to do. But I have a right to do this only if He is God. If He is only a good man, divine as we are all divine, though in greater degree, then He is only a fellow creature, and my worship of Him is degrading idolatry, and debasing superstition. Jesus is God: therefore I can believe every promise that He makes to me in His Church. But I can only believe this if He is God. Because He is God He can take my life into union with His Own through the outward sign of Baptism. He can feed me with His Life in the Holy Communion; He can say to me by the lips of His Priest, "Son be of good cheer, thy sins be forgiven thee." But He can do this only if He is God. If Jesus is God everything that the Church teaches in the New Testament, and in the Prayer Book follows naturally and simply. If He is not God none of this teaching can be accepted.

II.

If we are to know Jesus as our Friend, we must believe in Him as true Man. We must believe that it is a human heart which feels for us on the Throne of God, even as it is a Divine Power which reaches down to bless and heal and save us. The Godhead of Our Lord stands out so clearly in the Gospel pages, that among those who have followed Him, there have been many more heresies denying the reality of His manhood, than denying the truth of His Godhead. If we are to know Him as Our Friend we must believe both.

A friend is one who is on a level with us, who feels for and with us. And this is the meaning of the Incarnation. In Jesus Christ God Himself came down to be on a level with us, to toil and suffer as we do. This has been the faith of the Church through all the ages, and this is the faith which alone can satisfy our hearts. This is the reason we can have Jesus for our Friend. Jesus Our Lord is both God and Man. "God of the substance of the Father, begotten before the worlds, and Man of the substance of His Mother, born in the world."

III.

If we are to have Jesus for our Friend we must do all the things that He asks of us. "Ye are my friends if ye do whatsoever I command you." These are His words, and He has the right to say them to us.

Jesus is God: therefore He not only pleads, He commands. He requires that which is due from us. He is not only our Guide, our loving Saviour, He is our King and Judge before Whom we shall stand to give account for our deeds.

And the great central command which He lays upon us in the life of His Church on earth is that we shall meet Him often at the Eucharist. This is His own appointed place of meeting with us. At other services we hear about Him, we sing His praises, we offer up our prayers to Him. At this service we kneel in His very Presence, and join in pleading that Sacrifice which He offered once for all for the sins of the whole world. Let us think more simply and naturally of Jesus as our Friend. It will help us in our prayers, in our worship, and in our daily work. Let us have this thought of Him in our minds and hearts as we watch the great scenes of Holy Week and Good Friday, and above all, as we prepare to go to our Easter Communion.—*Trinity Parish Record.*

IN our youth we remember it used to be *faith* that saved; now it is practical energy, efficiency in religion. We take your faith for granted now; what we really want to know is whether you can organize, manage people, work a committee, invent a new way of raising money for the needs of the Church without any one having to feel the discomfort of self-denial in almsgiving.—The Rev. G. Congreve in *Christian Life a Response.*

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
Bishop of Kingston	
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

The Church throughout Canada is face to face with a great shortage of clergy and men to man the various parishes and missions. Algoma is feeling the loss of men in the keenest sense of the word. A number of priests have offered their services as chaplains—and a number of students have joined the forces and are already overseas—five of whom are from Bishop's College, Lennoxville.

EMSDALE

A sad bereavement has recently befallen the Rev. J. Norman, incumbent of St. Mark's, in the death of his wife from typhoid fever. Her death has also caused great grief to the Church people, to whom she had endeared herself, and a great loss is felt among them. The late Mrs. Norman had been on a visit to Parry Sound, where she was attacked by grippe, and returned home when she felt able, but had only reached Emsdale a few days before typhoid appeared. The body was interred in St. Mark's cemetery on Wednesday, April 22nd, and the funeral service was conducted by the Rev. Canon Allman, R.D., amidst every token of reverence, respect and esteem, evinced by a large crowd. Mr. Norman accompanied his sister-in-law, Mrs. Pike, to Boston.

ATHABASCA

COMMENDATIONS

During the winter a great deal of railway construction work has been completed in the Peace River, Spirit River and Grande Prairie districts of Athabasca.

It would greatly facilitate the work of the clergy, especially when they are short-handed, if the names of new settlers coming from other parts of Canada, could be forwarded to the Rev. R. Holmes, Lake Saskatoon, Grande Prairie; the Rev. F. C. Sutherland, Spirit River, Alberta, and the Rev. W. Minshaw, care of the Bishop, for Peace River and districts beyond.

EDMONTON

An Ordination Service was held at the Pro-Cathedral in Edmonton on Sunday, March 19th, the sermon being preached by the Rev. C. W. McKim, M.A., rector of Christ Church, and the Bishop of Edmonton was assisted by the Bishop of Athabasca in the laying

on of hands. The Rev. T. I. V. Evans and the Rev. A. Jones were advanced to the priesthood, and Mr. L. H. B. Stavely was admitted to Deacon's Orders.

During the Sundays in April the Bishop is visiting the following parishes: April 2nd, Westlock and district; April 9th, Holy Trinity and the Pro-Cathedral; April 16th, Christ Church and St. Paul's; April 23rd, Easter, the Pro-Cathedral; April 30th, Wetaskiwin.

At the last meeting of the Edmonton City Clericus, the Rev. F. E. Mercer read an interesting and instructive paper on "The Infallibility of the Church."

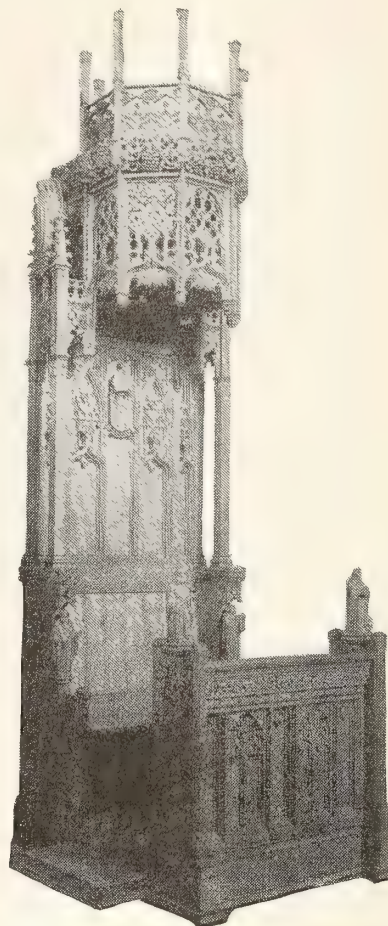
The Bishop of Edmonton visited the parishes of St. John the Evangelist and Holy Trinity on March 23rd and 24th, addressing various meetings of both men and women.

NOVA SCOTIA

The latest enrichment of the chancel of All Saints' Cathedral, Halifax, consists of the Archiepiscopal throne and the Litany desk, which were dedicated last Sunday. Both are superb pieces of carving, from the same hand and of the same leading motive as the altar rail and choir stalls, viz., Christ as the True Vine, or Fountain of Life for Humanity. The keynote of this is struck by the brede around the canopy of the throne, with its intertwined vine and grape-clusters. On either side is one of the two chief archangels, Michael and Gabriel, as guardians. Below are the four greater prophets, Isaiah, Jeremiah, Ezekiel and Daniel. The first two of these stand on the arms of the throne, and the second pair upon the sides of the prie-dieu. Each is accompanied by his appropriate emblem: Isaiah by the saw—he having been martyred by being sawn asunder, according to tradition; Jeremiah by the tower (see Jeremiah vi., 27), "I have made thee a tower and a fortress among my people"; Ezekiel by the measuring rod, (Ezekiel xi., 5), "In the man's hand a measuring rod"; Daniel by the censer, typical of prayer, Daniel ix., 21, and by the lion, Daniel vi., 16. The screen work on the prie-dieu, and the carving on the rear of the chair are arched in correspondence with the Cathedral's style of architecture. The

woodwork at the back of the seat also contains the mitre as emblem of the Episcopal office, and the arms of the Diocese of Nova Scotia.

The Litany desk, in keeping with its purpose, is of penitential design. In the centre of the screen stands the Cross as the emblem of salvation and as the badge of self-denying discipleship. Sur-



The Archbishop's Throne recently installed in All Saints' Cathedral, Halifax

rounding its upper arms is the Crown of Thorns as a token of the suffering inflicted upon Christ by our sins, and the consequent self-abasement of the sinner. To relieve the sadness of this symbolism the note of Resurrection is touched by the presence of the two Easter angels one on either support of the desk. In further relief there is carved on the sides of these supports the crown of life and the palms of victory which await the penitent believer in Heaven.

The entire work—throne, Litany desk, altar rail, and stalls—has been carved

by one craftsman, and is unsurpassed in the Dominion of Canada.

Dr. Boyle, President of King's College, Windsor, visited Halifax on Monday, April 10th, and on the evening of that day delivered a masterly address on "The Effect of the War on Educational Institutions," at a meeting of the Clericus Club held at the residence of His Grace Archbishop Worrell.

Dr. J. Gordon Bennet and Mrs. Bennet, members of the congregation of St. Matthias' Church, have presented to that Church a solid silver Communion Service which will be used for the first time at the celebration of the Holy Communion at the great Easter Festival.

The Diocesan Women's Cathedral League, to which the Cathedral owes a large debt, held its annual meeting on April 7th, the reports being in a high degree satisfactory. His Grace the Archbishop in a very fine address urged the wisdom of bringing all effort to bear upon raising the mortgage debt on the fabric until every dollar is paid, rather than to gifts with which to enrich and beautify it. The League will earnestly apply itself to work along the line of a plea whose earnestness appealed to all. Dr. J. Walter Allison, treasurer of the Building Committee, also present, made a statement as to what has thus far been raised in the campaign to lift the debt, so that the Consecration service may take place next All Saints' Day—to Dr. Allison's initiative the campaign may, indeed, be attributed.

HURON

PORT DOVER ST. PAUL'S

The progress made during the incumbency of the Rev. H. J. Johnston, M.A., who has just completed the fifth year in this parish, has been most marked and gratifying.

His untiring efforts backed and assisted by the members have made changes and improvements which are most worthy of mention.

Our church has been remodelled and beautifully and artistically decorated, the chancel re-carpeted and carved oak choir stalls together with some very handsome memorials placed in the church, viz., an imposing carved oak pulpit to the memory of the late Bishop Baldwin, whose first charge was this parish; a brass lectern in memory of Mr. L. Skey, and a beautifully carved Prayer Desk to the memory of Mr. J. B. Barrett.

Unquestioned Reliability

The reliability of the Toronto General Trusts Corporation is attested by the calibre of its Board of Directors, Officers, Experts and clerical staff. All these factors for efficiency are at the service of those who appoint this Corporation as Executor under their Will.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.

HON. J. J. FOY, K.C., Vice-President.
A. D. LANGMUIR, General Manager.

HAMILTON CASSELS, K.C., LL.D., Vice-President.
W. G. WATSON, Ass't General Manager.

TORONTO

OTTAWA

WINNIPEG

SASKATOON

What Readers Think of "Church Life"

I would sincerely thank you and your staff of learned correspondents for the splendid articles, sermons, reviews, and the Catholic teaching conveyed through the columns week by week in your very valuable paper.

Feb. 12th, 1916. Oxford Mills, Ont.

"Church Life" is instructive, helpful and refreshing. I trust I need never be without it.

Feb. 17, 1916. Toronto

I find it helpful.

Feb. 21, 1916. Galt, Ont.

I find it a very interesting paper and would not like to be without it.

Feb. 11, 1916. Toronto.

AGENTS WANTED in every parish.
Liberal commission allowed.

Church Life, Limited
7 Queen St. East, Toronto

These features added to the sincerity in the performance of his duties by the parson, should help account for the fact that during these five years we have enjoyed having the largest number of communicants at any one service, the largest number of attendants, the largest single plate collections and the greatest yearly expenditures and the greatest yearly receipts.

These features alone should speak well not only for St. Paul's, but the church at large.

We are proud of our newly instituted surplice choir under the leadership of Mr. Harry Moon. The robing was accomplished through the efforts of the Willing Workers, under the guidance of Mrs. F. Thompson. Formerly the choir struggled along with less than a dozen members; to-day, with the co-operation of the younger members, we have twice that number and the new life and zeal instilled into the work by the new organization, the prospects for more additional members are promising.

Special intercession services are being held each week.

The A.Y.P.A., in spite of the many calls made on us all by the appalling want and suffering brought about through this terrible war, continues to do a good work.

The growth of the Sunday School has necessitated the completion of a large addition to the present building; the interior has been re-decorated and the S.S. and church grounds improved.

Much credit is due to Mr. J. S. Martin for the success of his Adult Bible class during the past two years.

The attendance of the smaller children is very large and gratifying.

The Vestry quite recently purchased a fine Rectory and large property in close proximity to the church and school.

While just at the present time we have a small indebtedness, we hope that the united effort now under way will soon be able to relieve us from this small embarrassment and we can only bespeak much continued success for Mr. and Mrs. Johnston and St. Paul's.

DEANERY OF KENT

The annual spring meeting of the Deanery of Kent was held on April 4th in Christ Church school-room, Chatham. The Rev. T. Dobson, rector of Tilbury and Rural Dean of Kent, presided.

It was decided to hold the annual Sunday School Convention of the Deanery in Holy Trinity Church, Chatham, May 16th. Eight of the clergy were present.

NEW WESTMINSTER

For the second year in succession Latimer Hall has won the Westbrook Shield, representing the championship of the Vancouver Inter-Collegiate Debating League. Latimer won from Columbian College, Westminster Hall (by default) and the University of B. C. Latimer's debaters in the series were H. M. Bolton, W. W. Williams, F. G. Shepherd and L. C. Luckraft.

On March 19th two of Latimer's graduating class were ordained. Rev. L. C. Luckraft was advanced to the priesthood and has since been inducted as rector of St. Thomas' Church, South Vancouver. H. M. Bolton was ordained deacon and will assume charge of the Howe Sound Mission temporarily.

For the fifth year in succession a series of lectures is being given on the Monday afternoons in Lent, under the auspices of the Woman's Aid. Professor Trumpour is lecturing this year on "Christ and the World's Questions."

The chief speaker at the Formal Closing of Latimer this year will be Rev. Dr. W. H. Griffith-Thomas, who will also address a series of meetings and give a number of special lectures in the city.

NIAGARA DUNDAS

At a meeting of the Women's Auxiliary of St. James' Church, Mrs. Clark, of Hamilton, presented to the society a framed photograph of the late Mrs. Irving, also a life membership of the society to Mrs. Cochenour, King street.

OTTAWA OTTAWA

MID-DAY SERVICE FOR MEN

The Mid-Day service held in the Lindsay Recital Hall, has been fairly well attended during the past three weeks, an average of about 22 men being present.

The services have been very well conducted and some splendid addresses given by the clergy in charge. It is hoped that more men will attend these services during the next week.

The following clergy have been conducting these services: Revs. L. I. Smith, T. J. Stiles, J. F. Gorman, J. E. Lindsay, J. H. Dixon, C. L. Bilkey, C. R. Palmer, Ven. Archdeacon MacKay.

The services during Holy Week will be conducted by His Lordship Bishop Roper.

QUEBEC BERGERVILLE

St. Michael's Mission closed last Sunday night. The attendances throughout were very large—the Church being full for the Mission Service. A large number of Communion were made on the closing day of the Mission. The closing service was in the nature of a Thanksgiving, during which the rector, Rev. E. A. Dunn, gave expression to the feelings of thankfulness shared by all those who attended the stirring services conducted by the Missioner, the Rev. I. A. R. Macdonald.

RUPERT'S LAND WINNIPEG

On Tuesday afternoon, April 4th, the funeral took place at St. John's

MEMORIAL WINDOWS
ENGLISH ANTIQUE
STAINED GLASS
LYON GLASS CO.
141-3 CHURCH ST. TORONTO ONT.

THE HOME BANK OF CANADA
ORIGINAL CHARTER 1854
BRANCHES AND CONNECTIONS THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

Seitz & McEvenue, Limited
ANY KIND OF INSURANCE
26 Adelaide St. West
W. E. EMSON, Manager
Main 2607. Fire & Accident Dept.

JOHN KLEES CO.
Pork Products and Provisions
Mild Cured Hams and Bacon
504 YONGE ST. PHONE N. 2851
TORONTO

RIDER AGENTS WANTED
In every community to ride and exhibit a sample 1916 Hyslop Bicycle.
10 DAY'S TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.
TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT BUY** until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED**
DEPT. 11 TORONTO, ONT.

cemetery of Miss Ida Moorhouse. The deceased was an ardent worker of the Women's Auxiliary and held the position of Dorcas Secretary for a long time. The funeral was conducted by the Venerable Archdeacon Fortin.

During Passion Week some of the

BELLS, PEALS, CHIMES
Send for catalog Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.
E. W. VANDUZEN CO., Prop'r Backeye Bell Foundry
(Estab. 1837). 601 E. Second St., CINCINNATI, O.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list and samples on Application. Address **SISTER IN CHARGE OF ALTAR BREAD.**

CONDENSED ADVERTISEMENTS
RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done by Miss Going. 198 University Ave., Kingston, Ont.

Men's Clothing for Sale

GET your new suit from Catesbys, London, England, for half what you pay local tailor. Best materials, style, fit guaranteed, or money back. Write for free catalogue, self-measurement form and patterns. Address Catesbys Limited, Canadian Office, 119 Wellington St. West, Toronto. Mention "Church Life."

Don't Forget Your Church This Easter

Present it with a lasting remembrance in ornamental brass. A few of our products are

Lecterns, Alms Basins, Altar Desks,
Memorial Tablets, Crosses, Vases, Etc.



DESIGNS AND ESTIMATES
FURNISHED ON REQUEST.



TORONTO BRASS MFG. CO.
364-370 Richmond St. West, Toronto

Winnipeg clergy are preaching at St. Cuthbert's Church. They are all speaking on the same theme, namely, Jesus Christ and Him crucified.

His Grace the Archbishop visited Dauphin and Gilbert Plains on Sunday, April 9th, to administer the rite of Confirmation.

The Rev. Dr. Griffith-Thomas addressed the clergy of the deanery of Winnipeg on Tuesday morning in St. Matthew's Church.

TORONTO

At St. Alban's Cathedral on Sunday morning last, the Bishop continued his course of sermons on "Some Mysteries of the Kingdom of God," and preached on "The Mystery of the Seven Stars and the Seven Candlesticks," as introductory to the Course of Bible Readings in connection with the Mission during Holy Week on the subject of the Epistles to the Seven Churches of Asia. Again there was a very large congregation present, who manifested by close attention their interest in the Course.

In the evening the Bishop confirmed a class in Trinity Church, Port Credit, and received a member of the class into the Church of England from the Roman Communion.

On Monday afternoon, the Bishop addressed the members of the Rural Deanery of East York in St. James' Parish House, on the subject of Holy Week Mission in the Diocese.

On Monday evening the annual service of the Rural Deanery S. S. Association of Toronto was held in the Cathedral at eight o'clock, when the Rev. S. A. Selwyn, vicar of the Church of the Messiah, delivered the Devotional Address.

TORONTO

ST. ALBAN'S CATHEDRAL PARISH NOTES

The special preacher for the fifth Sunday in Lent at evensong was the Rev. Principal O'Meara, of Wycliffe College. The sermon was most impressive in its simplicity without any straining after scholarly niceties and perplexities. His subject was the request of the Greeks in the Temple, "Sir, we would see Jesus." The same longing is voiced on all sides. The cry comes from the mission field and from our thronged city churches alike. The preacher once addressed a fashionable audience in a great London church. As he occupied the pulpit, he raised his eye and beheld a brass plate before him but invisible to the congregation, and it bore the inscription in glowing letters, "Sir, we would see Jesus." There were doubtless many in this congregation who made the same demand upon their preachers and he told several little anecdotes to illustrate how that vision might be attained. The most touching one was of a little Scotch boy. The Presbyterians, he explained, do not have the Sacrament very often, but once when they did have it this little boy asked for a "token" to admit him. That is the way the Presbyterians take people in, we were told, but the process was not described. The dear little fellow was refused at first because he could not be expected to understand. Nevertheless he persisted and gained his point. On Sacrament Sabbath he went forward with the grown-up people who did understand, and when his mother missed him towards evening she found him in his room and he told her that he had seen a beautiful vision of Jesus. The point was that this little boy, who did not understand the Presbyterian rite, which repudiates the real Presence of our Lord in the Sacrament, yet had the vision, in spite of the negation. What a reproach to us who believe in that doctrine! All we need is the eye to see. The eye of Faith. What visions the faithful Churchman might enjoy, if only he would live

up to the privileges provided for him. Not once a year, but every Lord's day!

We are sorry to learn that Canon McNab is again laid up and unable to attend to his duties as canon in charge of the Cathedral services.

THE BISHOP'S PRAYER BOOK FUND

The Bishop of Toronto's Prayer Book Fund has already issued in response to the great demand for the same, 5,225 books. The interest manifested by members of the Church and the constant request for copies from the chaplains has induced the Bishop to raise his objective to \$2,000,000 in order that he may supply at least 10,000 books. He will be very glad to acknowledge any contributions to this worthy object.

ST. JAMES' CATHEDRAL

The Bishop of Kingston preached at St. James' Cathedral on Sunday.

WYCLIFFE COLLEGE CLOSING EXERCISES

The closing exercises of Wycliffe College took place on April 4th, when diplomas were presented by President N. W. Hoyles to the 15 men who had graduated. The treasurer reported that the finances of the college were in ex-

cellent shape, and that there was a substantial balance on the right side after paying all expenses. The voluntary subscriptions to the endowment fund amounted to \$17,500. Principal O'Meara stated that between 60 and 70 of the graduates and under-graduates had enlisted for active service and four had been killed in action.

An illuminated address and a chime clock were presented to Rev. H. D. Raymond, of Trinity Church, Barrie. Addresses were given by Rev. F. A. Selwyn and Rev. Dyson Hague.

MONTHLY BOARD MEETING OF W. A.

The monthly board meeting of the Women's Auxiliary was held last Thursday in the Church of the Epiphany, in Parkdale. The past month had been almost a record period for life membership, nine new life members having been added. They were Mrs. H. D. Warren, of St. Simon's; Mrs. W. Wedd and Mrs. Medland, of the Church of the Epiphany; Miss Talbot, of St. Barnabas'; Miss I. Sheppard, of the Church of the Redeemer; Mrs. George Scott, of St. Mary the Virgin; Mrs. Allan, of St. Matthias'; Mrs. Dundas, of

Cobourg; Mrs. John McNab, of Mulmer.

Four new branches of the auxiliary were reported organized, including a women's branch at Bethany and three girls' branches at Creemore, at Penetanguishene, and at St. Chad's, Toronto.

The Dorcas branch had sent out 91 1/4 bales to the missions. Their receipts were \$1,043.25, with expenditure of \$1,058.17. In the junior branch receipts were \$542.01, with \$610.77 expenditure. The babies' branch, too, was flourishing, 64 new members having been added.

Parochial missionary collections had amounted to \$335.55, and the extra cent a day fund totalled \$224.84. Eight new books had been added to the library; 4,359 copies of the Leaflet, an increase of 35, had been sent out. The Leaflet balance in the bank was \$630.72.

It was announced that the annual meeting would be held in St. Anne's Parish House, from May 2nd to the 6th, with a celebration of the Holy Communion on the 4th, in St. James' Cathedral.

Rev. H. A. Brooke, of Christ Church,

(Continued on page 242)

Production and Thrift

"CANADA from her abundance can help supply the Empire's needs, and this must be a comforting thought for those upon whom the heavy burden of directing the Empire's affairs has been laid. Gain or no gain the course before the farmers of Canada is as clear as it was last year—they must produce abundantly in order to meet the demands that may be made, and I believe this to be especially true in regard to live stock, the world's supply of which must be particularly affected in this vast struggle. Stress and strain may yet be in store for us all before this tragic conflict is over, but not one of us doubts the issue, and Canadians will do their duty in the highest sense of that great word."—HON. MARTIN BURRELL, Minister of Agriculture.

"MODERN war is made by resources, by money, by foodstuffs, as well as by men and by munitions. While war is our first business, it is the imperative duty of every man in Canada to produce all that he can, to work doubly hard while our soldiers are in the trenches, in order that the resources of the country may not only be conserved, but increased, for the great struggle that lies before us. 'Work and Save' is a good motto for War-time."—SIR THOMAS WHITE, Minister of Finance.

THE CALL OF EMPIRE COMES AGAIN IN 1916

TO CANADIAN FARMERS, DAIRYMEN, FRUIT GROWERS, GARDENERS

WHAT IS NEEDED? THESE IN PARTICULAR—

WHEAT, OATS, HAY,

BEEF, PORK, BACON,

CHEESE, EGGS, BUTTER, POULTRY,

CANNED FRUITS, FRUIT JAMS,

SUGAR, HONEY, WOOL, FLAX FIBRE,

BEANS, PEAS, DRIED VEGETABLES

We must feed ourselves, feed our soldiers, and help feed the Allies. The need is greater in 1916 than it was in 1915. The difficulties are greater, the task is heavier, the need is more urgent, the call to patriotism is louder—therefore be thrifty and produce to the limit.

"THE AGRICULTURAL WAR BOOK FOR 1916" is now in the press. To be had from The Publications Branch, Department of Agriculture, Ottawa.

THE GOVERNMENT OF CANADA

2

THE DEPARTMENT OF AGRICULTURE

THE DEPARTMENT OF FINANCE

Women's Work and Social Service

A VERY important milestone in the journey of progress towards better provision for the feeble-minded, was reached and passed in the National Welfare Exhibit held in Toronto during the last week in March. The presence of the feeble-minded in the community; the rapid rate of their multiplication (as compared with normal people, in the ratio of 7 to 4); the impossibility of their ever growing up mentally or becoming capable of independence; their misery to themselves, their uselessness and danger to the community; the terrible waste caused by their incapacity and by the enormous cost of their maintenance,—all these matters are so many commonplaces to every student of the problem. But they are commonplaces which reach most of us through an appeal like that of the exhibit, more quickly and forcibly than through study of reports and statistics.

Every now and then some horrible case of childish cruelty or of unnatural crime stabs our spirit into at least a momentary recognition of the feeble-minded and their presence; and one of the first things at the exhibit that greeted the eye was a wall chart with the following arresting statement suggesting the relationship of feeble mindedness to crime:

"Of the whole population of England and Wales, .46 are mentally defective. These percentages show the number of mental defectives among those convicted of the following crimes:

	Per cent.
Wilful damage, including maiming of animals.....	22.2
Arson.....	16.7
Rape (child).....	15.8
Robbery with violence.....	15.6
Unnatural (sexual) offences.....	14.3
Blackmail.....	14.3
Fraud.....	12.8
Stealing (and poaching).....	11.2
Burglary.....	10.
Murder (and murderous intent).....	9.5

* * *

Where the feeble-minded are at large they are liable to outbreaks of a dangerous kind, of torturing animals, of making violent attacks and destructive attempts, and even without such obviously menacing actions, they inevitably cause the break-up of home-life, they perpetuate their own unhappy species, and endure in themselves miseries of uselessness and wretchedness.

Owing to the inadequacy of provision for them, they drift into all sorts of places where they ought not to be, and into institutions organised for other classes of the community. In the 33 orphanages of Ontario, for instance, probably from 5 to 20 per cent. of the inmates are feeble-minded; the industrial schools contain an increasing number, probably from 30 to 40 per cent. Where they are at large they complicate every form of the social problem,—poverty, drunkenness, unemployment, the social evil, crime and delinquency, would all be greatly reduced by the segregation and protection of the feeble-minded, who form such a large proportion of the victims,—for we can-

not properly call them offenders,—of these and other ills. They are not fit for citizenship and nothing will ever make them so; hence their presence is a drag and hindrance in all efforts for social improvement.

Here is a very suggestive item quoted in the tenth and last (to date) of Dr. Helen MacMurchy's illuminating reports to the Provincial Government—reports which contain a perfect mine of information as to the condition of the feeble-minded and the right way of caring for them.

"A certain county in Philadelphia in 25 years has had to pay \$265,000 for crime and pauperism in a small district, where the land is good and the population only 3,090. The items of the bill included 'outside relief,' 'care of orphans,' 'criminal cases coming to the Commissioner's Court for payment,' 'criminal cases settled in court,' 'Maintenance in County House.' The county appointed a woman doctor who went and lived for 6 months in the district. In one village with 308 inhabitants she found 82 irresponsibles, in another village with 52, she found 30 irresponsibles. She finally got a list of 508 persons on whom the money was spent; they were classified as partially dependent, 'alcoholic,' 'immoral,' 'criminalistic,' and of the children 144 were 'permanently retarded,' 23 'incorrigible and immoral.' Tracing their family history she found that most of the 508 belonged to one of 10 groups, and that a little further back, they had all come from two 'clans' or family groups; in the criminal record one of the two families appeared 95 times, the other 126 times. The normal mothers in the community had had an average of 3 children each, the feeble-minded mothers an average of 7 each." The report says by way of comment,—

"A cost of more than a quarter of a million dollars in less than a quarter of a century, is worth thinking about from the taxpayers' point of view, not to mention the point of view of the statesman, the law-giver, the judge, the lawyer, the doctor, the teacher, the clergyman, the business man, the normal man or woman, the average citizen."

Our own experience is very similar; neglected families of mental defectives are, for instance, responsible for the fact that one township in a county costs 4 times as much as any other township in the same county.

Nor is the problem a specifically city one; some of the worst conditions, some of the most shocking cases, are found in country sections.

"A low tone in the social and moral life of the community is most frequently found in the most thinly populated counties, where isolation has been a main factor in lowering the social ideals, as well as in promoting the deterioration of the stock, through intermarriage and kindred evils. It is significant to note that the two counties (of New Hampshire, U.S.) which have the highest percentage of feeble-mindedness, have also the lowest moral tone and are the most isolated from the life of the outside world."

* * *

Perhaps the most telling part of the exhibit was the reproduction of two dwellings—it would hardly be possible to call them homes,—in which 8 and 9 persons, respectively, lived; one in the heart of the city, one three miles outside the city limits. Beds, broken furniture, pails of ashes, and other refuse, household utensils, rags drying on a line, a half-

prepared meal standing on top of a small stove—these things all within the four walls of one room produced an impression of dirt, discomfort, untidiness, ugliness and hopelessness, which cannot be expressed in words. Almost the *smell* of such a place was reproduced, and so realistic was the representation that one could hardly look at it without a sense of disgust amounting almost to physical nausea,—but it was disgust not against the unhappy souls born and bred in such surroundings, but against the community which permits, or at least does not prevent, their existence. "They ought to do something. Who are they? You and I" This message on one of the wall charts, came home with poignant force as one examined these specimen "homes" of the feeble-minded.

Neither safety nor happiness can be assured in homes of which the feeble-minded are inmates. They will break into sudden paroxysms of murderous rage or incalculable destructiveness, using fire or knife or any instrument that is at hand, and without such extremes as this, they need so much care that their presence in the home absorbs and exhausts the parents' energies, and to little purpose.

* * *

But all this is unnecessary because it is preventable. "The feeble-minded cannot learn to grow up and become independent, but they can learn to do almost anything under proper care and supervision." It was a perfect parable in progress to turn from the horrible dwellings, from the Kallikak charts, from the picture so graphically painted in "Mental Milestones," to the really wonderful display of work done by the feeble-minded inmates not only of the Orillia Home but of the Alexandria Industrial School, the Mercer Reformatory and other institutions which number many of these people among those under their care. There were specimens of exquisitely neat darning and patching, of knitting and crochet, delicate drawn work, elaborate and intricate borders and table-centres, basket work, brass work and so on, all beautifully and accurately done. One very touching story belonged to a knitted woollen scarf, the work of a girl so incapable of protecting herself that she could not be trusted to walk in safety for 50 yards along the

street. She had been learning to knit and had heard about knitting being needed for the soldiers. This so fired her ambition that she asked to be allowed to knit for them, but was told she must improve before she could be given work of that kind. So she found some pieces of kindling wood, cut and tapered them down to the size of wooden knitting pins, smoothed the roughness away with salt, unravelled wool from worn and discarded stockings, and produced a scarf which, in view of its history, it was hard to contemplate without emotion. Industrial training is, of course, a main part of the work done in institutions for the feeble-minded.

"At Sandlebridge all the girls' clothes are made in the school and it is hoped soon to make all the boys' clothes. The more varied the occupations the greater the chance of success in the management of these homes. A teacher of shoe-making has been found to come in every day, in addition to the few days a week already provided for. He tells us that the boys take to the work better than he had supposed possible, especially now that they are making boots and shoes, sewing the uppers themselves. This is probably the result of our having taught them all in school to use a needle. It appears that the use of their hands in any way gives pleasure to all our boys. Many of them have become expert in the making of rugs and carpets, which are remarkably good and saleable articles. Some of the boys are shewing great aptitude for woodwork, they have made some charming toys. The girls have made all the socks and stockings used here during the last two years, and are now making jerseys for the younger boys. Moreover, they have been able to make to order about 300 pairs of socks for the army and a considerable number of belts."

"Star Cross near Exeter is famous for its arts, crafts and industries. There are now 10 different workshops, wood-carving, tailoring, shoemaking, basket-making, mat-making, brush-making, weaving, trunk-making and a small printing press. The tweed, serge, flannel, and blankets made in the weaving shop are of excellent quality; the boys last year made 1303 yards of tweed, 412 yards of flannel and under-blanketing, 732 yards of serge, and 21 blankets. House-painting, baking, gardening, farm work, laundry work, the manufacture of sash-cord, straw plaiting and chip basket-making are all taught."

Another entry, speaking of one of the industrial farm colonies, says:

"The boy-men at the colonies are particularly happy. Here they find a much larger freedom than is possible in the parent institution. And they enjoy thoroughly the out-of-door life. Many of them for whom it was difficult to find suitable occupation, are here enjoying the cutting of brush, then piling it, and at the proper time the burning of the stacks. They have all a normal boy's pleasure in a bonfire, and are doing a

The Leadership

of all Teas goes, by acclamation, to

"SALADA"

B 130

Nearly a quarter century of serving the public with tea of unequalled quality and flavour has merited the distinction that Salada enjoys.

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25; Covers \$1.50; Mud Guards 50c. pair; Foot Pumps 50c.; Spokes 15c. dozen; Frame Pumps 50c.; Pedals 75c. pair; Wrenches 15c.; Cyclometers \$1.00; Bells 15c.; guaranteed Saddles \$1.50; Tool Bags 40c.; Locks 25c.; Handlebars complete \$1.50; Front Wheels \$1.50; Coaster Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50.
Winnipeg to Victoria, \$6.50, prints \$1.00 extra.
List of agents from Halifax to Victoria
and Booklets on application.

J. S. HAMILTON & CO.
Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONT.

MLLE. ELLA LAMBERT

Masseuse, Chiropractist, Beauty Specialist
GALVANIC, FARADIC, HIGH FREQUENCY, ULTRA-VIOLET-RAY ELECTRICITY for Neuritis, Rheumatism, Paralysis, Nerve Troubles, Sulphur, Electric-Water and Light Baths. ELECTROLYSIS for removing Warts, Moles, Birth Marks, Superfluous Hair.
Reference—Leading Doctors in the City.
Office Hours: 10 a.m. to 8 p.m.

2 College St., Suite 102. Phone North 78

ASK

our sales office nearest you for prices and terms on fertilizers adapted to your soil and crops



Send for Canada Booklet-Free
The American Agricultural Chemical Co.
New York, Boston, Buffalo, Detroit

LAWN GRASS

Try KEITH'S "Velvet Green" Lawn Grass
Seed to renew your lawn or to make a new one at a moderate cost. Seed full of vigor and free from weeds.

Price - - 25c. lb. 5 lbs. for \$1.00
" Postpaid 35c. lb. 5 lbs. for \$1.25

SWEET PEAS



NO matter how high the price others ask or what is said, Keith's Sweet Peas are second to none.

Keith's Mixed Spencers

Postpaid oz. 15c.;
¼ lb. 50c.; ½ lb. 90c.; 1 lb. \$1.75

Keith's Sterling Mixture

Postpaid oz. 10c.;
¼ lb. 20c.; 1 lb. 70c.

Our 1916 "Golden Jubilee" catalogue lists all manner of

Garden and Flower Seeds, Roots, Clovers, Grasses, etc. Write for one—it is free.

Geo. Keith & Sons

124 King St. East, TORONTO, ONT.

Established over 30 Years Phone North 331

Hopkins & Burgess Co.

UNDERTAKERS

Private Chapel Private Mortuary
529 Yonge Street

COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

great piece of work, that they hardly realise, in clearing the land and gathering the brush for their fires. If it is true, as it seems to be, that they love to destroy things, they are here finding an outlet for their destructive tendencies and at the same time doing a constructive piece of work."

* * *

Many influences have combined to develop public opinion in Ontario and throughout Canada on this question,—the devoted activity of Dr. Helen MacMurchy, provincial inspector for the feeble-minded, the support of the press, the co-operation of social service workers, the work of hospital clinics, of school and city nurses and of others interested in welfare work, lines of progress suggested by the Toronto Advisory Committee emphasize the formation of classes for backward children in the public schools; a register of mental defectives; a psycho-educational clinic, where medical investigation, diagnosis, assistance and advice may be available for all persons referred to it, and an industrial farm colony with buildings on the cottage plan.

Short courses will not do for the feeble-minded: they must remain permanently under the right direction and control both for their own good and for the good of the community. Of one very successful school its superintendent says:

"Its spirit of happiness must come out of a more intimate knowledge of each child as an individual, of his likes and dislikes, his temperament, his weaknesses, his needs. Our little cottages are doing more than anything else in developing this spirit, which is indeed the spirit of motherhood. These children need more than normal children a sympathetic ear to hear their little joys and sorrows, someone to chide firmly but lovingly, to give the thousand and one little personal attentions which a mother would give, but which are impossible in a large group."

The petition now being circulated for signatures and addressed to the Prime Minister and his colleagues, prays

"For the establishment of farm colonies, containing buildings on the cottage plan or other adequate provision for the care and control of the mentally defective in our country, . . . and for the appointment of a Dominion Commission to study and report upon the provision needed for the country at large to control this menace."

There are now 7,700 mental defectives in Ontario. If in 1950 we have more than 7,700 to care for in Ontario it will be our own fault. These 7,700 mental defectives need not have any more posterity unless we go on neglecting them, as we should not neglect children, and they are—properly speaking—children."

"It is for us to take our share in governing the country for which our men have died, so that it shall not be left to be peopled by those unable and unworthy to discharge the duties of citizens." "What they died to save, we must live to maintain," and our patriotic service involves and demands the fulfilment of that duty to the feeble-minded which is also justice to the life of our country.

HONOUR BRIGHT.

The Church in Canada

(Continued from page 240)

gave the noon-hour talk, and a missionary address was given in the afternoon by the Rt. Rev. J. R. Lucas, Bishop of Mackenzie River.

THE RUSSIAN JEWS RELIEF FUND

The treasurer of the Church of England Mission to the Jews in Toronto reports the receipt of \$80.81 during the month of February, and \$61.00 during the month of March, towards the "Russian Jews Relief Fund," all of which has been duly forwarded to the treasurer of the fund.

Any further subscriptions will be gratefully acknowledged if sent to our own treasurer, Mr. F. A. Blachford, 80 Roxborough street west, Toronto

PORT CREDIT

On the evening of Passion Sunday the Lord Bishop of the Diocese visited the parish, when a class of 13—10 male and 3 female—candidates were presented by the rector for Confirmation, and one adult was received from the Roman Communion.

The Bishop's address was a most earnest appeal to lead a life of separatedness, the outcome of which would be a life of prayer, study of God's Word, sacramental worship, service and proportionate giving.

It is now a little over two years since Port Credit, which was formerly included in the parish of Erindale, was made a separate parish, under the rectorship of the Rev. Henry Earle, M.A. Mr. Earle is a Newfoundlander by birth, a graduate of Wadham College, Oxford, and came to Port Credit from the parish of Omeme. His work in his new parish has been marked by a steady, though not phenomenal growth. During that time a pretty and substantial rectory has been built at a cost of \$5,000, and it is proposed in the near future to enlarge the Church by the addition of a choir transept, and also to build a hall and choir vestry to connect with the Church. The various organizations of the parish,—the Girls' branch of the W.A., the Junior, which has just been formed, the Women's Guild, and a Boys' Club in charge of Mr. Harold Clark, are all thriving and doing good work. A Babies' Branch of the W.A. is about to be formed.

An unusually large percentage of the congregation have enlisted for Overseas Service, the Honour Roll containing the names of no less than 52 men.

The Soft Answer

APROPOS of the Panama Conference and other matters upon which our Churchmen hold different opinions, let us remember that, when all is said and done, the Church is the Body of Christ on earth, and that Christ Himself, while dwelling in Palestine, paid careful and exclusive attention to His divine mission—that of redeeming mankind from sin and from the consequences of sin. People who are living without Christ in their lives are not greatly moved toward conversion when summoned thereto by a divided Church—or what is far worse, a wrangling Church.

We recall a day, over a quarter of a century ago, when we sat in the visitors' gallery of the House of Representatives in Washington, a listener—we might almost say a spectator—while a fierce debate was in progress. Hot words passed, and the atmosphere was pungent with the fumes of sulphurous invective. When things were about as bad as they could be among men who passed outside the Capitol as gentlemen, old Judge Caulkins, of Indiana, arose and asked the Speaker for a chance to say a word. The House was finally drummed to order, and

NEW BOOKS

"LIFE'S JOURNEY"

By H. H. Montgomery, D.D.

A book for encouragement. Net 90c.

"DISCOVERY AND REVELATION"

By H. F. Hamilton, D.D.

A study in comparative religion. Net 90c.

"BETWEEN THE LINES"

By Boyd Cable.

One of the best books printed on the War. Net \$1.35.

"THE GLAD TIDINGS OF RECONCILIATION"

By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester.

\$1.35

Upper Canada Tract Society

JAMES M. ROBERTSON, Depositary

2 Richmond St. East

Toronto

Brobst Forestry Co.

Tree Experts

Pruning, Spraying, Treating, Chaining, Transplanting, Taking Down, Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603

Profits from Savings

is the subject of a little booklet that we want to place in the hands of every reader of this paper who is anxious to save; and to invest his or her savings where they will earn 5% with safety of principal and regularity of interest.

It's a most interesting book and it's free. Write for copy now. Address Dept 6

STANDARD RELIANCE MORTGAGE CORPORATION
Head Office, 82-88 King St. E. Toronto

Branches
Ayr, Brockville, Chatham, Elmira, New Hamburg



MEMORIAL WINDOWS

WILLIAM PAPE

AIRE ST. LEEDS, ENGLAND.

"This makes
house-
keeping
easier."



Floglaze

"The Finish that Endures"

Enamels Lac-Shades

Mrs. Goodwife says:--

"I find it so easy to keep my floors, woodwork and plumbing clean and sanitary because I finish and renew them with that glossy, hard-wearing finish—Floglaze.

"Whenever my furniture is scratched or becomes untidy, a few minutes spent applying a few cents worth of Floglaze makes it look brand new again.

"I find that it wears as well outdoors as in, on verandah furniture, buggies, garden implements or wagons. Keeps them protected and always ready for use."

It Lightens Housework

Send 10c in stamps for a sample of Floglaze-Lac for renewing furniture. State color desired.

MADE IN CANADA
by

THE IMPERIAL VARNISH & COLOR CO.
WINNIPEG TORONTO VANCOUVER
CANADA

Books You Should Read

Received from Mowbray's

THE INTERIOR LIFE AND OTHER ADDRESSES—By Rev. George Congreve. "Truly it is worth reading throughout, and all those who want an inspiring book for Lent will buy and study it."—*Church Quarterly Review*. Price..... \$1.50

EVERY MAN'S HISTORY OF THE ENGLISH CHURCH—By Rev. Percy Dearmer. With 112 illustrations. Price..... 50c.

SOME CHURCH PRINCIPLES—By Rev. S. M. McDermott. Four Lectures, together with the Questions and Answers after the Lecture..... 50c.

ORIENT LEAVES—With preface by Rev. George Congreve. A book of Daily Readings throughout the year, consisting of carefully selected passages from various authors. Full of beautiful and helpful words to encourage us in our journey. The two sonnets at the beginning of the book give the keynote to all that follows. A book to give an intimate friend..... 50c.

LETTERS TO A GODSON (Second Series)—By Rev. Cyril Bickersteth. An attempt to give a reasonable account of Christian doctrine with suggestions for further study..... 35c.

N.B.—Please add 10% for postage.

These may be obtained from

CHURCH LIFE, LIMITED
7 Queen Street East, Toronto

Mr. Caulkins said very quietly: "Gentlemen, I merely wish to remind you that 'a soft answer turneth away wrath.'" A momentary hush fell upon the House, and the debate was continued as one taken part in by gentlemen.

Whatever may be our differences of opinion—and a Church without such differences could hardly be said to be ripe for progress—our attitude toward one another should be one of Christian courtesy and forbearance, no matter how resolute we may be in standing by our position. If we cannot have teamwork, let us at least display as individuals those attributes of Christian people which are the more readily seen of men because of their relationship to them.

Charity, indeed, "suffereth long and is kind," and in the long run the spectacle of it is a mighty factor in leading men and women to Christ through His Church.—*St. Andrew's Cross*.

Love's Ministry

RUDELY cradled in a manger,
Sweetly sleeps a little child;
O'er Him bends a maiden Mother,
Lowly, lovely, undefiled.
Star-led sages own His kingship,
Gifts they bring on bended knee.
What is there that I may offer
Him Who left His throne for me?

Now with gracious touch of healing
See Him cheer the sick, the sad,
From the morn until the even
Making countless mourners glad.
He is Friend of all the friendless,
Sweet His loving smile I see.
What of service may I offer
Him Who daily blesseth me?

Lo! at midnight in the garden
Kneels alone the Son of God;
Crimson drops of awful anguish
Darkly dew the blossoms sod.
"Must I drink this cup, O Father?"—
This His agonizing plea—
"Not My will, but Thine." My Saviour
Drained those bitter dregs—for me.

Lifted up 'twixt earth and heaven
On the cruel cross of shame
Hangs the Christ. For the redemption
Of our ruined world He came:
But they crucified Him, nailing
Hands that blessed them to the tree.
Yet He cried, "Forgive them, Father."
Dying thus, He prayed for me.

Easter dawns in peerless glory,
Flower fragrance fills the air.
Christ hath burst the gloomy portals
Of the grave. The angels fair
Tell the world the wondrous tidings,
"He is risen. Come and see
Where He lay." The glorious Victor
Vanquished sin and death for me.

Hark! I hear His sweet voice calling
O'er the silence long and deep
Of the ages: "Dost thou love Me?
Feed My lambs and feed My sheep.
From the fold My lost ones wander;
Seek them as I sought for thee.
Lead them, lift them, bless them, love
them—
And ye do it unto Me."

—MISS LILIAN LEVERIDGE.

Carrying Place, Ont.

THORNS give out balm, and from the Cross drops healing. But you must grasp the thorns in your hands, and press the Cross closely to your heart, before they distil the sweetness they contain.

Contradictions place us at the foot of the Cross, and the Cross takes us to the door of heaven. We must never seek to find whence our crosses come; they come direct from God. It is always God Who gives an opportunity of proving our love for Him. Suffering. What is it! It is but for the moment. If we could spend eight days in heaven, we should understand the price of a moment of suffering. We should not be able to find crosses heavy enough, trials severe enough. The Cross is the gift God gives to His friends.—*Curé d' Ars*.

RENNIES SEEDS

PUREST-CLEANEST
MOST RELIABLE
GET CATALOGUE
AT BEST DEALERS
OR DIRECT
TORONTO WINNIPEG MONTREAL VANCOUVER

PHONE NORTH 1270

Carpets taken up,
Cleaned & Relaid

Mrs. of the New Cork
Stair Tread

C. D. WINN

Carpet Cleaner & Upholsterer
ALL WORK GUARANTEED

Altering Carpets, Rugs, etc., a Specialty.

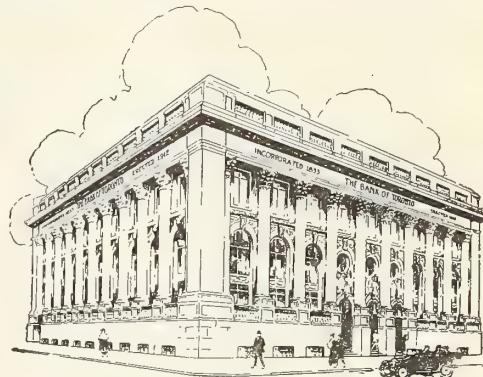
31-39 ALEXANDER ST.

Carpets, Draperies, Upholstery, &c., Cleaned by Vacuum Process without removal

A National Watchword —THRIFT

Be economical. Be thrifty. Be saving. And encourage all three by depositing your savings in a Bank of Toronto Savings Account. Your account will soon grow into attractive proportions. Interest is added twice a year. Call at our nearest Branch.

Capital..... \$5,000,000
Reserved Funds..... 6,439,382



THE BANK OF TORONTO



COMMUNION SILVER for EASTERTIDE PRESENTATION

The pieces comprising this service can be purchased separately if desired. Thus the service could be gradually assembled over a period of time and without great outlay on any one occasion.

The presentation of one piece this Easter will establish the set which can be completed by further presentations of single pieces say at Christmas and other important Church occasions.

Sterling Silver Paten, 5½ in. dia., gilt lined.....	\$ 7.50
Sterling Silver Chalice, height 7 in.....	16.00
Sterling Silver Credence Paten, 7 in. dia.....	18.00
Sterling Silver Flagon, 7½ in. high.....	45.00

ECCLIASTICAL DEPARTMENT

HENRY BIRKS & SONS, LIMITED, MONTREAL

Bishop Strachan School
College Heights Toronto

Forty-Ninth Year
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Revd., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Trinity College).
Vice-Principal, Miss Nulton, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR

St. Agnes' School
Belleville Ontario

Patron, The LORD BISHOP OF ONTARIO

Handsone, thoroughly equipped building—beautiful, extensive grounds—all outdoor sports—rinks—swimming tanks. An ideal place for a school.

Preparation for the Universities
Physical Training, Art Departments
School of Music

ERNEST WHEATLEY, A.R.C.O., Director
Special Courses for A.T.C.M.
Concert Hall Recitals

For Prospectus apply to
MISS F. E. CARROLL Principal

GlenMawr
• 651 SPADINA AVENUE •
TORONTO

RESIDENTIAL AND DAY SCHOOL FOR GIRLS
Principal - MISS J. J. STUART
(Successor to Miss Yeale)

Classical Tripos, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games
New Term commences
Tuesday, April 4th

New Prospectus
from Miss STUART.

Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

Full information on request.
Robert McCausland Limited
Established 1856
141-143 Spadina Ave. - Toronto

Casavant Freres
Church Organ Builders
St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church	- Toronto
Convocation Hall	- Toronto
Knox Church	- Calgary
Westminster Presby. Church	- Winnipeg
Metropolitan M.E. Church	- Victoria
Baptist Church	- Syracuse
Notre Dame R.C. Church	- Montreal
All Saints' Cathedral	- Halifax

BRASS & BRONZE MEMORIAL Tablets
PATTERSON & HEWARD, TORONTO



BISHOP BETHUNE COLLEGE
Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School - for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

CRACK PROOF SHIRTS AND COLLARS THE NEW WAY.
Makes Linen Last. Try It.
New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

REPRESENTING
The Mutual Life Insurance Company of New York
YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the "OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS
A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

PEACE

MORRIS AND BURNE-JONES MEMORIAL WINDOWS
THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD
MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND

VICTORY

IN THE HEART OF TORONTO'S BUSINESS ACTIVITIES

By stopping at a hotel located right in the business centre you save both time and money, and no good business opportunity need be lost by delay in keeping appointments. One minute's walk from the Union Station brings you to the Walker House, and the great majority of the wholesale and financial houses are within from one to ten minutes walk away. Arrangements for your comfort and convenience are supervised personally by the proprietors who have gathered around them a staff of expert help in every department.



When visiting Toronto make your headquarters at

The Walker House
Toronto's Famous Hotel
Geo. Wright & Co., Proprietors



AMERICAN PLAN
\$2.50 per day up

EUROPEAN PLAN
\$1.00 per day up

LINENS FOR THE HOME

We specialize strongly in all kinds of
High-Class Linens for Domestic Use

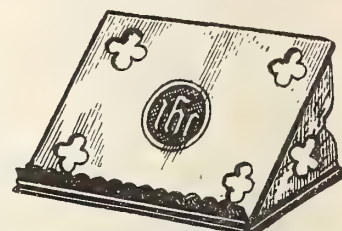
FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON
55 to 61 King St. East - Toronto
Established 1864

Carters Tested Seeds Inc.
1916 Catalogue Now Ready
Prices Substantially Reduced
Dept. K., 133 King St. East
Toronto, Ont.

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.
TORONTO BRASS MANUFACTURING CO.
364-370 Richmond St. West, Toronto

THE "POSITIVE" REAL PIPE
(not Reed) ORGAN
REPRESENTS THE FINEST
VALUE IN ORGAN BUILDING

A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 900 supplied. Highest testimonials. From \$430.00 f.o.b. Send for Catalogue "L"

POSITIVE ORGAN CO. LTD.
44 Mornington Crescent, London, Eng.

Ecclesiastical Art
CHURCH EMBROIDERY
SILVER AND BRASS WORK
WOODWORK TEXTILES
WAR MEMORIALS

Special work from our own or other Artists' Designs executed at strictly moderate charges.

Illustrated Catalogue post free
CLERICAL TAILORING
SUITS CASSOCKS
VESTMENTS SURPLICES

Price Lists, Patterns and Self-Measurement Forms Free

A. R. MOWBRAY & CO., Ltd.
28 Margaret Street, London, England,
and of Oxford

MEMORIALS AND DOMESTIC ART GLASS
DOMINION STAINED GLASS
Est. 1881
380 ADELAIDE ST. W. TORONTO.
- Mackey & Booth Proprietors

HOTEL TUSCO
PRIVATE
235 JARVIS ST. TORONTO

50 rooms; splendidly equipped; central; heated by the Three-O-System, Oil burning, insuring cleanliness and comfort. Rates moderate; special to permanents.

E. S. EDMONDSON, PROPRIETOR M. 6656

1219
1218
1217
1216
1215
1214
1213
1212
1211
1210
1209
1208
1207
1206
1205
1204
1203
1202
1201
1200
1199
1198
1197
1196
1195
1194
1193
1192
1191
1190
1189
1188
1187
1186
1185
1184
1183
1182
1181
1180
1179
1178
1177
1176
1175
1174
1173
1172
1171
1170
1169
1168
1167
1166
1165
1164
1163
1162
1161
1160
1159
1158
1157
1156
1155
1154
1153
1152
1151
1150
1149
1148
1147
1146
1145
1144
1143
1142
1141
1140
1139
1138
1137
1136
1135
1134
1133
1132
1131
1130
1129
1128
1127
1126
1125
1124
1123
1122
1121
1120
1119
1118
1117
1116
1115
1114
1113
1112
1111
1110
1109
1108
1107
1106
1105
1104
1103
1102
1101
1100
1099
1098
1097
1096
1095
1094
1093
1092
1091
1090
1089
1088
1087
1086
1085
1084
1083
1082
1081
1080
1079
1078
1077
1076
1075
1074
1073
1072
1071
1070
1069
1068
1067
1066
1065
1064
1063
1062
1061
1060
1059
1058
1057
1056
1055
1054
1053
1052
1051
1050
1049
1048
1047
1046
1045
1044
1043
1042
1041
1040
1039
1038
1037
1036
1035
1034
1033
1032
1031
1030
1029
1028
1027
1026
1025
1024
1023
1022
1021
1020
1019
1018
1017
1016
1015
1014
1013
1012
1011
1010
1009
1008
1007
1006
1005
1004
1003
1002
1001
1000
999
998
997
996
995
994
993
992
991
990
989
988
987
986
985
984
983
982
981
980
979
978
977
976
975
974
973
972
971
970
969
968
967
966
965
964
963
962
961
960
959
958
957
956
955
954
953
952
951
950
949
948
947
946
945
944
943
942
941
940
939
938
937
936
935
934
933
932
931
930
929
928
927
926
925
924
923
922
921
920
919
918
917
916
915
914
913
912
911
910
909
908
907
906
905
904
903
902
901
900
899
898
897
896
895
894
893
892
891
890
889
888
887
886
885
884
883
882
881
880
879
878
877
876
875
874
873
872
871
870
869
868
867
866
865
864
863
862
861
860
859
858
857
856
855
854
853
852
851
850
849
848
847
846
845
844
843
842
841
840
839
838
837
836
835
834
833
832
831
830
829
828
827
826
825
824
823
822
821
820
819
818
817
816
815
814
813
812
811
810
809
808
807
806
805
804
803
802
801
800
799
798
797
796
795
794
793
792
791
790
789
788
787
786
785
784
783
782
781
780
779
778
777
776
775
774
773
772
771
770
769
768
767
766
765
764
763
762
761
760
759
758
757
756
755
754
753
752
751
750
749
748
747
746
745
744
743
742
741
740
739
738
737
736
735
734
733
732
731
730
729
728
727
726
725
724
723
722
721
720
719
718
717
716
715
714
713
712
711
710
709
708
707
706
705
704
703
702
701
700
699
698
697
696
695
694
693
692
691
690
689
688
687
686
685
684
683
682
681
680
679
678
677
676
675
674
673
672
671
670
669
668
667
666
665
664
663
662
661
660
659
658
657
656
655
654
653
652
651
650
649
648
647
646
645
644
643
642
641
640
639
638
637
636
635
634
633
632
631
630
629
628
627
626
625
624
623
622
621
620
619
618
617
616
615
614
613
612
611
610
609
608
607
606
605
604
603
602
601
600
599
598
597
596
595
594
593
592
591
590
589
588
587
586
585
584
583
582
581
580
579
578
577
576
575
574
573
572
571
570
569
568
567
566
565
564
563
562
561
560
559
558
557
556
555
554
553
552
551
550
549
548
547
546
545
544
543
542
541
540
539
538
537
536
535
534
533
532
531
530
529
528
527
526
525
524
523
522
521
520
519
518
517
516
515
514
513
512
511
510
509
508
507
506
505
504
503
502
501
500
499
498
497
496
495
494
493
492
491
490
489
488
487
486
485
484
483
482
481
480
479
478
477
476
475
474
473
472
471
470
469
468
467
466
465
464
463
462
461
460
459
458
457
456
455
454
453
452
451
450
449
448
447
446
445
444
443
442
441
440
439
438
437
436
435
434
433
432
431
430
429
428
427
426
425
424
423
422
421
420
419
418
417
416
415
414
413
412
411
410
409
408
407
406
405
404
403
402
401
400
399
398
397
396
395
394
393
392
391
390
389
388
387
386
385
384
383
382
381
380
379
378
377
376
375
374
373
372
371
370
369
368
367
366
365
364
363
362
361
360
359
358
357
356
355
354
353
352
351
350
349
348
347
346
345
344
343
342
341
340
339
338
337
336
335
334
333
332
331
330
329
328
327
326
325
324
323
322
321
320
319
318
317
316
315
314
313
312
311
310
309
308
307
306
305
304
303
302
301
300
299
298
297
296
295
294
293
292
291
290
289
288
287
286
285
284
283
282
281
280
279
278
277
276
275
274
273
272
271
270
269
268
267
266
265
264
263
262
261
260
259
258
257
256
255
254
253
252
251
250
249
248
247
246
245
244
243
242
241
240
239
238
237
236
235
234
233
232
231
230
229
228
227
226
225
224
223
222
221
220
219
218
217
216
215
214
213
212
211
210
209
208
207
206
205
204
203
202
201
200
199
198
197
196
195
194
193
192
191
190
189
188
187
186
185
184
183
182
181
180
179
178
177
176
175
174
173
172
171
170
169
168
167
166
165
164
163
162
161
160
159
158
157
156
155
154
153
152
151
150
149
148
147
146
145
144
143
142
141
140
139
138
137
136
135
134
133
132
131
130
129
128
127
126
125
124
123
122
121
120
119
118
117
116
115
114
113
112
111
110
109
108
107
106
105
104
103
102
101
100
99
98
97
96
95
94
93
92
91
90
89
88
87
86
85
84
83
82
81
80
79
78
77
76
75
74
73
72
71
70
69
68
67
66
65
64
63
62
61
60
59
58
57
56
55
54
53
52
51
50
49
48
47
46
45
44
43
42
41
40
39
38
37
36
35
34
33
32
31
30
29
28
27
26
25
24
23
22
21
20
19
18
17
16
15
14
13
12
11
10
9
8
7
6
5
4
3
2
1
0
-1
-2
-3
-4
-5
-6
-7
-8
-9
-10
-11
-12
-13
-14
-15
-16
-17
-18
-19
-20
-21
-22
-23
-24
-25
-26
-27
-28
-29
-30
-31
-32
-33
-34
-35
-36
-37
-38
-39
-40
-41
-42
-43
-44
-45
-46
-47
-48
-49
-50
-51
-52
-53
-54
-55
-56
-57
-58
-59
-60
-61
-62
-63
-64
-65
-66
-67
-68
-69
-70
-71
-72
-73
-74
-75
-76
-77
-78
-79
-80
-81
-82
-83
-84
-85
-86
-87
-88
-89
-90
-91
-92
-93
-94
-95
-96
-97
-98
-99
-100
-101
-102
-103
-104
-105
-106
-107
-108
-109
-110
-111
-112
-113
-114
-115
-116
-117
-118
-119
-120
-121
-122
-123
-124
-125
-126
-127
-128
-129
-130
-131
-132
-133
-134
-135
-136
-137
-138
-139
-140
-141
-142
-143
-144
-145
-146
-147
-148
-149
-150
-151
-152
-153
-154
-155
-156
-157
-158
-159
-160
-161
-162
-163
-164
-165
-166
-167
-168
-169
-170
-171
-172
-173
-174
-175
-176
-177
-178
-179
-180
-181
-182
-183
-184
-185
-186
-187
-188
-189
-190
-191
-192
-193
-194
-195
-196
-197
-198
-199
-200
-201
-202
-203
-204
-205
-206
-207
-208
-209
-210
-211
-212
-213
-214
-215
-216
-217
-218
-219
-220
-221
-222
-223
-224
-225
-226
-227
-228
-229
-230
-231
-232
-233
-234
-235
-236
-237
-238
-239
-240
-241
-242
-243
-244
-245
-246
-247
-248
-249
-250
-251
-252
-253
-254
-255
-256
-257
-258
-259
-260
-261
-262
-263
-264
-265
-266
-267
-268
-269
-270
-271
-272
-273
-274
-275
-276
-277
-278
-279
-280
-281
-282
-283
-284
-285
-286
-287
-288
-289
-290
-291
-292
-293
-294
-295
-296
-297
-298
-299
-300
-301
-302
-303
-304
-305
-306
-307
-308
-309
-310
-311
-312
-313
-314
-315
-316
-317
-318
-319
-320
-321
-322
-323
-324
-325
-326
-327
-328
-329
-330
-331
-332
-333
-334
-335
-336
-337
-338
-339
-340
-341
-342
-343
-344
-345
-346
-347
-348
-349
-350
-351
-352
-353
-354
-355
-356
-357
-358
-359
-360
-361
-362
-363
-364
-365
-366
-367
-368
-369
-370
-371
-372
-373
-374
-375
-376
-377
-378
-379
-380
-381
-382
-383
-384
-385
-386
-387
-388
-389
-390
-391
-392
-393
-394
-395
-396
-397
-398
-399
-400
-401
-402
-403
-404
-405
-406
-407
-408
-409
-410
-411
-412
-413
-414
-415
-416
-417
-418
-419
-420
-421
-422
-423
-424
-425
-426
-427
-428
-429
-430
-431
-432
-433
-434
-435
-436
-437
-438
-439
-440
-441
-442
-443
-444
-445
-446
-447
-448
-449
-450
-451
-452
-453
-454
-455
-456
-457
-458
-459
-460
-461
-462
-463
-464
-465
-466
-467
-468
-469
-470
-471
-472
-473
-474
-475
-476
-477
-478
-479
-480
-481
-482
-483
-484
-485
-486
-487
-488
-489
-490
-491
-492
-493
-494
-495
-496
-497
-498
-499
-500
-501
-502
-503
-504
-505
-506
-507
-508
-509
-510
-511
-512
-513
-514
-515
-516
-517
-518
-519
-520
-521
-522
-523
-524
-525
-526
-527
-528
-529
-530
-531
-532
-533
-534
-535
-536
-537
-538
-539
-540
-541
-542
-543
-544
-545
-546
-547
-548
-549
-550
-551
-552
-553
-554
-555
-556
-557
-558
-559
-560
-561
-562
-563
-564
-565
-566
-567
-568
-569
-570
-571
-572
-573
-574
-575
-576
-577
-578
-579
-580
-581
-582
-583
-584
-585
-586
-587
-588
-589
-590
-591
-592
-593
-594
-595
-596
-597
-598
-599
-600
-601
-602
-603
-604
-605
-606
-607
-608
-609
-610
-611
-612
-613
-614
-615
-616
-617
-618
-619
-620
-621
-622
-623
-624
-625
-626
-627
-628
-629
-630
-631
-632
-633
-634
-635
-636
-637
-638
-639
-640
-641
-642
-643
-644
-645
-646
-647
-648
-649
-650
-651
-652
-653
-654
-655
-656
-657
-658
-659
-660
-661
-662
-663
-664
-665
-666
-667
-668
-669
-670
-671
-672
-673
-674
-675
-676
-677
-678
-679
-680
-681
-682
-683
-684
-685
-686
-687
-688
-689
-690
-691
-692
-693
-694
-695
-696
-697
-698
-699
-700
-701
-702
-703
-704
-705
-706
-707
-708
-709
-710
-711
-712
-713
-714
-715
-716
-717
-718
-719
-720
-721
-722
-723
-724
-725
-726
-727
-728
-729
-730
-731
-732
-733
-734
-735
-736
-737
-738
-739
-740
-741
-742
-743
-744
-745
-746
-747
-748
-749
-750
-751
-752
-753
-754
-755
-756
-757
-758
-759
-760
-761
-762
-763
-764
-765
-766
-767
-768
-769
-770
-771
-772
-773
-774
-775
-776
-777
-778
-779
-780
-781
-782
-783
-784
-785
-786
-787
-788
-789
-790
-791
-792
-793
-794
-795
-796
-797
-798
-799
-800
-801
-802
-803
-804
-805
-806
-807
-808
-809
-810
-811
-812
-813
-814
-815
-816
-817
-818
-819
-820
-821
-822
-823
-824
-825
-826
-827
-828
-829
-830
-831
-832
-833
-834
-835
-836
-837
-838
-839
-840
-841
-842
-843
-844
-845
-846
-847
-848
-849
-850
-851
-852
-853
-854
-855
-856
-857
-858
-859
-860
-861
-862
-863
-864
-865
-866
-867
-868
-869
-870
-871
-872
-873
-874
-875
-876
-877
-878
-879
-880
-881
-882
-883
-884
-885
-886
-887
-888
-889
-890
-891
-892
-893
-894
-895
-896
-897
-898
-899
-900
-901
-902
-903
-904
-905
-906
-907
-908
-909
-910
-911
-912
-913
-914
-915
-916
-917
-918
-919
-920
-921
-922
-923
-924
-925
-926
-927
-928
-929
-930
-931
-932
-933
-934
-935
-936
-937
-938
-939
-940
-941
-942
-943
-944
-945
-946
-947
-948
-949
-950
-951
-952
-953
-954
-955
-956
-957
-958
-959
-960
-961
-962
-963
-964
-965
-966
-967
-968
-969
-970
-971
-972
-973
-974
-975
-976
-977
-978
-979
-980
-981
-982
-983
-984
-985
-986
-987
-988
-989
-990
-991
-992
-993
-994
-995
-996
-997
-998
-999
-1000
-1001
-1002
-1003
-1004
-1005
-1006
-1007
-1008
-1009
-1010
-1011
-1012
-1013
-1014
-1015
-1016
-1017
-1018
-1019
-1020
-1021
-1022
-1023
-1024
-1025
-1026
-1027
-1028
-1029
-1030
-1031
-1032
-1033
-1034
-1035
-1036
-



Such Splendid Results

Without actually trying it you would never imagine the wonderful results obtained by the proper use of O-Cedar Polish. Furniture and woodwork that you thought nothing could be done with can be transformed—made bright and clean again.



not only polishes—it cleans. It removes the dirt and scum and makes the wood as it was when new. Without this cleaning no really satisfactory results can be obtained. And the beauty of it is, it cleans as it polishes. It does both at the one operation. Try it yourself and be convinced. It is guaranteed.

From Your Dealer, 25c. to \$3.00
CHANNELL CHEMICAL CO., Limited
369 Sorauren Ave., Toronto

The Dominion Bank

SIR EDMUND B. OSLER, M.P., PRESIDENT. W. D. MATTHEWS, VICE-PRESIDENT
C. A. BOGERT, General Manager

Use the Mail for Banking

You need not make a special trip to town to cash a cheque, make a deposit or draw some money. Use the mails instead.

You will find our system of Banking By Mail a safe and convenient way of transacting all your banking business.

Deposits may be made and cash withdrawn by mail without delay or trouble.

Call or write the Manager for full information in regard to Banking By Mail.

CONTENTS

EASTER

Triumph
Contrast
Power
Certainty

THE WEEK

OUR OLD COUNTRY LETTER

LETTERS TO THE EDITOR

PERSONAL MENTION

ROLLING AWAY THE STONES

NOTES FROM AN OLD TIMER'S SCRAP BOOK

MISSIONARY NOTES

CURRENT EVENTS OF THE CHURCH IN CANADA

WOMEN'S WORK AND SOCIAL SERVICE

SOME EASTER RITES AND CUSTOMS

BOOSEY & CO. Music Publishers

The house that has produced the Biggest Selling Standard Songs in the World and is to-day unequalled for Vocal New Issues of Merit.

A Few Gleanings from our Catalogue:
Audacity (Encore Song) C, D V. Eville
In Distant Lands Eb, G L. Lemon
Enchanted Glade, The F, Ab, Lois Baker
Nuthin' (Encore Song) Eb, G, L. D.

Where Pond Lilies Glean C.E. Lois Baker
Thora D, Eb, F, G Stephen Adams
Love Bells, C, Db, Eb, F (Wedding) Dorel
All Joy Be Thine G, Ab, Bb, Db.

Garden of Your Heart F, Ab, Bb, Dorel
Little Road Home, The D, Eb, F, G.
(A delightful ballad.) A. H. Brewer
Fairy Pipes, The F, G, A, Bb, C. Brewer
Friend o' Mine F, Ab, Bb, C. Sanderson
(In memory of Stephen Adams)
In an Old-Fashioned Town D, Eb, F.
(A great favorite.) G. Squire
Until Db, Eb, F, G. W. Sanderson

PATRIOTIC NUMBERS

Veteran's Song, The C, D, Eb, F, Adams
When You Come Home D, Eb, F, G.
Squire
On His Majesty's Service F, G.
J. Trevalsa
Soldier, What of the Night? C, D, F.
Allitsen
There's a Land Db, Eb, F, G. Allitsen

EASTER SONGS

Light of the World—Eb, F, G, Ab.
—Adams
Easter Morn—D, Eb, F.—Gerald Lane
Easter Tide—B, C, D, Eb.—Liddle
Ride on, Ride on in Majesty—A, C.
—B. Smith
All in the April Evening—C, D.—Diack

The above Songs may be had from your local Music dealer.

FREE—Write for our Thematic Book-let of New Songs (containing two lines of Songs) which will be FREE, mailed each month of issue.

BOOSEY & CO.

Ryrie Building, Yonge Street
Toronto - Ontario
Also at NEW YORK and LONDON, Eng.

CONSIDER THE SCOTSMAN

He's thrifty and a shrewd investor.

\$60,000,000 worth of Canadian Mortgage Debentures are owned in Scotland.

The Scotsman knows they are the finest and safest investment in the world.

So he invests his money in ours and other Canadian Mortgage Companies' Debentures.

Why don't you do the same?

Write for our book about Profits from Savings. It will show you how to invest for profit. Address Dept.: 6

STANDARD RELIANCE
MORTGAGE CORPORATION
Office 82-88 King St. E. Toronto

Branches
Ayr, Brockville, Chatham,
Elmira, New Hamburg

Quality and Service count for much

and in these



excell.

One customer writing to us says: "Your envelopes are the best that we have seen and have proved satisfactory and a great help in our parish financing."

Use our new, large size envelope which carries our usual guarantee and this experience will also be yours.

Get our Easter Offering Envelopes, 25c. per 100.

The Church Envelope Company

TELEPHONE MAIN 7128 - 109 JARVIS ST., TORONTO, ONT.



In ordering a Clerical Suit

why not have one that fits?

We make a specialty of Clerical Tailoring. Our suits fit and are correctly made.

Harcourt & Son
103 King St. West
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE
ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377
TORONTO

Organ Blowing by Electric Power

When you have installed
SPENCER STEEL ORGOBLO
you will get the highest standard of service
at less cost than by any other method.
Write for descriptive BookletLEONARD DOWNEY
LONDON - - - CANADA

We make GOOD CLOTHES

Try Us On Your Spring Order

College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

THE HOME BANK
OF CANADAORIGINAL
CHARTER
1854BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.BRITISH AMERICA ASSURANCE
COMPANY

(Fire, Marine and Hail)

Incorporated A.D. 1833

Assets over - - - \$2,000,000.00

Losses paid since Organiza-

tion, over - - - 38,000,000.00

President—W. R. BROCK
W. B. MEIKLE, Vice-President and
General Manager.JUST
PUBLISHEDThe Precious
Promise Testament

WITH COMPLETE INDEX

The most helpful Testament published. It has all the
precious promises in Heb. - It has also a COMPLETE INDEX
to every subject in the New Testament. Descriptive Pam-
phlet Free. Best Leather Binding only \$1. Agents Wanted.
Glad Tidings Pub. Co., 602 Lakeside Bldg.
CHICAGO, ILL.

PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASEOur many satisfied customers say that
there is nothing better for making
tea or coffee.The reasonable price will be a pleasant
surprise to you.

Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. Phone Adelaide 420

RENNIES SEEDS

PUREST-CLEANEST
MOST RELIABLE
GET CATALOGUE
AT BEST DEALERS
OR DIRECT
TORONTO : MONTREAL
WINNIPEG : VANCOUVER

CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY.

Makes Linen Last. Try It.

New Method Laundry Co., Limited

MAIN
7486

WE - KNOW - HOW

REPRESENTING

The Mutual Life Insurance Company of New York

YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the
"OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS

A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

THE MERCHANTS BANK OF CANADA

ESTABLISHED 1864

Paid-Up Capital, \$7,000,000

Reserve Fund, \$7,245,140

206 BRANCHES IN CANADA

General Banking Business and Savings Department at all Branches. Deposits of \$1 and
upwards received, and interest allowed at best current rates.

YOU ENJOY A GOOD MEAL



American or European Plan

Well, who doesn't? When you come to
Toronto stop at a house whose diningroom
service is famous from coast to coast for
good eating, quick, courteous service and
reasonable prices. Our diningroom is our
hobby as well as an important part of our
business. We have a pride in it and our
constant effort is to keep on increasing its
fame. And every other department is
right in line—large, bright bedrooms,
beautiful tiled bathrooms, luxurious furn-
ishings, and everything else the most
fastidious traveler can require for comfort,
convenience and economy.One minute's walk from the Union Station
brings you to

The Walker House

Toronto's Famous Hotel

Geo. Wright & Co., Proprietors

AN INVESTMENT
WHICH HAS PAID 7%Would you be interested in such an investment? Could you think of
anything more acceptable as a Christmas Gift from father or husband?
Then investigate the securities offered by this Corporation—Bonds
of a successful, efficiently managed company which for more than
TEN YEARS have been paying 7% per annum, credited half-yearly.
These bonds are issued in denominations of \$100, \$500 and \$1,000
or may be purchased by installments. Your investment is as safe
as a mortgage.

WRITE TO-DAY FOR FULL PARTICULARS

NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO

Church Brass Work Memorial Co.

BRASSES, RAILS, VASES

PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA.

CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm
Bells equal any Steel Alloy Bells Imported.
ASK FOR PRICESTHE EXETER MFG. CO., LIMITED
EXETER, ONT.

Chief Office for Canada

TORONTO



Security - - - \$30,500,000

ALFRED WRIGHT
ManagerA. E. BLOGG
Branch SecretaryBURN
McGILL'S COAL

PHONE NORTH 1134

Want
Some
Printing?Whenever you require any
printing send us your order.
We have the staff and
equipment to give you quick,
efficient service whether
the job be large or small.

Telephone, Wire or Write

Acton Publishing
Co., LimitedCor. Queen and Gwynne Ave.
TORONTO13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

The Bishop Strachan School
College Heights Toronto

FORTY-NINTH YEAR
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Rev., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nelson, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR



BISHOP BETHUNE COLLEGE
Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto

A Residential School for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

Glen Mawr
• 651 SPADINA AVENUE •
TORONTO

RESIDENTIAL AND DAY SCHOOL FOR GIRLS
Principal - MISS J. J. STUART
(Successor to Miss Veale)

Classical Trips, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games

New Term commences Tuesday, April 4th

New Prospectus from Miss STUART.

STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD
QUEBEC : P. Q.

ALWAYS CONSULT US WHEN ORDERING A WINDOW

TRINITY College School: PORT HOPE, ONTARIO

Residential Church School for Boys
FOUNDED 1865

Beautiful, healthy situation, overlooking Lake Ontario, with 20 acres of playing fields, Gymnasium, Magnificent New Covered Bunk.

Boys prepared for the Universities, Royal Military College and Business. Religious training throughout the course. Beautiful Chapel. Special attention given to younger boys. Several entrance scholarships for young boys.

For Calendar apply to the Headmaster, REV. F. GRAHAM ORCHARD, M. A. Camb. (late Headmaster St. Alban's School, Brockville.)

ST. CLEMENT'S COLLEGE

FOR BOYS
Residential and Day School
NORTH TORONTO, ONT

Boys prepared for the University, Royal Military College and for business.

For information apply to
REV. A. K. GRIFFIN, Principal.

STAINED GLASS MEMORIAL WINDOWS

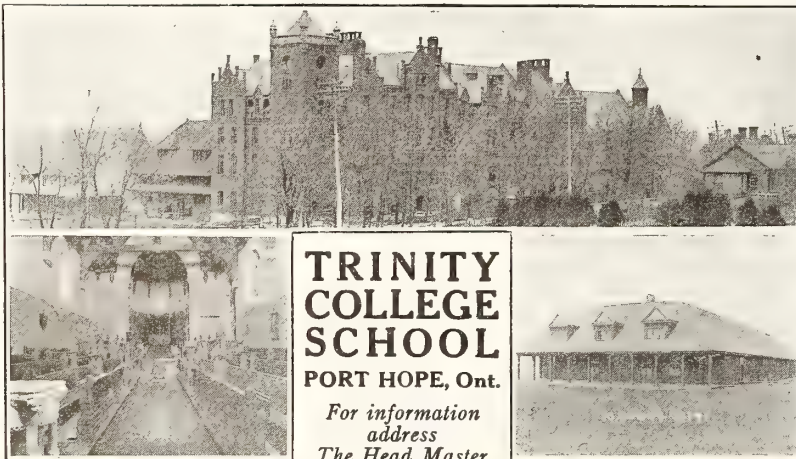
Specimens of our work may be seen in churches throughout the Dominion
Designs and estimates submitted

Luxfer Prism Co Ltd
100 KING ST. W. TORONTO

Casavant Freres
Church Organ Builders
St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church - Toronto
Convocation Hall - Toronto
Knox Church - Calgary
Westminster Presby. Church - Winnipeg
Metropolitan M.E. Church - Victoria
Baptist Church - Syracuse
Notre Dame R.C. Church - Montreal
All Saints' Cathedral - Halifax



Junior School for Boys of 9 to 14 Years

W. H. HOLLAND & SONS
INSURANCE

166 Bay Street Phone Main 2846
TORONTO

AGENTS

BRITISH CROWN FIRE ASSURANCE CORPORATION LIMITED

Head Office - - - London, England

PHONE NORTH 1270

C. D. WINN

Carpets taken up,
Cleaned & Relaid
Mfrs. of the New Cork
Stair Tread

Carpet Cleaner & Upholsterer
ALL WORK GUARANTEED

Altering Carpets, Rugs, etc., a Specialty.

31-39 ALEXANDER ST.
Carpets, Draperies, Upholstery, &c., Cleaned by Vacuum Process without removal

Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

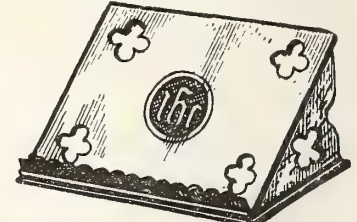
Full information on request.

Robert McCausland Limited

Established 1856

141-143 Spadina Ave. - Toronto

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.

TORONTO BRASS MANUFACTURING CO.
364 370 Richmond St. West, Toronto

LINENS FOR THE HOME

We specialize strongly in all kinds of

High-Class Linens for Domestic Use

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON

55 to 61 King St. East - Toronto
Established 1864

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50.
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria and Booklets on application.

J. S. HAMILTON & CO.

Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONT.

Books You Should Read

Received from Mowbray's

THE INTERIOR LIFE AND OTHER ADDRESSES—By Rev. George Congreve. "Truly it is worth reading throughout, and all those who want an inspiring book for Lent will buy and study it."—Church Quarterly Review. Price..... \$1.50

EVERY MAN'S HISTORY OF THE ENGLISH CHURCH—By Rev. Percy Dearmer. With 112 illustrations. Price..... 50c.

SOME CHURCH PRINCIPLES—By Rev. S. M. McDermott. Four Lectures, together with the Questions and Answers after the Lecture..... 50c.

ORIENT LEAVES—With preface by Rev. George Congreve. A book of Daily Readings throughout the year, consisting of carefully selected passages from various authors. Full of beautiful and helpful words to encourage us in our journey. The two sonnets at the beginning of the book give the keynote to all that follows. A book to give an intimate friend..... 50c.

LETTERS TO A GODSON (Second Series)—By Rev. Cyril Bickersteth. An attempt to give a reasonable account of Christian doctrine with suggestions for further study..... 35c.

N.B.—Please add 10% for postage.

These may be obtained from

CHURCH LIFE, LIMITED

7 Queen Street East, Toronto

Easter

Triumph

OF all the facts encountered in our human experience, it is the Empty Tomb of Jesus that has made the greatest difference to the Christian. The rolling away of the stone from the sepulchre flung open the barrier that had hitherto kept men in bondage under the fear of death. Humanity stepped out into a freer, purer air and was refreshed. In no way is the change from unbelief to faith more marked than in this readjustment of our attitude to the grave. To the pagan, generally speaking, where it was not welcomed as a relief from the burden of existence, or sought by the coward as a refuge from life's discipline, death was a thing of horror. It meant to be cut off from light and joy and well-being. As the sparrow that flew through the lighted hall from darkness into dark, or as the blind swirl of the bat in the gloom of midnight, human destiny seemed without a purpose and without a hope. Even were death not the utter extinction of the individual, it must be the beginning of a condition so uncouth and comfortless that even its contemplation was to be shunned as long as possible. When inevitable it must be met with an icy stoicism, an impenetrable fortitude, but never with any expectation that it would be an entry into a better state of things.

Nor to the Hebrew mind was the outlook much if any less repugnant. There are very few indications in the Old Testament of belief in a future life such as we anticipate. For the most part national persistence was the Jewish hope, and where upon occasion individual souls, under the stress and strain of intense spiritual necessities, seem to have dared a conjecture as to the possibility of a future in which the wrongs of this world would be all redressed, yet the bold imagination recoiled from a prospect too splendid. The best that can be said for the seekers under the older dispensation is that they closed their enquiries with a great "perhaps." If a ray of hope penetrates the darkness here and there, for the most part the gloom is unrelieved. It is altogether true, as St. Paul declares, that only in Christ Jesus were life and immortality brought to light. The guess gave place to certainty. The hope was realized. The empty tomb of Jesus made all the difference.

* * * * *

Contrast

WITH true dramatic insight the Church has set apart a space of fast and penitential effort as a preparation for the Easter scene. More easily can we thus recapture that sense of surprise, that freshness and elation, which ought always to be ours as Easter dawns. How unimaginably great must the difference have seemed to the Apostles. They had set out upon the Messianic adventure with such high hopes. It had seemed as though at last Israel's glorious destiny was about to be accomplished in Jesus. Even the Pharisees had been attracted to Him in that expectation. How overwhelming must their disappointment have been as their aspirations were rudely crushed, the current of their thoughts turned from triumph to dismay, by the disgraceful folly of the cross. Never was a disaster more complete. He had saved others, Himself He could not save. Where then was the justification for His high pretensions? Let Him deliver Him if He will have Him. God's verdict had been passed in His rejection of Him. If the death had been all—if, as the first draft of the Gospel story seemed to indicate, Christ's life had died away into silence while an impugment of the love of God trembled from His lips—it would rightly have seemed as though His death had done away forever with any possibility of belief in a loving God and Father who cares for the mankind He had created. St. Paul clearly perceived the terrible alternative, and with the courage evident throughout his whole career he faces it. It is well we too should realize it. "If Christ be not risen from the dead, our preaching is vain, your faith also is vain. Ye are yet in your sins. If in this life only we have hope in Christ—if He be after all only the ethical teacher and not the crucified and risen God—we are of all men most miserable." The

foundations of Christianity are built over an empty tomb. That is the fact that makes all the difference.

* * * * *

Power

HOW remarkably vivid is the gospel narrative—so simply and intensely dramatic! Even now, nineteen centuries after the event, we experience the thrill that comes from contact with those who first were struck into joyful amazement by the good tidings. How superb is the unaffected irony of that description of the burial. "Make it as sure as ye can. So they made the sepulchre sure, sealing the stone and setting a watch"—in vain! On the one hand the uttermost of human ingenuity; on the other a simple act on God's part. Such is His answer to all the opposition of sinful men. He waits His time and then quietly and naturally, without any ostentation, the work that He would have done is perfectly accomplished. "We thought it had been He which should have redeemed Israel." The whole gamut of human emotion has been traversed between that dazed, anguish-stricken confession and the energetic conviction that rings in the triumphant shout, "The Lord is risen indeed and hath appeared unto Simon." Nothing but the confidence begotten of their absolute conviction of the truth enshrined in those words enabled them to go out—eleven obscure workmen—and in the face of a hostile world proclaim the fact of the resurrection. Timorous, weak, cowardly of late, now they were bold, purposeful, inflexible. The difference is so heaven-wide that no explanation other than the one they gave is sufficient to account for the effects produced. "God raised Him from the dead." It is the most stupendous declaration that the lips of man have ever framed. Jesus was not left in the tomb unregarded. Evil forces do not eventually triumph. Heaviness may endure for a night but joy cometh with the morning. A single fact is worth a world of theories. Here then is the fact, so dynamic in its character. Here once and for all a sign is given of God's interest in this underworld of His. Manifest in history He had stretched out His hand and put things right. Everything else is dark but that is clear. There is the one luminous assurance for us all. God raised Him from the dead. The grave is no longer seen as the end of man's endeavours. It is but another episode in life. That Jesus broke through the new tomb of Joseph was the fact that made all the difference.

* * * * *

Certainty

THE resurrection made all the difference then and it makes all the difference now. Never probably since the history of humanity began has there been a more acute and widespread longing than there is to-day for definite assurance that all is well with our beloved dead. Many questions have been asked and many answers made—for the most part such as better had never been raised or met. It is well to realize the limitations of our present knowledge. We know little, says Dr. Johnson, of the condition of departed souls because such knowledge is not necessary to a good life here—a remark that showed in an uncommon degree his sympathetic understanding of the mind of Christ. They live on, conscious of their surroundings, mindful of the past, active in the affairs of God, above all with Christ, which is far better. He, the sympathetic and all-knowing, is with them to heal, direct and bless. Such, practically, is the extent of revelation. Yet it is enough. "The acknowledgement of God in Christ, accepted by the reason, solves for us all questions in the world or out of it." Humanity's triumph over death was manifested in Jesus, an earnest of the resurrection of all that serve Him. The beloved dead—they have not perished. It is only that the spirit hath led them away into the land of righteousness where they are at peace. We shall meet again. We shall turn some sudden corner and in a moment, in the twinkling of an eye, we shall be face to face. Such is the assurance we have in that God raised Jesus from the dead. The Empty Tomb makes all the difference to our stricken hearts.

The Week

Easter Day

"AND the third day He rose again according to the Scriptures." How gloriously clear and strong ring out the words of the great Catholic creed! How they put to shame the wavering-hearted faith of many modern day Christians. What a rebuke they are to the tendency of the present day to reduce the great doctrine of the Resurrection to something little better than the shadowy survival of the soul taught by the better heathens.

Let us review the Gospel story. It tells us that after our Lord died upon the cross His body was laid in a tomb hewn in the rock and the opening closed and sealed. There it lay from Friday evening until very early on Sunday morning, and then, while it was yet dark the Lord rose from the dead, leaving the tomb empty. His friends saw and entered the empty tomb—and saw Him, too, repeatedly, both on the Resurrection Day and during the next forty days. They even touched Him when invited to do so. They recognized that He was the same Person whom they had known so well, yet at the same time they saw that He was marvellously changed. How He could be touched and felt, could eat and drink and speak, and yet could appear and disappear at will we cannot tell, but so it was.

Desperate attempts have been made to explain away the story of the Resurrection. Each theory has its day, disappears, and then appears again. But no one has been able to account for what followed, supposing that Christ never rose from the dead. For we find the Apostles within a few weeks of the event, proclaiming it in Jerusalem and winning multitudes of converts. We find the same men going forth to the countries round about and preaching the resurrection so persistently that the Athenians apparently thought that "Resurrection" was the name of some new deity that St. Paul was proclaiming. A little over twenty years after the crucifixion, St. Paul practically challenges an investigation of the matter. He tells the Corinthians that our Lord after He rose from the dead was seen by the Apostles and others and afterwards by above five hundred brethren at once "of whom the greater part remain until this present, but some are fallen asleep." In other words, more than two hundred and fifty persons were then living who could testify to having actually seen the risen Lord. And this challenge was given in an age when letter-writing was common, and when travelling was easier and a great deal safer than in Europe during the Middle Ages. St. Paul was a practical man, and he must have felt very sure of his ground.

St. Augustine said that a proof of the Resurrection was to be seen in the lives of the Christians in his day. May our lives be such as to lead doubters to acknowledge thankfully with us that "The Lord is risen indeed."

Good Friday

THE annual commemoration of the crucifixion amongst Jewish Christians in early times grew out of their celebration of the Passover. Among the Gentile peoples its origin is obscure, yet by the period of the Nicene Council 325 it was recommended in a circular letter that the Passion should be observed on Friday and Easter on Sunday following. Good Friday brings the penitential season of Lent to its solemn and appropriate climax. The custom of omitting the celebration of the sacrament on this day dates from the fourth century. All the services with their deep and grave appeal are intended to remind us of the awful conflict at Calvary, the exceeding terror and shame of sin, the mystery of death, the redemptive throes of the Saviour amid confusion and darkness still moving towards light and order. About that Cross on which He offered a "full, perfect sacrifice and oblation" were gathered every type of our humanity. Upon that Cross His titles to Kingship and supremacy were made manifest. His bitter humiliation fetched forth the illumined text of his eternal triumph. The ghastly symbol has been transformed since He uttered the seven prophetic words and was nailed to the accursed tree. We still read in this sign the struggle of the human soul, the conflict of human history, the profound power of sympathy and sorrow, the ascent through pain and tribulation into spiritual mastery, beauty and joy. But we also read something no death or martyrdom of any human teacher or victim can bring home to us. We read in "Christ crucified" the reconciliation of mercy and truth, righteousness and peace, Divine love and Divine justice both at work, and both restoring harmony to the world through the "power of God in sacrifice." In the thickest gloom of time's tumult God writes on the beam of the Cross His everlasting gospel.

Holy Week and Its Lessons

NO more valuable study can be imagined than to quietly follow and closely read over, the scriptures appointed for Holy Week dealing with the trial and Passion of our blessed Lord. From a humanist point of view they afford an insight upon the character and motives of mankind no other romance can disclose. Every turn and twist and gesture of our mixed mortality is in them brought to light. But, above all, the calm beauty and majesty of the Saviour's personality rises with awesome and overwhelming force from the depths of these last scenes before the Cross. The sacred memorials of Olivet, of Gethsemane, of the Upper Room, of the Judgment Hall, and of the "Via Dolorosa," shine about His figure with a Divine radiance that make his garments "white as no Fuller could white them." Girt about with such wondrous vision, the devout mind is

stirred and strengthened unto a closer fellowship with One who "for the joy set before Him endured the Cross and despised the shame."

St. Julien

SATURDAY is the first anniversary of an event that will always be reckoned as one of the most glorious in Canada's history. With a legitimate pride we recall the gallantry and devotion of our troops, who held firm, against overwhelming odds, to the trust committed to them. Had they broken, or wavered, incalculable harm might have resulted to the allied cause, but in the hour of severest trial they were not found wanting. And there is a double significance in the loyalty to Empire there displayed. While it was truly Canada's offering upon the altar of unity, we must not, we do not overlook the fact that very many of the men who laid down their lives there were homelander who within quite recent years had come overseas to identify themselves with our Dominion life. In nothing was the unity of our Imperial purpose more manifested than in the fact that native born and emigrant alike mingled their blood on Flemish fields as a demonstration of Canada's loyalty to an ideal greater than is the possession of any one of the nations that together make up our world-wide Empire. The memory of their united sacrifice will be a check in future upon those criticisms and antagonisms that self-seekers have tried to foster. Those who can die together in perfect accord must be able to live in a more perfect unity.

Kikuyu

THE death of the Bishop of Mombasa recently announced recalls the controversy which a few years ago threatened the Church of England with disruption. The dead Bishop was one of the two against whom the Bishop of Zanzibar brought his accusation of irregular administration of Holy Communion. It will be remembered that what occasioned the charge was the joint Communion service held in 1913 at a conference in East Africa, where a proposal was discussed for the closer co-operation of the various missions in that field. . . . The outbreak of the war drew general attention away from what seemed likely to develop into a very serious situation, chiefly owing to violent statements of the party press. The result of the Bishop of Zanzibar's action was, however, the decision by the Anglican Episcopate, under the presidency of the Archbishop of Canterbury, that while it seemed inadvisable to interfere with what was practically an internal concern of the dioceses of Uganda and Mombasa, yet the repetition of such practices as were complained of should be deprecated, as their effect could not but be of wider significance and the cause of grave danger to the merit of the Church at large.

Shakespeare Tercentenary

THE third centenary of Shakespeare's death falls to be celebrated at a time when the England he loved and sang, stands in a jeopardy such as she has not known since the Spanish Armada threatened her liberties. The war quite naturally has turned the public mind away from the festival which would in happier times have shown our devotion to one whom all alike reverence as the supreme genius of our race. That England and the other nations associated with her are showing their appreciation of that for which Shakespeare stood, in their championship of the rights and dignity of free manhood, is perhaps the best compliment that could be paid him at this hour. The possession of a national spirit—patriotism—that at the same time has regard for the pride and culture of other races, while it is an imperial glory, is nowhere better evidenced than is the work of one who, at a time when England was, if potentially great, as yet small, spoke of her ultimate moral greatness with unmistakable clearness.

Demand for Canadian Registration

A STRONG delegation made up from forty-two recruiting leagues in Canada are urging upon the Dominion Government the need for systematic registration of the male portion of population, presumably with a view to some form of Compulsory Military Service. Petition is based upon a resolution passed at mass meeting in Hamilton on March 24th. A Government Commission is requested in order to (1) Take a complete census of all the men over 18 years of age in single or married class. (2) Classifying these according to their industrial occupations and fitness for certain kinds of work. (3) Classifying of industries with a view to eliminating those not essential to the welfare of the country. (4) The above urged with a view of applying some just and comprehensive draft whereby the men necessary to complete the Canadian Expeditionary Force may be readily secured. It will be noticed that the registration scheme here outlined closely follows the much debated "Derby scheme" put into force within the British Isles. The need is urgent. Yet Canada has done splendidly under the free, volunteer system. What the outcome of this proposal shall be, it is premature to conjecture.

Sex Hygiene

WE have received a communication from a correspondent relative to the campaign for more and better teaching of the young in sex hygiene. Regret is expressed that the Church lags where she should lead—is afraid of novelty and moneyed interests—leaves the matter to outsiders—and so on. . . . That we deeply sympathise with every honest effort made to uphold and promote the dignity of marriage need not be

stated,—yet we think much of our correspondent's criticism both unfair and narrow in its view. We do not know rightly what she means by "the Church." Apparently it is the "clergy" or "organization." She seems to overlook the fact that though the Church is one body it has many members, and all have not the same office. We should regret very much the introduction of lectures on sex into our pulpits. Few of our clergy are competent—still fewer have the necessary tact—to do it well. Their first duty is to preach the gospel and thereby instil seed principles which will germinate and bear fruit in all men's lives. That this has been done with some success is surely evident in the very efforts our correspondent describes. No one who is not ignorant of the history of human progress would deny that it was Christ and Christ alone who introduced into the world our best ideals of chivalry and purity. . . . And those whom our correspondent hastily terms "outsiders" are most probably members of "the Church" and apparently they are pretty keen to promote that for which Christ stands. In them the Church—which is not a body of clergy nor a code of rules—speaks and acts. Not only so, but in many of our guilds for social service, good, unobtrusive work is being done, and by numerous other of our people in a more unnoticed way. The doctor in his confidential talks, the father and mother in the home are in this respect "the Church's" mouthpieces. It is true more and much more is needed, but we doubt if the frank and full ventilation of such delicate subjects from our pulpits could do much good. It is personal, individual work that is wanted and that this is being done by many—priests and laity alike—we are sure.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contributions to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

Rev. Sutherland Macklem, Toronto.	\$5.00
F. L.	2.00
B. M.	3.00
Mrs. G. S. Counsell, Grimsby, Ont.	2.00
H. J., Moose Jaw.....	5.00
Mrs. A. H. Robertson, Cookshire, Que.....	1.00
Total for week.....	\$18.00
Previously acknowledged.....	587.95
Total.....	\$605.95

We shall be pleased to acknowledge and forward any other amounts as they come in.

Provincial Synod

THE annual meeting of the Provincial Synod of the ecclesiastical province of Ontario will meet in Hamilton in September. This is the first time in the history of the Synod that it has been held in that city.

Our Old Country Letter

March 30, 1916.

THE Government have repeatedly had to ask for and obtain greater powers of control of the national resources with the supreme end in view of winning the war. But no revision has yet been made of the condition in which the Church in Wales now finds itself under the provisions of the Welsh Church Act. "These conditions, harsh though they were at the outset," says a contemporary, "have now come to press yet more severely upon the unfortunate Bishops and clergy in Wales, owing to the prolongation of hostilities. Over 100,000 Welsh Nonconformists—a considerable percentage of the entire population of Wales—protested at the time against the spoliation of the Church, and people in increasing numbers are beginning to ask whether we

Gollock, who, with her sister, has for many years been connected with the Publications Department at Salisbury Square, with excellent results.

* * *

The thirty-fourth issue of the Church of England Official Year Book has just appeared. It has been somewhat condensed and the price proportionately lessened, as well as, by rearrangement, becoming more business-like and easier of reference. It was notably good before; it is better now. There are special articles on subjects of interest, such as Prayer Book revision and Church finance; but what is felt to be of first importance is the complete and well-classified conspectus of the various official organizations of the Church, at home and abroad. A section, for instance, which will attract particular at-

the Church life of our parishes. "It is too early yet to make a reasoned statement of the effects of the war upon Church attendance. It will be found I think to have been curiously diverse. At some few Churches there has been a marked improvement. There are Churches which have special circumstances—a self-contained population, a vigorous parish priest, who has seen an opportunity and seized it, and the like. At many more Churches—a substantial minority of the whole number—there has been some improvement but not a very noticeable one. A larger number still of our parish churches can report no increase, and some I think of these can only lament a decline. The causes of these complicated effects are traceable, but for the present I can only note one of them, which is apparently the principal one.

"Seriously-minded people have been shaken out of their spiritual routine by the calamitous happenings of the last eighteen months. The Church's meth-



Exeter Cathedral, England

can hope for speedy victory in this appalling war so long as the Welsh Church Act remains without modification on the pages of the Statute Book, and the age-long endowments of the Church, given solely for the service of God, are to be diverted to secular uses the moment that peace is declared."

* * *

At a recent meeting of the Committee of the C. M. S. leave of absence was given to the honorary Secretary of the Society (the Rev. Cyril Bardsley) until the end of this year, in order that he might take the position of one of the Secretaries of the projected National Mission. "His absence," we read, "will be acutely felt. He has lately been devoting himself to the work of promoting and conducting missionary conventions in all parts of the country; thus in a very real sense helping to prepare the way for the National Mission of Repentance and Hope in the arrangements for which he has now been called upon to take so responsible a part." I hear in fact that the Archbishop of Canterbury was determined to have the able help of Mr. Bardsley in work and organization for the Mission, more especially by reason of his known spiritual influence at such times.

The C. M. S. is contributing at least another of its well-known workers at Headquarters in the person of Miss

tention at the present time is that which details the arrangements for Church work in the Army, although the only direct reference to the war appears under the head of Confirmations. "The total of voluntary contributions in the English Dioceses, viz., £5,780,781, shows a falling off of nearly half a million, which as it refers exclusively to parochial work, is naturally to be expected" in the stress of this time and the absence of so many of our best Church supporters. A fall of over eighty thousand in the number of Easter Communicants can easily be explained in the same way, by the absence of hundreds of thousands of men. And no doubt the small diminution in the number of Baptisms is directly referable to the ever-falling birth-rate, which has now become the smallest in our annals, for reasons which are sadly obvious.

* * *

There is a heart-breaking description in this week's *Guardian*, of the underpayment and general bad conditions of the majority of women ammunition workers. It is amazing that such a state of things can be permitted, and now that attention is drawn to it we can but hope that it will be speedily remedied.

* * *

Here is an interesting paragraph on the subject of the effects of the war on

ods of worship and the customary use of them in most parish churches are routine work. They are taken as common form. They have not proved adequate to a special need, and so they have to a certain extent failed. With a world of dread realities the Church has seemed to establish only a casual and uncertain contact. And the same is true of the Nonconformists." And there the writer rather sadly leaves the matter. But it cannot be left there in reality.

All up and down the land, though the first fervour of the early days of the war has, alas died down, yet men and women have awakened from their former lives of selfish ease and ceaseless careless pleasures. The Spirit of God is working and one trusts will work, though one see not the manner of His working. We do see the result in vital transformations of character and altered aims of life.

* * *

There is not much these weeks, when all thought and attention is concentrated upon the progress of the war, to tell you in the way of Church news. Here in default, let me give you a paragraph from France. A British Chaplain writes, "In spite of the deep snow, there have been several football matches. The schoolmaster here has

kindly lent his room for use at night as a reading and writing room. It is not very large, but can accommodate some 50 or 60 for writing. A large packet of paper and envelopes arrived from our Citizens' League. It was all used up in three evenings. So you can judge what a welcome gift it was. Luckily many other friends have sent me further supplies, so I can cope with the demand.

"In this little schoolroom we packed two hundred men for a concert one night, when we had some excellent conjuring by one of our lieutenants. On Saturday evening and on Sunday the room was the scene of seven different services. Quite a good number of men went on Saturday evening for a short preparation for Holy Communion. We made a dignified little altar with cross and candlesticks. The cross was made out of a biscuit-tin, and burnished by a Wesleyan till it shone like silver. The candlesticks were also carved for the occasion. We are obliged sometimes to have out here a Eucharist in evening for some who cannot come at other time. A voluntary service was held at 6 p.m., school-room full. Of course most had to stand at all the services."

* * *

During the greater part of this term, Oxford has not only been dark from sunset to sunrise, but also—for a city of bells—absolutely quiet. Certain clocks, as those of Keble and New, have struck during the day; others, like Magdalen, have stopped altogether. Great Tom no longer tolls the curfew, a custom broken only once since the Restoration, though it rings the call to prayer daily at noon.

Question Box

Ques.—What is the difference between Red and Black letter days?—G.N.L.

Ans.—The more important days were written or printed in red to distinguish and draw attention to them.

Ques.—Is not some sort of service used before a Church building is given over to the housebreakers, when it has been decided to sell the site for secular purposes?—SEMPER FIDELIS.

Ans.—There have been such services held, but we do not know of what kind they were.

Ques.—What are the legal rights of a soldier as to the place of worship he attends?—M.

Ans.—Roman Catholics go only to their own places of worship, because they insist upon it. Anglicans are dragged round from Baptist, Presbyterian and Methodist Churches at the will of the officer commanding the regiment. We presume that if Anglicans insisted upon it they could not be compelled to go to any other Church than their own.

Ques.—Does the Church order any special Vestment for a Priest to wear, either at funerals or in the celebration of Holy Communion for the sick in a private house?—ENQUIRER.

Ans.—The prescribed Vestments are a cassock and surplice.

Ques.—What is required of a person desiring to offer herself as a lady missionary for work abroad?—R. S. T.

Ans.—The best way is to apply to the Woman's Auxiliary who arrange for the selection and training of foreign missionaries.

Ques.—Where can I get "Reasons for Being a Churchman," by Little?—E. G. C., LIEUT.

Ans.—From CHURCH LIFE LIMITED, 7 Queen East, Toronto. Paper cover 50c., postage 5c.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

CONFIRMATION

Barrie, Ont., April 10, 1916.

To the Editor of CHURCH LIFE.

Dear Sir,—The discussion amongst your correspondents as to the rite of Confirmation is just a recrudescence of an old subject. What does it matter, sir, whether we call the rite a sacrament or not? And if Confirmation is a sacrament, why is not also the rite of anointing the sick (James 5:14) a sacrament? Neither the one nor the other are essential in the same sense as Baptism and the Holy Eucharist, as to which it is said "except a man be born of water and of the spirit he cannot enter the kingdom," and "except ye eat My flesh and drink My blood ye have no life in you." And yet as to all four there is the act of Christ by His priest, the faith of the subject, and the flowing of Divine Grace through the rite. So long as we see this fact, why argue and split hairs over the designation of the rite?

Originally in the Church, none but Apostles, or those specially and specifically delegated by them could lay on hands for the bestowal of the Holy Ghost, and the result of their imposition of hands was seen in spiritual manifestations (Acts 8:18, etc., and 19:6). Timothy and Titus were special apostolic delegates and were sent to ordain elders, and doubtless also laid hands on the laity.

But apart from tradition there is no authority for Bishops or others beside Apostles laying on hands for the bestowal of the Holy Ghost, and I have never heard of the spiritual manifestations that always followed imposition of Apostles' hands ever being seen at or after the laying on of Bishops' hands. Perhaps some of your correspondents can explain why this is.

My proposition is that Confirmation by the Bishop is not synonymous with the laying on of Apostles' hands. That the laying on of the Bishop's hands is a real sacramental rite I fully believe, and therein is bestowed a measure of the grace of the Holy Ghost, but it is not a full measure; it is not an Apostolic measure. Instead of the hundred measures of oil (The Holy Spirit) there are only fifty (Luke 16:6), and of apostolic truth the same; instead of the hundred measures of wheat we only get four score, but what we do get is oil and wheat, but for lack of the chief stewards we get a diminished quantity, and, alas, the effect of the getting is well nigh imperceptible! It is never said of the Bishops "then laid they their hands on them and they spake with tongues and prophesied." So much for the measure of grace. But, that the grace is given according to the measure of the ministry, there is no manner of doubt.

But to what end is Confirmation? I submit it is not a *sine qua non* that a person must be confirmed before being admitted to Holy Communion, and for the following reasons:—

1. The scriptures nowhere make it such.

2. Since Holy Communion is essential to spiritual life, if it were indispensable that the communicant be first confirmed, Confirmation would be essential to spiritual life, which is not even alleged.

3. Confirmation was not a *sine qua non* in apostolic times. If it were, baptized persons would have been excluded from Communion and stood in an equivocal position for long periods where Apostles could not visit except at long intervals, and we know that in the Early Church the Holy Eucharist was celebrated every Lord's Day, in which all the baptized took part.

If Confirmation is not for admission to Communion, what is it? My answer is,

it is the nearest approach to the laying on of Apostles' hands that can be had in these imperfect times, and the laying on of Apostles' hands was the equipping of the full grown man of God with that special gift of the Holy Ghost that was to enable him to grow up into the measure of Christ's stature (Eph. 4:13.)

We Anglicans have made it a rule to admit only the confirmed to the Holy Communion. In this we stand practically alone. The other churches take a different view. The Roman Church permits young people to take their "first communion," other orthodox churches administer the Communion to sick persons and young children regardless of confirmation, whilst the nonconformist bodies do not confirm at all. I think it a wise provision of our Church to exclude from Communion adults who year after year are so careless of their spiritual welfare that they neglect the great grace and blessing of Confirmation, or are too stubborn to submit to it (and *inter alia* I am one of those who think that young children should be given Holy Communion as soon after Baptism as possible, just once, on the principle that it is an *essential* sacrament, that the life bestowed in baptism needs its appropriate food, without which our Lord says there is no life in you), but we have no right to arrogate to ourselves the office of chief ruler and law-giver and say every other branch of the Church is wrong that has a different practice.

Mr. Waterman, with his usual accuracy, disposes of the quibble that because it is not recorded that our Lord specifically prescribed confirmation, it was not ordained by Him. *Qui facit per alium facit per se*. God always works through human agency, and what the Apostles did was to all intents and purposes done by the Lord Himself. If any proof were wanting, the fact that the Holy Ghost ratified their act by His manifestations should set the matter at rest, and the action of the Bishops in following the practice of the Apostles, as the highest ministry now seen in our imperfect condition, is fully justified, although for the reasons above given the manifestations do not follow as in the case of the higher ministry.

I do not desire to raise the question of admitting to Anglican Communion those of other denominations that are unconfirmed, but since it is touched upon by your correspondents, would remark that we have a perfect right to refuse those who do not recognize the standing of our Orders to receive Communion from those in the Orders. And it logically follows that those who recognize the Holy Orders must conform to the rules of life and conduct laid down for admission of communicants, one of the tests being Confirmation. It is not a question of "good standing." If a nonconformist believes the Bishop is a true bishop and the priest a true priest, he must be consistent and receive the grace of the ministry or be excluded. He cannot pick and choose, it is the only safe way to guard the Lord's table from profanation.

Yours truly,

CREDO.

MULTUM IN PARVO

To the Editor, CHURCH LIFE:

Sir,—Will you permit me to write regarding three matters of great interest that were touched upon in your issue of April 6th:

1.—Under *Question Box*, in answer to a query concerning the Litany Desk, these words occur, "it is doubtful if Romans use a Litany Desk—they would probably use a Fald-stool"; I would point out that fald is merely Saxon for folding, and that Litany Desk and Fald-stool are synonymous terms, the latter from long usage being the correct one. The stool was folded up until required again.

2.—*Confirmation—A Sacrament*; the correspondence now running its course in your columns, is exactly similar to previous discussions on the same subject, and will crop up again in the future; until such time as it shall please the Holy Ghost to reveal to the Catholic Church at large, that He Himself, the Third Person of the Blessed Trinity, instituted the Holy Sacrament of Confirmation on the Festival of Pentecost, when the assembled Apostles and others present, were "endued with Power from on High," that is were duly confirmed, strengthened for the arduous work before them; and being thus confirmed themselves, were able to confirm others, as we shortly afterwards find them doing. For our Blessed Saviour to have instituted this Sacrament would have (I speak with all reverence) been doing despite to the Holy Ghost, under Whose Dispensation we are living. This Sacrament then, being of Divine Institution and incumbent upon all, must be recognized as one of the three "generally necessary to salvation"; the three differing from other Divine Sacraments, as being common to all and necessary to be received of those who value their eternal salvation. That this Third Great Sacrament will be so recognized in the near future, I have no doubt whatever; and I believe that such a belief will become general and form the chief basis of re-union of the Churches.

3.—*The Chief Service of Sunday*. That the Holy Eucharist is such, is, we are thankful to know—being generally accepted; but Matins has its proper place as well; and there is neither the least authority for its neglect, nor could a more suitable preface to the celebration of the Chief Mystery be found; it is, therefore, to be most devoutly hoped that Matins will always introduce the Holy Eucharist, and that there be no break between the two services; always allowing for the latter commencing at 11 o'clock a.m.

OWEN BULKELEY.

Bp. Hills Memorial Church,
Vancouver, B.C.

LENTEN FESTIVITIES

To the Editor, CHURCH LIFE:

Dear Sir,—Many of us are pleased to read the protest of "Sacerdos" in your issue of 6th inst. at the flagrant breaches of Lenten discipline, so frequently recorded in newspaper reports of weddings "brilliant" and otherwise, on Ash Wednesday and during Lent, but when one sees, even in this present Lent, accounts of the marriages of several of the clergy, is it to be wondered at that the rank and file of our people should exhibit a looseness of principle in this matter?

Not until led by the example as well as the precept of the clergy, can we hope for any amendment in this respect, much less look for a due observance of Lent by the actual "fasting" which is inculcated by our Prayer Book, and the dictum by our Lord "then shall they fast."

The practice of genuine fasting by the original Methodists, and the real Presbyterians of the old school, put us to shame in this matter.

DIACONOS.

THE CHIEF SERVICE OF SUNDAY

To the Editor, CHURCH LIFE:

Dear Sir,—If I may be allowed to do so, I should like, as a humble layman, to say how thoroughly I am in agreement with your correspondent, M. A. Back, of your issue of the 6th inst. I write as one who is privileged to attend a Church where the Holy Eucharist is, and always has been, the chief Sunday service. I feel confident that Matins, though in itself beautiful, can

never in any way, replace the "one true, pure, immortal sacrifice." Call it what we will, High Mass or Choral Communion, it is this which we must strive for in our Canadian Churches. Surely a "Standard of Revolt" is sadly needed from coast to coast and that without delay.

PHILIP W. SIMS.

Winnipeg.

WOMEN AND VESTRY MEETINGS

To the Editor, CHURCH LIFE:

Dear Sir,—May I be allowed to draw the attention of my fellow-Churchwomen in the Diocese of Toronto, to the fact that the Synod having given us the right to vote at Vestry meetings—except for the election of Lay Delegates to the Synod—it is now our responsibility to attend the Easter Vestry meetings, and, having made ourselves as far as possible conversant with the business and other affairs of the parish, to vote with understanding and intelligence.

To abstain from attendance or from voting in no way lessens our personal responsibility to do our part in this new form of service.

EMILY CUMMINGS.

Toronto.

"OUR EMPIRE"

April 17, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—As there seems to be some misunderstanding in reference to the arrangements made by the Sunday School Commission for the continuation of *Our Empire*, I desire to state that these arrangements have been made with both the Institute Publications and with the Church Record Publications, so that schools may be able to receive *Our Empire* incorporated with the scholars' helps issued by either of the above mentioned publications.

R. A. HILTZ,
General Secretary.

Personal Mention

THE first gift received by King's College under the regime of the new President, Dr. T. S. Boyle, was a cheque for \$1,000 from Mr. A. G. Siddall of Port Elgin, N.B., a prominent Churchman of the Diocese of Fredericton. If Mr. Siddall's example is followed by the friends of King's, it will mean much for the College.

Mrs. Lenox I. Smith, wife of the rector of Christ Church Cathedral, Ottawa, entertained at luncheon members of the general executive of the Woman's Auxiliary, who were in the Capital for the General Board Meeting. Her guests included Mrs. Patterson Hall of Montreal, Mrs. John Hamilton and Miss Edith Carter of Quebec, Mrs. Sage of London, Ont., Mrs. Leather and Miss Amy Gaviller of Hamilton, Ont., Mrs. R. J. Smith of St. John, N.B., Miss Kate Halson and Miss Cartwright of Toronto, Miss McCauley of Kingston, Mrs. J. C. Roper and Miss Annie Low of Ottawa.

Rev. W. T. Cluff, rector of St. James' Church, Stratford, has been sorely bereaved in the death of his only daughter, Laura. Her brother, Lieut. Howard Cluff, has gone overseas with the 71st Battalion, and her only other brother is in training with the 161st Hurons. Miss Cluff was born in Brussels, and went with her parents to Stratford ten years ago from Strathroy, when Mr. Cluff succeeded the now Bishop Williams at St. James'. She was among Stratford's most prominent young women in church and social life.

Three sons of Rev. G. J. Matthews, curate-in-charge of Fleming, Sask., are now serving with the Forces, one having been in the trenches for the past twelve months, and two others are now in training.

Fleming has sent from the town and district nearly 50 of its young men, quite the majority being members of the Church.

* * *

The Rev. G. A. Wells of Minnedosa, who has been at the Front as chaplain for some time, preached in St. Margaret's Church, Westminster, London, on Sunday. Twelve hundred members of the Canadian military executive offices in London were present.

* * *

Dr. V. E. Harris, greatly refreshed by his month's trip to the States, is back again at his post at the Synod office in Halifax, and is being generally congratulated upon his improvement in health.

* * *

At the monthly meeting (April 11th) of St. Jude's Branch, Toronto, of the Woman's Auxiliary the members presented Mrs. Roberts, wife of the rector, with a gold wrist watch. Mrs. Roberts has lately resigned from the Presidency of the branch of the W.A. after serving in that capacity for fourteen years, and this presentation was made in appreciation of her faithful services.

* * *

The Bishop of Qu'Appelle is holding a series of services at Bramshott and Shorncliffe during Holy Week.

* * *

The following chaplains have arrived in London: Bishop De Pencier, Major Burch, Vancouver; Captain Pullinger, Saskatoon; Major Baynes-Reed, Toronto.

* * *

The Rt. Rev. Dr. Lucas, Bishop of Mackenzie River, has been visiting in Ottawa and Montreal. While in Ottawa he was the guest of Canon and Mrs. Snowden.

* * *

The Rev. R. Augustus Forde, Ph.B., curate of St. Matthew's, Toronto, is leaving early in May to take up his new charge as rector of St. Mark's, Orchard Park, N.Y. Mr. Forde has been at St. Matthew's for the past three and a half years, and came to Toronto from Minesing. He was born in London, England, and before coming to Canada spent three years in Natal, South Africa. He took his training for Holy Orders at Bishop's College, Lennoxville, and was ordained deacon in 1911 by the Bishop of Montreal, and in the following year was ordained by the Bishop of Toronto. We wish Mr. Forde all success in his new charge.

* * *

Dr. Wilfred T. Grenfell is to return to Labrador this month from France, where he has been on war service since last fall with Harvard surgical unit.

* * *

The engagement is announced of Millicent Thorpe, youngest daughter of Dr. and Mrs. J. Peters Hanington, to the Rev. Sydenham Bagg Lindsay, second son of Mr. and Mrs. Robert Lindsay of Montreal, and grandson of the late Stanley Clark Bagg.

Obituary

THOMAS WESLEY POWELL, D.D.

"CANON POWELL is dead." Such was the import of the message that came over the wires with startling suddenness as Monday afternoon was wearing on to evening. For a different ending to the sojourn in the south, which began hardly two weeks ago, all his friends had hoped. But the last enemy, whom he had kept at bay for more than

six years by his strong, persistent fight, has conquered; and we lesser men, who called him friend and who looked to him for counsel and leadership must do our best to wage without him the battle for all that he held dear—a good Church paper, a better Christian education, a higher type of ministry, the eradication of social injustice, the uplift of the poor, in a word, the advancement of the Kingdom of God.

Curate at St. Stephen's, Toronto, and at St. John's, York Mills; rector of St. Clement's, Eglinton; headmaster and founder of St. Clement's School and College; president of King's College, Windsor, N.S.; rector of Holy Trinity, Toronto; these were his offices in turn. Concurrently with most of them he edited the Sunday School Publications, lifting them from under their burden of debt and imparting to them much of his own high character. For the poor, the outcast, the downtrodden he cared as the members of the Down-town Workers' Association of Toronto know. And for the affairs of the Church at large he had time, as witness the many committees of which he was an active member and the office of Prolocutor of the Lower House of the General Synod, to which he was twice elected. With all the



The Rev. Canon Powell, D.D.

demands made upon his strength, he found time, after his return to Toronto, hardly a year ago, to act as chairman of the editorial board of this paper and to write not a little for it.

At his return all who knew him and his work before he went to the East were glad, even though they realized the difficulty of the situation in which King's College was placed by his withdrawal. A sick man fighting for his life against an incurable disease, he did more for that, our most ancient college and university, in the five years of his presidency than the average man could do in twenty or in a life time. But the cost to himself was too great, entailing too much travelling and too frequent absences from College, which, after all, with his aptitude for teaching, he regarded as his proper place.

Capable administrator, able writer, and strong preacher though he was, it was as a teacher above all else that he was distinguished. He was clear and definite in the presentation of his subject; he knew how to develop the minds of his boys and girls; he won their respect and affection because he respected himself and them; he was as ready to praise, where praise was merited, as he was to blame; he gave reproof with a view to amendment; and after his pupils went out to their life's work or to further preparation for it, he followed them with deep interest and showed them when they came to him for advice how to overcome their difficulties, how to be self-reliant and independent. Above all else, he made them apprehend the reality of God and the beauty of goodness and holiness.

He loved to preach, for he had a message. The students of the city were finding that out and were hearing him gladly; so too, were the common people—two classes who can safely be taken as indicators of the value of any man's preaching.

More than once an attempt was made by wealthy Americans to lure him across the border to work, the money inducement being placed far up in five figures. But his answer was always the same: "No amount of money can alter my decision. My call is to my own people." A thorough Canadian he was by birth, education, and choice; and a loyal believer also in the British Empire as being one of the great exponents and bulwarks of freedom and justice and the right of the individual to a full development of his powers.

To two men chiefly he owed what he was and what he became—his own father and the late Dr. Body, Provost of Trinity College. The former, with his mother, who still survives, gave him a good up-bringing and held up before him high ideals of manhood and of the office of a teacher. Dr. Body helped him in the removal of difficulties, which, if they had not been overcome, would have debarred him from the ministry. Having attained his faith through struggle and stress, he held it firmly and therefore he was able to help other men. He was able to help them in other directions also because he had made his own way. He was no favourite of fortune, but he had in him much of the grit of the rocks of the counties of Grey and Bruce in which his earlier years were spent.

Strong, self-reliant, sympathetic, tender-hearted, generous, gifted with a commanding presence and a sense of humour, essentially good and high-minded, he has passed from our view, a soldier that needed not to be ashamed. But his presence abides with many, an inspiration bravely to fight the good fight, even as he fought it, in health and in ill-health. To son and daughters, wife and mother and sisters, he leaves an honoured name such as is being left to many another family circle by men who in these days of war are also laying down their lives for righteousness.

* * *

Canon Powell was the son of the late George Cox Powell, formerly Principal of the Kincardine High School, and of Elizabeth C. Richmond, his wife. He was born at Thornbury, Ont., and was educated at the Port Elgin Public School, the Kincardine High School, the Toronto Church School for Boys, and Trinity College, Toronto. He was made a deacon in 1893 on the completion of his divinity course and was ordained priest in 1894. In 1904 he qualified for the degree of L.Th., and in 1906 for the B.A. with honours in philosophy. He took his M.A. in 1907, being at the time one of the representatives of the College on the Senate of the University of Toronto. He was a member of the Corporation of the College prior to his removal to Windsor, N.S., in 1910, and he was re-elected to his seat at the annual meeting of Convocation last November. Similarly he was made a canon of St. Alban's Cathedral in 1909, and was reappointed to that dignity on his return to the diocese of Toronto a year ago. In 1912 he was three times given an honorary degree—D.C.L. from King's, and D.D. from his *Alma Mater* and the University of Aberdeen. The last mentioned was bestowed in connection with the visit of delegates to the Congress of the Universities of the British Empire, of whom Canon Powell was one, to that ancient seat of learning, the *Alma Mater* of the late Professor Clark, the first Bishop of Toronto, the first Bishop of Saskatchewan, and the first Primate of all Canada. Canon Powell married some twenty years ago Miss Blanche Weston, of Toronto, and had three daughters, one of whom is a graduate of King's College, and a son now completing his second year at Trinity College.

REV. LEWIS BLACKALL

The death of Rev. Lewis Blackall took place at his home in Mount Whatley, N.B., on Monday morning, the 3rd

inst., after an illness of several weeks with pneumonia and complications. Deceased was born at Wantage, Berkshire, England, in 1878, being the son of the late Rev. Thomas Blackall, rector of Fawkhams, England. He leaves a wife and three small children. The Rev. David Blackall, rector at Oak Bay, Charlotte county, N.B., is a brother, as is also Mr. W. W. Blackall, for many years Principal of Bishop Feild College, St. John's, Newfoundland, and now Superintendent of the C. of E. Board of Education for the Island. The deceased came to New Brunswick five years ago. He was ordained as deacon in 1912 by Bishop Richardson, of Fredericton, and a priest the following year, since which time he has been rector of St. Mark's Whatley, and St. Luke's Baie Verte. He was a faithful priest, a man of sterling qualities, respected by all his fellow clergy and beloved by his parishoners. Grant him eternal rest, O Lord, and may light perpetual shine upon him.

A Great Organist

SIR GEORGE MARTIN

DR. ALBERT HAM, F.R.C.O., the well known organist of St. James' Cathedral, Toronto, has received the following letter from Mrs. Martin, wife of the late organist of St. Paul's Cathedral, London, England:—

4 Amen Court,
St. Paul's Cathedral,
March 14, 1916.

Dear Dr. Ham,—May I ask you, as President of the Canadian Guild of Organists, to accept yourself and convey to the members of the Guild, my most sincere thanks for the telegram of sympathy they have sent me in my great and life-long sorrow.

My husband was most interested in your Guild, as he was in all that concerned the welfare and good fellowship of organists and musicians, and he wished it always a successful future.

Yours sincerely,
MARGARET N. MARTIN.

Sir George Martin was a really great and good man, and so modest—an example to all Church organists. It will be remembered that he edited our Book of Common Praise, which he considered a fine compilation. He hoped to live to see a revised edition.

Sir Frederick Bridge, organist of Westminster Abbey, represented the Canadian Guild of Organists at the St. Paul's Cathedral service, London.

Easter Faith

"He is Risen, as He said."

WHY were the friends of Jesus so amazed,
When on His empty sepulchre they gazed?

Then from the Garden all astonished fled—

'Twas but that He had risen, as He said!

Why do we marvel when the quickening pain

Of holy penance sets us free again,
When peace and gladness banish fear and dread—

'Tis but that He has pardoned, as He said!

It surely is not strange, that bliss we feel,

When at the solemn Eucharist we kneel;

'Tis but that 'neath the Easter Wine and Bread,

We find Him really present, as He said!

And yes, His Church shall see that last dread Sign,

From East to West, like blaze of light—

With eyes exultant and uplifted head—
'Tis but that He is coming, as He said!

—GERTRUDE HOLLIS.

Rolling Away the Stones

By H. A. Cody

IT had been a beautiful Easter Day, and all the members of the Bidwell family had been twice at church. It was evening now, and they were gathered about the open fire, for the evening was cool. Mr. Bidwell was reading the Church paper which had come the day before. He always kept it for his Sunday evenings. By his side was the missionary magazine which he

Dorothy and Edith were the youngest, full of life and very fond of games.

Their happiest times were when their mother was telling them stories. There were so many she knew, and the best she always kept for Sundays. So to-night she told them two. The first was called "Five Knots in a Palm Leaf," the tale of the life of the brave Bishop Patteson and his sad death by cruel



Come Unto Me

intended to read next. Mr. Bidwell believed in reading about the work of his Church, and to him no news was as interesting as the stories of missionary enterprise.

Mrs. Bidwell was telling stories to the children who had gathered about her. There were five children, and they were known to the neighbours as the "Alphabetical" Bidwells, because their names began at A and went right up to E. Arthur was the eldest, and a Patrol Leader of St. James' Troop of Boy Scouts. Next came Beryl, full of fun and a great comrade of Arthur's. She longed to be a scout, too, but as she was a girl she could not be admitted into the troop. Then followed Charles, almost ten, who was very anxious to be a scout like his brother Arthur.

savages. The second was "Golden Apples and Roses Red," a story from "A Child's Book of Saints," by William Canton. Mrs. Bidwell did not read these, but told them in her own pleasing way, which the children liked best. The children were delighted with these stories, and asked for another one.

"No more to-night," their mother told them, "for I have something else to speak to you about. I am going to ask you all a question and I wonder who can answer first."

"What is it, mother?" they all asked at once.

"Who can tell me what Mr. Doncaster's text was this morning?"

"The stone was rolled away," came as one from all the children.

"That is good," and Mrs. Bidwell

smiled. "I am so pleased to find that you were all listening so attentively. Now, I want you to play that game all through the week."

"Play the game!" they exclaimed in astonishment. "Why, what do you mean?"

Their mother then told them the beautiful old story of how the stone was placed at the entrance of Christ's tomb, and when the women who loved the Master went there in the morning they were wondering who would roll away the stone. To their surprise they found a wonderful angel who had rolled back the heavy stone, and told them that their Lord had risen. "Now, there is a stone which each one of you must remove, such as an evil habit or a trouble which is hurting someone else. I want you all this week to find out some stones in your own lives or in the lives of others, and try to remove them. That is the game, and next Sunday night we will all meet here and each of you will tell what you have done. You must say nothing to me through the week, and I am not to know anything until next Sunday night."

The children were much interested in this new game and they asked all kinds of questions. Their mother explained everything as well as she could, and when they went to bed that night they had their minds all made up that they would play the game all through the week.

Next Sunday night a very quiet little group gathered once more about the open fire. But their faces were all bright and animated, as they all had their little stories to tell.

"We shall begin with Edith," Mrs. Bidwell remarked, "and work backwards, as she is the youngest. Now, what stone did you roll away, dear?" she asked. "Tell me, and I will name it."

"Oh, mother," was the reply, "I have had such a lovely time, and I wanted so much to tell you. You know, Dora Clovis and I had a quarrel and we would not speak for a long time. I knew that she was ready to speak to me, but I wouldn't have anything to say to her. Well, when I started to play that game last Sunday I thought of Dora the first thing, and I prayed for strength to forgive her. The next day I met her and went right up to her and spoke to her. She was so glad, and we have been real friends ever since. What was it, mother, that I rolled away?"

"It was the stone of Pride, dear," was the reply. "I am so thankful that you were given strength to roll it away. It has done so much harm in the world and has kept many people apart. Now, Dorothy, it is your turn. What have you been doing?"

"Not much, mother, I'm afraid," the girl answered. "I was really not happy on Easter Day because Stella Paterson had such a beautiful new hat, while mine was an old one. I watched her all through the service that morning, and I hated her and thought all sorts of nasty things about her. Well, on Monday when I started to play the game, I wondered what I could do. Then I thought of Stella and the nasty things I had in my mind about her. That night I prayed that I might not think of those bad things any more. On Wednesday I met Stella and I spoke to her and told her how nice her hat looked. She was very much pleased, and said that she had worked and saved what she could for her new hat as her old one was all worn out. Then she told me that mine was nice, even though it wasn't new, and that I looked so pretty with it on. We had such a lovely time together, and I like Stella better than I ever did before."

"What a nice story," Mrs. Bidwell replied. "You have done a good work, dear, for you have rolled away the stone of Jealousy. Never let it come there again, for it makes us always feel so mean and bad."

Charles came next, and he was rather shy about telling what he had been doing. "It isn't anything," he explained; "not half as much as the rest have done."

"Never mind, dear," his mother encouraged. "Let us hear it, and we will judge for ourselves."

"Well it has to do with my mission box. I didn't take it to the Children's Service last Sunday because I was ashamed of the small amount I had in it. I had been saving up my money to buy a scout-knife, hatchet and several other things I wanted. I felt that I should give some of that money to missions, but I did so want the hatchet and knife. All through the week I thought about it, but not until Saturday night when I was saying my prayers did I make up my mind. Then I decided to do it, and so I put half of the money in my mission box and took it to Sunday School today."

"Good for you," Arthur shouted. "You won out that time all right, and I am proud of you. I don't think many scouts would have done that, and you are not even one yet."

"I am proud of you too, Charles," and his mother smiled as she watched his bright, happy face. "It was the stone of Selfishness you rolled away. You have won a great victory and I hope that you will never forget it. It's your turn now, Beryl. Let us hear what you have done."

"Oh, Arthur and I worked together, as we always do," the girl replied. "You tell," and she turned to her elder brother.

"No, you can do it better," Arthur returned.

"Well, then, it's this way," Beryl began. "We could not think of any stone to roll away until we heard of old Mrs. Parkin up the street. She is not well, and has no one to help her. She is very lonely, as hardly anyone goes to see her. Every day last week Arthur and I went to her place to do what we could for her. I cleaned up the house, washed the dishes and then read to her. Arthur split and carried in wood, and did several errands for her. You should have seen how happy she was to have us with her. We are going to keep it up, for we enjoy it so much."

"God bless you, dears," Mrs. Bidwell replied, as she brushed away a tear. "It was the stone of Loneliness you rolled away from poor old Mrs. Parkin's life. What a beautiful place this world would be if others would do the same all the time. And now that you have told me what you have done, do you want to know another stone which you all have rolled away?"

"Another stone!" they all exclaimed in surprise.

"Yes. A great stone from my heart. It is the stone of Anxiety or Care, whichever you wish to call it. I have been afraid of late that my little men and women were becoming careless and thinking too much about themselves. Now I feel that you all mean to do what is right, and play the game of rolling away stones all through your lives. You won't forget it, will you?"

"No, no," came in a regular chorus. At this instant Mr. Bidwell laid aside his paper, and drew his chair up close to the fire.

"What a chattering time you've been having," he began. "You might have invited me into your game."

"We thought you wouldn't care to play it," Beryl replied. "You were so busy with your paper that we thought you didn't know anything about it."

"I know more than you imagined," and he gave her hand a loving squeeze. "I heard everything you said, and I, too, played the game last week."

"You!" It was all the children could say, they were so astonished.

"Yes, and when I tell you what I did I want you to name the stone I rolled away. A man came to me one day last week in great trouble. He said that he would be a ruined man if he did not get some money by noon of the next day. His business would all go, and his family would be homeless. He wanted me to help him out of his difficulty. Now, that man had done me an injury years before and I had been planning to get even with him some day. Here, then, was my chance, and a voice whispered in my ear to pay him back. Suddenly I thought of the game you all were playing through the week, for you see I had heard your plans last Sunday night. In an instant I made up my mind that I would surprise you all, and so I helped the man and thus saved his business and family. He was so grateful for what I did that he asked me to forgive him for what he did to me years before. We shook hands and promised to be good friends. Can you now tell me what stone I rolled away?"

"It was the stone of Ruin, father," Arthur replied.

"Right you are, my son. But there was another stone removed, which to me is very important."

"I know, daddy," Beryl cried. "It was the stone of Hatred, was it not?"

"Yes, dear, that's what it was. And now that we have all made a good start with rolling away these stones, let us keep it up. This has been the happiest week I have had in a long time, and the best way to be happy is to win a victory over ourselves and to help others."

Notes from an Old Timer's Scrap Book

"CHRONOGRAMS"

LOOK up this word in a good Encyclopedia, if you take any interest in the literary whims of a bygone age. I find a few samples of the "Chronogram" in my scrap-book. This is a device, as the name implies, for including (more or less cryptographically) in an inscription, a date to which the writing draws attention. One method sometimes adopted (but it was a clumsy makeshift that might be applied to any inscription almost) was to select arbitrarily certain of the letters used in the Roman notation and found in the inscription, and mark them in some fashion, so that when the numerical values of the letters thus designated are summed up they will give the required date. For instance—over the door of an English Church, built in 1660, is inscribed—

GLORIA LAUSQUE DEO SAECULORUM IN
SAECULA SUNTO

The chosen letters are "writ large," and we have D.C.L.V.M.V.—that is 500+100+50+5+1000+5=1660. But this is not a pure chronogram, because many letters having numerical value are left out of the calculation. It requires no ingenuity to select the letters that are needed, nor to interpret their secret, when so obtrusively thrust upon us. Besides the inscription itself is made to appear unsightly by the indiscriminate exaggeration of some characters, sometimes in the middle of a word.

* * *

Perhaps the most notable chronogram on record is that which appears on a medal struck to commemorate the great victory of Gustavus Adolphus at Lutzen in 1632—

CHRISTVS DVX ERGO TRIVMPHVS.

(It is unnecessary to remark that in Latin inscriptions "U" is generally written "V"). In this case all the letters having numerical value and that occur in the sentence are utilized to indicate the hidden date: C.I.V. D.V.X.I.V.M.V.

—(100+1+5+500+5+10+1+5+1000+5=1632). This, therefore, is described as a "perfect" Chronogram. It is a fitting legend, well expressed, "Christ our Captain, hence the victory." But it is more, for it tells him who has the wit to read aright, the date of the battle, and there is no room for extracting any other date or numeral from what is written.

Without attempting to improve upon perfection, may I suggest that, as Gustavus Adolphus gave his life in the achievement of this victory, his sacrifice might have been commemorated chronographically on the obverse side of the medal, or elsewhere—

GVSTAVVS VICTOR VITAM DEVOTAT.

"Gustavus the Conqueror lays down his life as a sacrifice (in the cause)."

The significant letters will yield the same date, 1632—if the Latin is not as "elegant" as it might be.

* * *

But, to come to more modern times and nearer home. A few years ago a bell was placed in the tower of St. Mary Magdalene's Church, Napanee, and this memorial inscription was cast upon it in raised letters—

SARAH PRUDENCE HARDING
REQUIESCAT IN PACE DNI: NOSTR: JESU CHR:

This is not quite a "pure" chronogram, as the "U" must be disregarded in order to give 1904, the year when this benefactress of the Church entered into rest. But some little license is allowed to writers of chronograms as well as to writers of verse. In the original, the date letters are indicated by a + placed over them.

Speaking of Napanee—It is a strange coincidence that when the Rector and Churchwardens signed the contract for this bell in 1906, it was found that their signatures constituted a chronogram of that date—

ARTHUR JARVIS, RECTOR.

NELSON WAGAR,
J. FRANK CHALMERS,
CH: WARDENS.

* * *

When Sir James Whitney died in 1914, the present writer suggested the following as a heading for the obituary notice which appeared in the *Mail and Empire* of September 25th:

SIR JAMES PLINY WHITNEY
K.C.M.G.—D.C.L.—LL.D.—K.C.
M.P.P.

PRO REGE, GREGE, LEGE,
FORTITER, FIDELITER, FELICITER
STETIT.

LABORE PERACTO INVENIAT REQUIEM

Attention was not drawn to the fact, but it will be seen that the Latin Epitaph is a chronogram giving the date, 1914. (Here again numerical value is not to be given to the "U").

The Muck-Rake

THE picture reproduced on our front cover is a remarkable commentary, not only upon human life in general, but upon our own times in particular. It would seem to be inevitable in every crisis that while many respond devotedly to the demands made upon their noblest instincts, many on the other hand seem to be insensible to any suggestion save the opportunity afforded them by the general upheaval to gather profit for themselves. Devotion to the pursuit of luxury seems to breed an insanity of mind that renders men insensible to any higher solicitation. But it remains true now as ever that the arduous path—the pursuit of duty at the cost of ease—brings, and it only can bring, the reward of enduring satisfaction. We to-day cannot but regard with a new interest and understanding the truth of the words, "What shall it profit a man if he gain the whole world and lose his own soul?"

Missionary Notes

MR. WONG, Commissioner of Education in China, gave an address in the Y.M.C.A. building, Toronto, on Sunday afternoon. Mr. Wong has charge of all the Chinese students who are being educated at the universities which are being supported by the Boxer Indemnity which China owed the United States. It will be remembered that at the time of the Boxer uprising the United States, instead of taking the money voted by China as an indemnity, applied the amount to a fund for the education of Chinese in American universities. Mr. Wong is a devoted Churchman.

The Rev. G. F. Kingston is now assisting at the M.S.C.C. office, Toronto, in the Educational Secretary's Department.

Word has been received that the Rev. G. E. and Mrs. Simmons have arrived safely in Kaifeng.

The Rev. D. M. and Mrs. Rose have arrived in Bombay en route to Kangra, India.

Mr. George Napier Smith, of Wycliffe College, Toronto, will go to China in the near future for work in the Diocese of Honan.

The programmes for the annual meetings of the Toronto Diocesan W.A. have just been issued. The opening devotional meeting will be held on Tuesday, May 2nd, in St. Thomas' Church, Toronto, and the other meetings in St. Anne's Parish House.

The Indian Government has sanctioned the recruitment of Christian companies in the 63rd and 83rd Light Infantry, and from the Tarn Taran congregations some thirty young Indian Christians have gone forth to serve their King and country.

The Bishop of Saskatchewan writes in the April number of *The Mission Field*:—

"'Nothing as usual' is the motto applicable here to the past year.

"The Church as an organisation has undoubtedly suffered financially and numerically from war conditions, besides suffering from the inability of the town-people to contribute as formerly. The large number of Canadian troops in France, etc., whose advent there has been welcomed and whose bravery has won general approval, has meant a large loss to us. The large proportion of Anglicans among them has been generally noticed. By their departure to France, or to camps in England or Eastern Canada, we lost many of our most regular contributors and of our most active workers. Moreover, seven of our clergy, who could ill be spared, and half of our theological students, have joined the expeditionary forces, and this has meant closing some of our country churches and seriously injuring some of our country missions.

"The Church, like the Empire, is passing through a testing time, and we must not expect to escape our share of the trial, but rather pray and strive that we may profit by it and come out purified and stronger; and the nature of the test will always be conditioned by the local circumstances. Saskatchewan diocese is, and must for some years remain, a diocese consisting largely of infant and sometimes even tentative parishes and missions; and as such cannot have the margin which older dioceses have upon which to draw in times of special stringency.

"The Indian Work I must, perforce, leave almost unmentioned. Our staff of clergy for this work has been increased by one in 1915, and one near the end of 1914. The Boarding Schools are full and doing good work. This was my year for visiting the distant missions, and I spent seven healthful weeks of canoe and tent life among them, with great enjoyment, a part of the time accompanied by the veteran Archdeacon Mackay, who has passed his fiftieth year in Holy Orders."

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
Bishop of Kingston	
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

NORTH BAY

We are especially privileged this Lent in having the promise of our Bishop's presence and help for Holy Thursday and Good Friday.

ATHABASCA

SYNOD

The next meeting of the Diocesan Synod will be held about June 20th-22nd. Further particulars will be announced later.

GIFTS

Two beautiful Communion sets have been presented to the diocese by the kindness of the members of the W.A. of the Oxford Deanery and also from the Church of the Ascension W. A., Hamilton, Ont. Many thanks are due to those who have provided these gifts.

INDIAN SCHOOLS

The two vacancies for assistant matrons in the Indian Boarding Schools at Wabasca and Lesser Slave Lake, are now happily filled. Mrs. Schofield of Winnipeg, has accepted the post at St. John's, Wabasca, and Miss Nora L. Smith of Edmonton, has taken up her duties at St. Peter's Indian Boarding School, Lesser Slave Lake.

Mr. Palmer Morgan, who for the past year has filled the post of principal at St. John's School, Wabasca, has been transferred at his own request, to a similar post at St. Andrew's, White Fish Lake.

The principals of the schools at Lesser Slave Lake, and Stoney Point, Fort Vermilion, report that the schools are full. Since Archdeacon White has been in charge of the Mission at Wabasca increased attendances have been noticed.

On the whole the work amongst the Indians of the diocese shows much encouragement.

CALGARY

The Bishop recently visited Macleod and inducted the Rev. C. Gray, late of Yellow Grass, Saskatchewan, in the Diocese of Qu'Appelle, to the rectorship of Christ Church.

W. A. BOARD MEETING

Several amendments to the constitution of the Women's Auxiliary of the Anglican Church in this Diocese will be submitted to the annual meeting in June. Mrs. Sidney Houlton, diocesan secretary for Indian work, gave

notice at the monthly diocesan board meeting of a motion asking that the Woman's Auxiliary have representation on the Synod of the Diocese; St. Gabriel's branch of the W. A. asks that the Diocesan W. A. remove the "pledges" for Indian work and make the annual contributions a "grant"; the Pro-Cathedral branch wants the establishment of a fund to provide for any traveling to be done by officers, while another motion, submitted by the Committee on Revision, of which Mrs. Staver is convenor, asks that the words "under control of the bishop" be struck out of the clause relating to the work of the W.A. The motion refers only to the supervision of the financial affairs of the W.A., as all branches recognize the bishop of the diocese as the spiritual head of the auxiliary. A motion will also be submitted asking that the time of the annual meeting be changed to February to conform with the annual meetings of the parochial branches.

The secretary gave notice that all branches must be affiliated with the diocesan branch before the annual meeting. Of the 55 branches so far only 25 have power to vote at this meeting.

The Dorcas secretary also reminded each branch that a parochial-Dorcas secretary was necessary.

The treasurer reported a balance in the bank of \$671.99 and the formation of a new girls' branch at Christ Church, Calgary.

Letters were read from Mrs. Melrose, diocesan president of Edmonton W.A., telling of the rapid progress being made by that branch; from Rev. Mr. Haines and Rev. Mr. Middleton, of the Indian reserves, thanking the W.A. for its help in the Indian work; from Miss Hague, of Kangra, India, telling of the work in that country.

MONTREAL

ST. ANDREW'S EAST CHRIST CHURCH

Dr. Maud Abbott of McGill University, has presented two very artistic electric lamps to this Church. The new lamps replace the old oil lamps on either side of the Abbott memorial window over the altar, and are a very great improvement to the appearance of the chancel.

The War Mission will be held in this parish from May 28th to June 4th, when the Missioner will be the Rev. Austin Ireland of Lachine.

NEW WESTMINSTER

REPORT OF CHINESE CONVENER FOR FEBRUARY AND MARCH

During the month of February the work has been going on well, the numbers on Sunday keep up, all other meetings, Bible Class and Y.M.C.A., are the same as usual.

I have visited 17 different places and also in North Vancouver. Twice on the big boats, the Empress of Japan and the Montegale, to distribute tracts to the Chinese passengers and sailors, once in New Westminster and several times to the General Hospital.

Our open air meetings are held every Sunday evening, we have a good gathering, the last Sunday in February I think there were about 200 people.

I would ask the prayers of the W.A. on behalf of three of our boys who are being prepared for confirmation.

REV. GEORGE LEM YUEN.

Missionary.

REPORT OF CONVENER CHINESE COMMITTEE, NEW WESTMINSTER, MARCH..

Our work is going on fairly well and the night school is doing better than in the previous month. The open air Sunday evening meetings are well attended, we hope that many of them will soon be won to Christ. I keep up all the visiting in different places, houses, hospital and boats.

When I went on board the Empress of Japan to distribute tracts, something happened to me to my surprise, whilst I was talking, the boat left the wharf, so I had to go to Victoria. I was greatly dismayed but the boys were very pleased to have me with them. After awhile I went to the first-class deck and found a missionary on his way to China, Rev. T. H. Potts, D.D., Principal of St. John's College, Shanghai. We had a very nice talk—he was most interested in hearing of the work amongst the Chinese in this city. When we reached Victoria I went to visit the Anglican Mission there and returned home by the 12 p.m. boat, needless to say, my boys were anxious to know if I would be back in time for the Sunday services, so were pleased to find that I had returned.

The boys have subscribed money and have bought an organ, in place of the old one which for a long time has been too bad to use.

REV. GEORGE LEM YUEN,

Missionary.

NIAGARA

JARVIS

ST. PAUL'S CHURCH

The W. A. of this Church have had the walls of the choir room and Sun-

day School room beautifully redecorated, besides having all the wood-work oak grained and varnished.

On Friday, April 7th, the Bishop of the diocese confirmed 21 candidates—16 adults and 5 juniors. Four of the adults were enlisted men of the 114th Battalion of Haldimand, 19 were males and only 2 females.

The Bishop's address was most helpful and instructive.

NIAGARA FALLS

The Bishop confirmed a class of 40 at Christ Church on Sunday morning the 9th inst.

NOVA SCOTIA

On Palm Sunday, Bishop White of the Diocese of Honan, China, who arrived in the city on the preceding day, preached to large congregations in All Saints' Cathedral and St. Paul's Church, also addressing a large congregation in the afternoon in St. Matthias' Church. While in the city His Lordship was the guest of the Archbishop.

On Thursday, April 13th, a meeting of the Executive Committee of King's College, Windsor, was held at the Church of England Institute, Halifax, His Grace presiding, and Dr. Boyle, President of the College, being in attendance. A number of important matters, regarding which public reference would be premature at this time, were discussed.

Easter Sunday, 1916, will be the third celebration of the great Festival since the coming of Dean Llwyd to Halifax—in many respects it promises to be the most memorable Easter since the Cathedral was opened. Every month has seen additions to the congregation and enthusiasm, to the deep gratification of the Archbishop, is being splendidly sustained. The congregation have been asked for a special offering of \$1,000 with which to pay the interest on the mortgage debt. In spite of the many special claims in the shape of the various war funds, there is no doubt that the amount will be forthcoming. Dr. Allison, treasurer of the Building Committee, is much encouraged at the result thus far of the campaign by which it is hoped that His Grace's earnest wish may be realized and the nobly beautiful building be free of debt by next All Saints' Day, so that the consecration may take place. The Cathedral owes a great debt to Dr. Allison, a most loyal champion and friend from the first. Canon Vernon is conducting the campaign quietly and with effect.

(Continued on page 261)

This Investment Guaranteed

The security of our Capital and Reserve, in addition to a first mortgage on improved real estate, is the exceptionally strong guarantee behind our "Guaranteed Investments." This security pays 5% interest, computed from date money reaches the Corporation's office, and is payable half-yearly. Sums of \$500 and upward accepted. Write us or call at office for full particulars of this investment plan.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.

HON. J. J. FOY, K.C., Vice-President. HAMILTON CASSELLS, K.C., LL.D., Vice-President.
A. D. LANGMUIR, General Manager. W. G. WATSON, Ass't General Manager.

TORONTO

OTTAWA

WINNIPEG

SASKATOON

Women's Work and Social Service

FEARFULNESS and trembling had come upon me and an horrible dread had overwhelmed me . . . it was the grip of an overmastering depression; the sweetness of the early spring day was blotted out: everything was colourless, silent, dead, as it were "a wide, gray, lampless, black, unpeopled world": without were fightings, within were fears.

The war,—all this bloodshed, destruction, suffering—and to what end? Some people seemed to believe it was making the world better: was there any real ground for such a hope? Was there not just as much hardness, irritability, selfishness, injustice, as ever? Did not suffering harden even more than it helped? To what purpose was this waste?

I could not see clearly . . . yet I became conscious of a Presence; I felt a touch; I heard a Voice,—“Lord, open his eyes that he may see.” . . . But I could not see. . . “Behold

trouble and darkness and dimness of anguish: they are driven to darkness.” I was looking into the war, looking into something of the suffering and the sin of it; the fierce passions loosed; the anguish of the wounded; the helpless misery of the animals; the desolate stream of exiles and fugitives; the dumb suffering of the districts under enemy control; the partings; the unsleeping anxiety and suspense—all this, and so much more that could find no expression in words. I knew it was a sort of climax or crisis of the evil which is always active in the world, which in times of what we call peace is indeed often forgotten because its effects are less visible, but, which in peace or in war, is continually working its wicked will, deceiving those who trust, enslaving those who toil, destroying those who prosper, persuading men to ignore God and to forget each other, so that even the blessings of peace itself may be made a curse. But now it thrust itself upon one, intense, acute, aggressive, impossible to forget or avoid. I was looking as it were into the presence of evil . . . and again the Voice,—“Lord, open his eyes that he may see.” . . . But still I saw naught but the blackness, the confusion, the horror . . . Then . . . I grew conscious of degrees in the darkness, and of other sounds, not evil ones, mingling with the cries of battle. I began to realise that somewhere there was light. You have seen it after one of those nights of intense darkness, when the first faint shafts of light begin to quiver in the sky, and you know that the night is far spent, the day is at hand. I had been gazing, I was still gazing, into the face of evil, but as I looked, a hope began to dawn that perhaps after all evil was not to be triumphant.

“I saw indeed the sin and death,” but I saw, too ‘the need yet transcendence of both’; perhaps I was yet to see ‘the good and glory consummated thence.’ There seemed to be great armies, soldiers, people of all kinds, of many nations, races, ages, conditions. There was evidently some sort of unity of aim, yet the groups differed widely. . . Israel and Amalek were there striving for the mastery in the valley of Rephidim: there were Elijah and the warrior prophets, standing in the presence of unashamed sin, proclaiming the Divine righteousness in the face of apparently victorious evil, and then there came to mind the war in heaven, when Michael and his angels fought against the dragon, and the dragon fought and his angels.

And then, in groups bearing each one the marks of his conflict, a great host of witnesses for truth in all ages, and among them the company of Christian martyrs, who had

“Clasped the cross with a light laugh, And wrapped the burning robe round thanking God.”

St. George was there doing battle

with the dragon, marking in token of victory his red cross upon the white field of England's flag. There were crusading armies marching out each with the Cross on his shoulder, and “the will of God” as battle-cry upon his lips. And I saw sailors going down to the sea in ships, occupying their business in great waters, and near them were little groups of pioneers struggling with forest and flood, exalting the valleys, laying low the mountains and hills, in order to make ready the way.

With these there marched companies of reformers—some striving to defend the purity of the Faith, some entering dens of vice, going down into prisons, releasing slaves, and those who were oppressed, and everywhere it seemed, I saw groups of sailors and soldiers,—England's sons, surely—carrying freedom, holding out hands of help, they that were strong bearing the infirmities of the weak . . . There were missionaries of the gospel,—men and women,—Raymond Lull and St. Francis Xavier, St. Patrick, and Boniface, Livingstone and Pateson, and a great host—springing into the arena, assaulting strongholds of Satan, carrying the torch through places of darkness. There, too, was our English Florence Nightingale and the Swiss Dunant bringing their ministrations to the fields of battle, and there were men and women in mean streets and in crowded quarters, fighting with ignorance and disease and vice and cruelty, believing that the voice of joy and health is in the dwellings of the righteous. . . A very moving sight was the great multitude of little children, with the Cross in their foreheads, and these I knew had been enlisted too, though they had not actively entered on their warfare.

* * *

And then . . . it was to-day. I saw our gallant hosts, by sea and land and air, on the dozen battle-fronts, covering the seven seas in their ships, freed from the Dominion “of danger and of fear,”—endued with the spirit of power and love and discipline, resolute, radiant. I saw the commonplace man a stainless knight, the rich man a hero; I saw men for others' sakes,

“throwing away the dearest thing they owned as ‘twere a careless trifle;”—giving up careers, comforts, ambitions, the happiness and peace of

What Readers Think of “Church Life”

We greatly appreciate your excellent paper and thank you for bringing it up to such a high standard.

Feb. 7, 1916.

Belleville, Ont.

We have learned a great deal from it regarding Church matters, and I hope you will be able to continue the good work.

Feb. 5, 1916.

Ottawa, Ont.

Please accept my renewed thanks for the copy sent to myself, which I continue to enjoy and may I add that whenever I read it I rejoice that there is such a good Church paper in Canada.

Feb. 3, 1916.

Boston, Mass.

It is a pleasure to enclose my subscription as your paper helps to fill up what is lacking in Canadian Church papers generally.

Edmonds, B.C.

May I congratulate you on the Christmas number of “Church Life” which arrived this morning. It contains most interesting matter, extremely well illustrated.

Dec. 16, 1915.

Port Hope, Ont.

AGENTS WANTED in every parish.

Liberal commission allowed.

Church Life, Limited
7 Queen St. East, Toronto

home, so that others might live, so that the weak things of the world might not be confounded . . . I saw three Kings kneeling in prayer, each at the Eucharist of his own Communion, according to the Russian, the Roman, the English rite,—Kings who were true leaders of their people, brothers in arms, for right. . . .

“I felt rather than saw the new power of love which had taken possession of our men, love of country and native land, now that they are so far away and may never see it again: love of home and of those who are dear, who are ever keeping them in their thoughts and prayers: love of duty for which they are willing to sacrifice all, even life: love of comrades, officers and men together, sharing hardships, suffering loss side by side: love even of enemies, different, but still love ‘which worketh no ill’: all this wonderful, quickened power to love, brings with it that sure result, where love is, God is, and to such hearts and natures, when barriers are swept aside, and long-closed doors thrown open, the Holy Spirit, ever pressing for entry, comes in, and God, and the soul are made at one in Christ. Love

NEW BOOKS

“LIFE'S JOURNEY”

By H. H. Montgomery, D.D.

A book for encouragement. Net 90c.

“DISCOVERY AND REVELATION”

By H. F. Hamilton, D.D.

A study in comparative religion. Net 90c.

“BETWEEN THE LINES”

By Boyd Cable.

One of the best books printed on the War. Net \$1.35.

“THE GLAD TIDINGS OF RECONCILIATION”

By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester. \$1.35

Upper Canada Tract Society

JAMES M. ROBERTSON, Depository

2 Richmond St. East Toronto

MEMORIAL WINDOWS

WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list and samples on Application. Address SISTER IN CHARGE OF ALTAR BREAD.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done by Miss Going. 198 University Ave., Kingston, Ont.

BIRTHS

BUCKLEE—At the Private Hospital, Nokomis, on Wednesday, April 5th, to Reverend H. and Mrs. Bucklee, of Semans, a daughter.

Lend Us Your Teapot

for one infusion of

"SALADA"

B132

and we will convince you of the sterling worth of this celebrated Tea. Merely mail us a post card addressed 'Salada' Toronto, tell us how much you usually pay for tea and we will send you a generous trial packet of Salada.

as Christ has revealed and imparts it is the only way."

And as I still looked, I saw the Cross set up in the midst, standing upright amid the desolation,—the empty Cross, typical, prophetic,—symbol indeed of evil and the power of evil but symbol and pledge of the triumph of good over evil—of purity over lust, of truth over falsehood, of love over cruelty and hatred.

* * *

And now it was a different scene: there was a great church,—a service had evidently been taking place, for people were streaming away, and inside in the gloom, out of which shone forth the great Cross above the Altar, there were many worshippers, each with different needs, and yet all with one need . . . A man in workman's dress, carrying a bag of tools, was praying for two sons, sailors with the fleet, in who knew what danger at that very moment. Near him knelt a husband and wife, whose only son had answered the summons from the field, and I knew they were striving to make the sacrifice a willing one. "Help us to say, O God, my heart is ready"—that was their prayer. . . .

A man set in authority, bearing great burdens of responsibility, was praying for the gift of wisdom and courage and a right judgment, and a young soldier in private's uniform, about to leave for the front, was making an act of dedication.—"Let me be clothed with the whole armour of God," he prayed. Not far off knelt a man, evidently in great agitation, who was holding a telegram;—"dangerously wounded" ran its message, and "O Lord," he cried, "he whom Thou lovest is sick: if Thou wilt, Thou canst heal." Some of the worshippers were poor and lonely; they had not much to give or to offer; their very loneliness seemed to make a real sacrifice impossible; they had nothing but their loneliness, yet they were trying to carry a part of the burdens and sorrows of others,—of the nation,—and were spreading them before the Lord. In apparent contrast, she seemed to have so much to give,—a Red Cross nurse was asking for courage and gentleness, and for the power to give tender and skilful service. And some, whose sense of personal need was for the time almost lost in the overpowering consciousness of the nations and their burdens, were praying that the effort and suffering of the Allied peoples, endured together for the common good, might seal their union in a lasting fellowship; that the spirit of God might prevail over the warring passions of men, and that Christ Who came to make peace through the blood of His Cross, might draw men's hearts to Himself, and through the power of His redemption might make their sacrifices and sufferings avail to the healing of the nations. . . .

A girl, whose husband had been killed in action, unable to frame any definite petition, yet out of the darkness was calling upon God, she could not see, yet she did not let go her hold:

she was being saved by hope. Near her knelt one whose son was among the missing: "O Lord," he cried, "if I go to Heaven Thou art there; if I go down to hell, Thou art there also. . . . Even there shall Thy Hand hold him, wherever he is. Hold him, and he shall be safe."

Two men on whom the sins of the business world lay heavy, prayed that the nation might be delivered from the greed of gain and the worship of money, and that the kingdom of business and trade and industry might be brought under the law of the Kingdom of God.

And there was a wounded soldier, who had given his health and strength and power of action to his country's cause; he was asking courage for "to-morrow and to-morrow and to-morrow;"—"Make it true for me, O Lord, that 'as thy days, so shall thy strength be'": for he knew that the task on which he was entering was

a harder one than even the conflict of the trenches.

And many in their prayers were giving thanks, and for this, above all, that "though we had never really shewn to the younger generation the grandeur of self-sacrifice, they had responded to the call; not paralysed by the low ideals we had too often taught them, they had risen above our teaching to the Mount of the Lord." And there were others, longing for power to help, for wisdom to choose, for readiness to take every opportunity, longing for courage and for pardon; there was every sort of need and grief and burden; the great Cross upon the Altar seemed to cast its light upon each one where he knelt, and in its light doubts were resolved, hearts were strengthened.

* * *

Then the light brightened and widened into a broad shaft of radiance, soft, yet glowing, and as I

looked . . . "a noble army, men and boys," young, beautiful, and oh so intensely alive! Their bodies I knew were sleeping in graves behind the lines, or in the depths of the sea, but from their ransomed souls was pouring forth wave after wave of radiant energy. "We have died for England, for Canada—for the Empire,—for France—for Belgium,"—they seemed to say:—"Yes:—for freedom, for honour, for brotherhood . . . for Christ. Don't let it be in vain that we have died. We were needed then: you are needed now. Don't let it be in vain."

"Guard and build what we began, Man's Jerusalem for man."

They were shewing me, they were enabling me to see "something that is beyond sacrifice": they were shewing me that the war of the Cross needs a dedicated nation, and that a dedicated nation is only possible in pro-

Production and Thrift

"TO win the war with the decisiveness which will ensure lasting peace, the Empire will require to put forth its full collective power in men and in money. From this viewpoint it is our true policy to augment our financial strength by multiplying our productive exertions and by exercising rigid economy, which reduces to the minimum all expenditures upon luxuries and non-essentials. Only in this way shall we be able to make good the loss caused by the withdrawal of so many of our workers from industrial activities, repair the wastage of the war, and find the funds for its continuance. It cannot be too frequently or too earnestly impressed upon our people that the heaviest burdens of the conflict still lie before us, and that industry and thrift are, for those who remain at home, supreme patriotic duties upon whose faithful fulfilment our success, and consequently our national safety, may ultimately depend."—
SIR THOMAS WHITE, Minister of Finance.

**PRODUCE MORE, SAVE MORE.
MAKE LABOUR EFFICIENT.
SAVE MATERIALS FROM WASTE.
SPEND MONEY WISELY.**

LET US PRODUCE AND SAVE—

The war is now turning on a contest of all forces and resources—men, munitions, food, money. The call to all is to produce more and more. It may be necessary to work harder. The place of those who enlist must be taken by those at home, men and women, old and young. The more we produce the more we can save. Produce more on the farms and in the gardens. Save more and help to win the war.

LET US NOT WASTE OUR LABOUR—

In this war-time all labour should be directly productive or should be assisting in production. Make it as efficient as possible. If your labour is on something that can be postponed, put it off till after the war and make your labour tell now. Making war is the first business of all Canadians. Efficiency in labour is as important as efficiency in fighting.

LET US NOT WASTE MATERIALS—

Begin at home. The larger portion of salaries and wages is spent on the home—food, fuel, light, clothing. Are any of these things being wasted? \$20.00 a year saved from waste in every home in Canada will more than pay the interest on a war debt of \$500,000,000.

LET US SPEND OUR MONEY WISELY—

Are you spending your money to the best advantage? What do you think of extravagance in war time? Tens of thousands of Canadians are daily risking their lives for us at home. Is it not our duty to be careful and economical? Canadian dollars are an important part of the war equipment. Make them tell. Have a War Savings Account. Buy a War Bond.

THE GOVERNMENT OF CANADA

3

THE DEPARTMENT OF AGRICULTURE

THE DEPARTMENT OF FINANCE

portion as every one of its members dedicates himself in spirit, soul and body to the task of making actual on earth, the ideals for which all these who died in faith have given their lives,—the ideals of honour, freedom, brotherhood, of faith, sacrifice, and love—to the end that the City of God may be established among men. . . .

* * *

And then it passed . . . I was alone; the sky was clear; life was "colour and warmth and light," and a lark was singing overhead. Was I not enlisted anew, dedicated anew to the Fight for Right? There was evil indeed, but there was "a triumph's evidence for the fulness of the days,"—the Cross set up in our midst, typical, prophetic, symbolising not only battle, but victory, not only evil, but the triumph over evil.

"Now God be thanked Who hath matched me with His hour."

It was sunrise—and it was the dawn of Easter Day.

HONOUR BRIGHT.

THE DOROTHY JANE

Special Lunch for Business

Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

Some Easter Rites and Customs

By JOHN D. VARDEN

ANCIENTLY, it would appear, the first service of the Easter Festival commenced at night, with many a quaint and curious observance. A new fire was struck from flint and steel at the church door, and solemnly blessed by the priest, after which, at the altar, the great Paschal candle, many feet in height, was consecrated and lighted while the deacon sang the hymn of triumph known as the "Exultet." From the flame of the Paschal the other lights in church and on the altars were kindled, and then the Litany was sung and Holy Baptism was solemnly administered. In the Eucharistic Service which followed no Creed was said, in remembrance of the unbelief of the Apostles, and there was no Vespers, "Magnificat" being incorporated in the altar service. The removal of the Host and crucifix from the decorated Easter Sepulchre to the altar was attended with a kind of representation of the scene in the Garden on the morn of the first Easter Day, and a trace of the dialogue used may be found in the eleventh century sequence, "Victimæ Paschali," of which there is a translation in the "English Hymnal," No. 130.

No hymn was sung in the Office, neither on Easter Day nor within the week following till Vespers on Saturday, its place being filled with the "gradual" from the Eucharistic service, the burden of which was, "This is the day which the Lord hath made; we will rejoice and be glad in it."

According to Bishop Hopton's Visitation articles (Norwich, 1555) the curious ceremony known as the "Creeping to the Cross" was in use on Easter Day as well as on Good Friday.

Floral decorations on festivals are comparatively modern, but in Shropshire and perhaps in some other places branches and bunches of green broom and yew were a traditional Easter decking down to the early part of last century.

In the Eastern Counties tansy puddings used to be eaten at Easter, it is said in allusion to the bitter herbs of the Passover rite. To this was frequently added, says Glyde, a gammon of bacon "in derision of the Jews." Good old "Peter Lombard" some years ago mentioned a parish clerk in East Anglia who throughout his term of office of forty-five years had annually gone round on Maundy Thursday to various houses in the parish for eggs and bacon, as his grandfather, who held the same office, had done before him. Lamb was also a traditional dish for Easter Day, with spiced cakes for tea. White and brown (gingerbread) cakes have been a favourite delicacy for generations at Tombland Fair, held at Norwich on Maundy Thursday and Easter Monday, and are known as "Fair Buttons."

In Somersetshire and Dorset the parish clerk used to carry round and leave at the house of each of the leading parishioners a packet of Easter cakes, thin and wafery and not unlike those in use in the Jewish Passover rite. The number of the cakes varied according to the family waited upon, and the vendor received a gratuity in a like proportion. The Rev. P. H. Ditchfield tells of a clerk who, receiving 5s. in return for five cakes, said, as he transferred the money to his pocket, "Five shillings is handsome for the clerk, sir; but the Vicar only takes gold." In Devonshire and some other counties there was a "parish ale" on the clerk's behalf; at Morebath it was agreed that "the parish should help to drink him a cost of ale in the church house" (Ditchfield).

Brand mentions a custom on the Continent of abstaining from flesh-meat on Easter Day in order to escape fevers during the following year, but this was canonically condemned as far back as the sixteenth century.

The distribution of bread to the needy was invariably part of the ceremonial on a great Church festival, and out of something of this sort at Biddenden, in Kent, arose the story that the original donors were joined together after the manner of the Siamese twins, with no more authority than the fact that at a date later than the original benefaction, those in charge of it went to the trouble of stamping upon each cake the figures of two women as representing the recipients. In other places the bread was doled out in church, while an exciting variant was the throwing of loaves from the church tower to be scrambled for!

The origin of the Easter egg has been lost in the mist of ages. Outside the Church as well as within it, eggs appear to have been regarded as emblems of a hidden life, and as such to have been adopted in connection with the rejoicings at the festival of the Resurrection. A prayer in the Ritual of Pius V., for the blessing of eggs, mentions the Resurrection, and eggs as gifts at Easter, sometimes of precious metal and of great value, are of considerable antiquity. In the North

MEMORIAL
WINDOWS
ENGLISH
ANTIQUE
STAINED GLASS
LYON
GLASS CO.
141-3 CHURCH ST. TORONTO ONT.

Brobst Forestry Co. Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603

Established over 30 Years Phone North 331

Hopkins & Burgess Co.

UNDERTAKERS

Private Chapel Private Mortuary

529 Yonge Street

COLIN E. BURGESS, Managing Director

Motor Equipped or Horse-drawn Vehicles

MEMORIALS
AND
DOMESTIC
ART
GLASS
DOMINION STAINED GLASS
Est. Co. 1881
380 ADELAIDE ST. W. TORONTO.
-Mackey & Booth Proprs.

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25;
Covers \$1.50; Mud Guards 50c. pair; Foot
Pumps 50c.; Spokes 15c. dozen; Frame Pumps
50c.; Pedals 75c. pair; Wrenches 15c.; Cyclo-
meters \$1.00; Bells 15c.; guaranteed Saddles
\$1.50; Tool Bags 40c.; Locks 25c.; Handlebars
complete \$1.50; Front Wheels \$1.50; Coaster
Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

SCHOLL'S
TOE-FLEX
Made of soft,
chemically treat-
ed pure rubber
—straightens big
toe, banishes
bunion, relieves
pain. Easy and
comfortable to
wear—
50 cents each.

Sold by Reliable Shoe Dealers
Write for Free Book entitled "The Bunion
—Its Cause and Cure."

Fill out and Mail To-day.
C. L. Scholl Mfg. Co. Limited, 214 King St. E., Toronto, Ont.
Please send me Dr. Scholl's free book on "The Bunion
—Its Cause and Cure."

Name _____
Address _____
City _____

STAMMERING
or stuttering overcome positively. Our natural meth-
ods permanently restore natural speech. Gradu-
ate pupils everywhere. Write for free advice and
literature.
THE ARNOTT INSTITUTE
BERLIN, CANADA

ADVERTISE IN

"CHURCH LIFE"

::: IT PAYS :::

EASTER FLOWERS

DAINTY BASKETS AND
BOXES A SPECIALTY

CORSAGES

CUT FLOWERS AT
REASONABLE PRICES

Simmons & Son
FLORISTS & DECORATORS
266 YONGE ST.

Flowering Bulbs

GLADIOLUS

These are most effective in the flower garden, the colors are magnificent and they are easily grown. Prices are here—we offer:

Choice Mixed—10 for 30c, 25 for 65c, \$2.00 for 100.

Groff's Hybrid Seedling Mixed—10 for 40c, 25 for 75c, \$2.50 for 100.

Bruce's White and Light Shades—10 for 50c, 25 for \$1.00, \$3.50 for 100.

Childs Mixed—10 for 60c, 25 for \$1.25, \$4.50 for 100.

Bruce's Superb Mixed—made up by ourselves from all varieties—the best, 10 for 60c, 25 for \$1.35, \$5.00 for 100.

Named Varieties—any color (see catalogue), 7c to 25c each.

If to be mailed add Postage at rate of 10c for 10, 20c for 25, and 50c for 100.

DAHLIAS

Splendid Named Sorts—all colors—20c each, 3 for 55c, \$2.00 for 1 dozen.

Ordinary Varieties—Mixed 10c. each, 3 for 30c, \$1.00 for 1 dozen.

If to be mailed add Postage at rate of 5c each, 50c dozen. Where there are Express Offices, Express is cheaper than Mail for lots of over 6 Dahlias or over 50 Gladiolus.

FREE—Our handsomely illustrated 128 page catalogue of Vegetable, Flower and Fruit Seeds, Bulbs, Plants, Poultry Supplies, Garden Implements, etc. Write for it.

JOHN A. BRUCE & CO., LTD.

Established 1850 HAMILTON, ONT.





House-cleaning
Is soon finished
if you use—
Old Dutch Cleanser
Chases Dirt

Carters Tested Seeds Inc.
1916 Catalogue Now Ready
Prices Substantially Reduced
Dept. K., 133 King St. East
Toronto, Ont.

RIDER AGENTS WANTED
In every community to ride and exhibit a sample 1916 Hyslop Bicycle.
10 DAYS TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.
TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT BUY** until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED**
DEPT. 11 TORONTO, ONT.

Seitz & McEvenue, Limited
ANY KIND OF INSURANCE
26 Adelaide St. West
W. E. EMSON, Manager
Main 2607. Fire & Accident Dept.

ASK
our sales office nearest you for prices and terms on fertilizers adapted to your soil and crops
Send for Canada Booklet-Free
The American Agricultural Chemical Co.
New York, Boston, Buffalo, Detroit

BRASS & BRONZE MEMORIAL Tablets
PATTERSON & HEWARD, TORONTO

JOHN KLEES CO.
Pork Products and Provisions
Mild Cured Hams and Bacon
504 YONGE ST. PHONE N. 2851
TORONTO

of England, and even in Scotland, where the great Christian festivals were ruthlessly suppressed, the children had their Easter eggs, boiled hard and dyed of various colours, which they rolled about or threw into the air, and sometimes hid to be searched for. In Cheshire what were called "Pasch" or "pace" eggs, were begged for at the farmhouses, the children chanting a doggerel rhyme, whilst elsewhere the request was, "Pray, dame, a pasch egg."

From the idea of newness of life associated with the festival of the Resurrection arose, no doubt, the conceit that ill-fortune would befall those who had not at least some part of their attire new on Easter Day. "Poor Robin" says:—

"At Easter let your clothes be new,
Or else be sure you will it rue."

Another saying was that if you had not something new to wear on Easter Day the birds would spoil your clothes! A Devonshire poet also alludes to the custom:—

"Laste Easter I put on my blue
Frock coat, the vrest time, vier new;
Wi' yaller buttons aal o' brass,
That glitter'd in the zun like glass;
Bekaize 'twer Easter Zunday."

An ancient but absurd custom at Easter time was that of "heaving" or

"lifting." The men "lifted" the women on Easter Monday, and the women the men on the following day, or *vice versa* in different localities. Miss Strickland, in her "Lives of the Queens of England," narrates how on the Easter Monday of 1293, seven of Queen Eleanor's ladies invaded the chamber of great Edward I., and proceeded to "heave him in his chair till he was glad to pay a fine of fourteen pounds, and enjoy his peace and be set at liberty." In Durham, on Easter Monday, the men used to claim the right to take off the women's shoes, or rather their shoe-buckles, and the next day the women retaliated.

The whimsical idea that the sun dances for joy at its rising on Easter morning probably had its origin in the play of his beams on the shifting mists of the lowlands when viewed from a height, or from their tremulous reflection on a clear sheet of water. Sir Thomas Browne, in his "Vulgar Errors," went out of his way to combat the belief. In a seventeenth century ballad this "lamb-playing," as it was called, is mentioned thus:—

"But, Dick, she dances such a way,
No sun upon an Easter Day,
Is half so fine a sight."

—The Church Monthly.

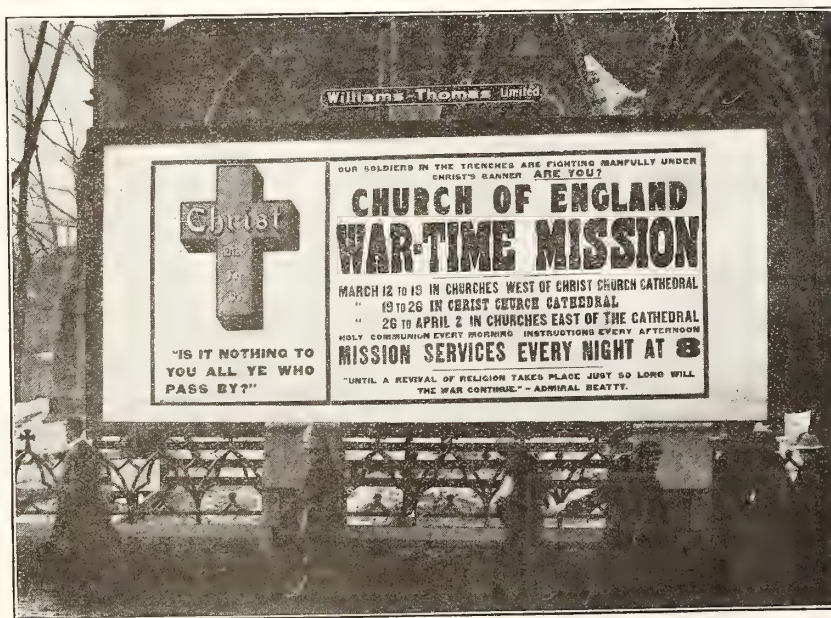
Special War-Time Missions

THE MISSION IN MONTREAL

AT a meeting of the House of Bishops last fall it was suggested that a Dominion-wide Mission should be held during Lent 1916, that this mission should be held in every parish, and if possible simultaneously.

However, when the matter came to be considered locally it was found to be

The literature consisted of a letter from the Bishop, a card bearing a prayer for the success of the mission, and the pamphlets on the following subjects:—The Message of the Mission, God and the War, Regeneration, Conversion, Warning of Judgment to Come, The Master's Call, Nothing as Usual, The Greatest Factor



Church of England WAR-TIME MISSION
MARCH 12 TO 19 IN CHURCHES WEST OF CHRIST CHURCH CATHEDRAL
19 TO 26 IN CHURCHES EAST OF THE CATHEDRAL
26 TO APRIL 2 IN CHURCHES EAST OF THE CATHEDRAL
MISSION SERVICES EVERY NIGHT AT 8
"UNTIL A REVIVAL OF RELIGION TAKES PLACE JUST SO LONG WILL THE WAR CONTINUE."—ADMIRAL BEATTY.

Mission Poster. Christ Church Cathedral, Montreal, in the Background.

impossible to hold the Mission simultaneously throughout Canada and thus in different sections of the Dominion, it is being held at different times.

In the city of Montreal it was decided to adhere to the original plan as far as possible and have the Mission in Lent of this year.

The work of organization, says the *Montreal Churchman* was immediately begun and committees appointed. Literature was prepared, a large quantity printed, passed on to the parishes and there, by the local workers, distributed by mail or by hand from house to house. In this way nearly all of the English speaking families in the city must have been reached and it is hoped that the literature will, here and there, at least, stir people up to think more seriously,

in the Fight, and What Can I Do to Help the Mission. A large striking poster, 9 feet by 21 feet (a photograph of which appears in this issue) was prepared and by arrangement with one of the bill posting companies placed in conspicuous positions throughout the entire city. Hard preparatory work was done by the clergy and many earnest and enthusiastic volunteer workers, to whom unstinted praise is due. Services of prayers and preparation were held, the subject was taken up in the pulpit, so far as possible the Bishop visited the parishes and called upon the people to respond to his effort and do all in their power to make it a success. The Mission has gone and what are the results? Who can say but God? Results are in higher hands than ours and having tried faithfully to do something for God we can

The Church BOOK ROOM

EASTER CARDS
Post Cards, Folders and Booklets
Easter Offering Envelopes, Duplex Envelopes.
Confirmation Booklets and Tracts.
Devotional Books, Confirmation Certificates.
"Khaki" Bound Prayer Books, Testaments and Bibles.
"Shorncliffe Hymn," "O God Our Strength," Words and Music.
Metrical Litany, for use with form of Intercession.
Church Pulpit Year Book.
Prayer and Hymn Books, Bibles, Testaments, etc.
Church and Sunday School Supplies of all kinds.
33 Richmond St. West, Toronto, Can.

SAVING MONEY

The wisdom of saving money must be apparent to every person who gives the subject any thought.

A little money saved enables you to take advantage of opportunities for making more money; to buy a lot, to make the first payment on a home, to start in business for yourself. The opportunities come to the man with Capital. Saving the small sums is the creation of Capital.

There is but one certain safe way to accumulate money, and that is to save it. Thus, and thus alone, can the foundation of wealth be firmly laid. Those who earn and spend are many. Those who save even a small proportion of their earnings are the select few who gain a competence and place themselves in a position to grasp life's opportunities.

Economy is the Road to Wealth. Save, and deposit your savings with Canada's premier Mortgage Company, where they will be absolutely secure and will also earn for you compound interest at THREE AND ONE-HALF PER CENT. per annum.

Canada Permanent Mortgage Corporation
TORONTO ST. TORONTO
ESTABLISHED 1855

CRUTCHES
CRUTCH RUBBERS
AND ACCESSORIES
HEAD QUARTERS FOR ALL STYLES
MEASURE FROM UNDER ARM
TO FLOOR FOR LENGTH.
WE DELIVER
PHONE M. 2267.
MAKERS OF TRUSSES,
ARTIFICIAL LIMBS,
DEFORMITY APPLIANCES,
ELASTIC STOCKINGS AND
ABDOMINAL SUPPORTS.
TORONTO,
AUTHORS & COX, 135 CHURCH ST.

BELLS, PEALS, CHIMES
Send for catalog Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.
E. W. VAN DUZEN CO., Prop'r Backeye Bell Foundry
(Estab. 1837). 601 E. Second St., CINCINNATI, O.

safely leave the rest to Him, in quiet confidence that He will again fulfil Himself and that His word shall not return unto Him void but that it shall prosper in the thing whereto He sent it. Undertaken in faith, with a desire to do something for God, we now lay it all down before Him, with the prayer that all that was weak or imperfect may be overruled by Him for the good of souls and the glory of His Holy Name. As we look back, however, what are the impressions of the Mission that come to us?

(1) There has been in our midst a work of faith and hope and love. It will be blessed.

(2) Wherever earnest work was done preparatory to the mission and during its progress the response has been excellent.

(3) While undoubtedly many careless souls were roused and like the Prodigal have returned to the Father's house, the outstanding feature of the Mission seems to have been the strengthening and deepening of the spiritual life of the more earnest and thoughtful members of the Church.

(4) A marked feature of the Mission was the very large number of requests for prayer, indicating, as it appeared to the writer, a longing, and groping for a larger realization of the fellowship of the Church, "the Communion of Saints." If the Mission has helped to satisfy this want, it will not have been in vain; for among the many things that we need to-day is a more just conception and a wider practice of the fellowship and real brotherhood for which that little clause in the creed stands.

(5) The number of questions asked, while not large, has indicated a seriousness, sometimes in the most unexpected quarters, that is most encouraging. So far as the writer is aware not one frivolous or irrelevant question was asked but many that indicated a desire to get nearer to the deep things of life and a longing for ease of conscience and communion with God.

(6) Throughout the Mission the attendance has been good and in some cases at least was a surprise. One experienced clergyman, who at the outset had felt somewhat doubtful and pessimistic about the undertaking, but who had, nevertheless entered earnestly into the effort, at the close of the mission in his parish candidly confessed, "I have been taught a great lesson in faith."

(7) In many of the parishes this is the first mission ever held and to many of the clergy a mission was practically a new experience and as one of them remarked: among the things learned and the benefit gained not the least will be that which has come to the clergy themselves. As he looks back over the Mission, the writer confesses his gratitude that it has been held in the parish to which he belongs and remembers with pleasure the words of a thoughtful person as the mission drew to a close, "I am so sorry that the mission is nearly ended."

Hearts have been touched, lives have been enriched and souls brought nearer to God and it may be, that in the great day of the judgment some souls will rise up and call the day of this Mission blessed.

The Church in Canada

(Continued from page 256)

tiveness. In his lexicon, indeed, is no such word as fail.

RUPERT'S LAND

VIRIDEN

UNVEILING THE HONOUR ROLL IN ST. MARY'S CHURCH

St. Mary's Church was filled to its capacity on Sunday last at the 11 o'clock service, when the Honour Roll presented to the Church by Miss Kennedy (who also designed and painted it) was unveiled.

After the reading of the third collect and during the singing of the Hymn "Onward Christian Soldiers,"

the choir, preceded by the wardens and the rector of St. Mary's, Rural Dean Robertson, proceeded to the west end of the Church where the Roll had been hung covered by a Union Jack. On the conclusion of the Hymn, the rector, in the Name of the Trinity, pulled the cord releasing the flag, which fell away disclosing the work of art. After a prayer for our soldiers and sailors, and those of our Allies, and the reading of the names inscribed on the Roll, the National Anthem was sung and the morning service proceeded with. Too much praise cannot be given to Miss Kennedy not only for her patriotism in donating such a beautiful piece of work, but also for her skill and patience in designing and executing it. The Roll is enclosed in a handsome massive dark oak frame with gilt moulding. The illustrations seek to convey some realization of the underlying conditions of the great war, and the urgency of the Imperial call to arms.

At the head is a copy of Bernard Partridge's celebrated cartoon of Belgium exhausted leaning against the tottering ruins of her home, and being comforted by Liberty, who says, "Take courage; your honour is vindicated; your cause is mine." At the feet of Belgium is her shield on which is the Motto "L'union c'est la force"—"Union is Strength." On Liberty's right hand are grouped the flags of the six countries, Britain, France, Russia, Italy, Serbia and Japan, and beyond in the middle distance, backed by the setting sun, we see the ships of the nations hastening to the rescue. On the other side is a young bugler sounding the call to duty. Framing the Roll are the colours of all the flags of the Allies. On the left side at the base stands Britannia with steel corslet and helmet, enveloped in the folds of the Union Jack and holding in her right hand the trident, symbolizing her command of the seas. The shield of Canada occupies the lower central position, while at the opposite corner are faintly seen a few of Canada's grain elevators, and above, fields golden to harvest, as they were when war was declared on August 4th, 1914. At the upper corner are two shields—one showing dates when contingents left Virden; the other, date of the declaration of the war, and the remaining left blank for the date to be filled in when the Allies shall have attained the object for which they are fighting.

MORDEN

The rector, the Rev. F. C. Chapman, for some time past has taken for his Sunday morning discourse the very interesting subject of "Old Testament Prophecies and the War." He has now commenced a series of sermons on the soldiers of the Bible, and took for his subject last Sunday morning, "Gideon's Overthrow of Midian," these also promise to be very interesting and instructive. There are about twenty-five soldiers (part of the detachment of the 184th Battalion which are stationed here), who attend divine service every Sunday morning.

TORONTO

TORONTO

The Bishop of the Diocese is conducting the Holy Week Mission in St. Alban's Cathedral. The daily hours of service are 9.30 Matins; 10 a.m. Holy Communion; 4 to 5 p.m. Bible reading and meditation upon the Epistles of the Seven Churches; 8 p.m. short mission service with address. On Tuesday and Thursday there were additional celebrations at 7 a.m., on Wednesday there was a children's service, and on Good Friday the three-hours

Our New Duplex Envelope

(Made only by Dominion Envelope Co., Limited)

With special style flap, allowing number to be printed on body of Envelope and new pin hole perforation, is the only perfect Duplex Envelope made, and has our absolute Guarantee.

DUPLEX (2½ x 4½)			WEEKLY OFFERING (2½ x 3½)		
25 to 49 sets	-	12c	25 to 49 sets	-	8c
50 to 99 sets	-	11c	50 to 99 sets	-	6½c
100 to 199 sets	-	10c	100 to 199 sets	-	6¼c
200 to 299 sets	-	9c	200 to 299 sets	-	6c
300 to 399 sets	-	7½c	300 to 399 sets	-	5¾c
400 to 499 sets	-	7c	400 to 1,000 sets	-	5½c
500 to 799 sets	-	6¾c	1,000 and over	-	5c
800 to 1,000 sets	-	6½c			
Over 1,000	-	-			

NO EXTRA CHARGE FOR PRINTING DUPLEX IN TWO COLORS
Give Name of Church and Dating required

DOMINION ENVELOPE CO., Limited

90-98 Ontario Street

Toronto, Can.

ESTABLISHED 1856

P. BURNS & CO. Limited

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. Junc. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.



Mrs. Goodwife says:

"Just a few cents worth of Floglaze made this chair look like new".

Floglaze

"The Finish that Endures"

Enamels Lac-Shades

"A touch here or a coat there keeps furniture bright and the home looking comfortable and cozy."

"Do not sacrifice the comfort of the old arm chair when Floglaze Lac Shades can keep the woodwork looking new."

Renews and Finishes Furniture, Woodwork, Floors, Wickerwork. Write us for color cards. 10c. in stamps will bring a sample of any color Lac Shade.

THE IMPERIAL VARNISH & COLOR CO. LIMITED

WINNIPEG TORONTO VANCOUVER

CANADA

service, 12 to 3, will be conducted by the Rev. H. C. S. Morris of Trinity College.

THE BISHOP'S PRAYER BOOK FUND
The Bishop has raised his objective for this fund to \$2,000, in order that he may supply at least 10,000 books. He will be very glad to acknowledge any contributions to this worthy object.

The Rev. Dr. J. G. Lewis preached at St. John's, Norway, on Sunday morning, and the evening at St. Monica's.

CONFIRMATION AT ALL HALLOWS'
A confirmation was held at All Hallows' Mission House, when two members were received into the Anglican Church from the Roman communion.

CONFIRMATIONS IN CHURCH SCHOOLS
On Friday evening, the 14th inst., the rite of Confirmation was administered by Bishop Sweeny in the temporary chapel of Bishop Strachan School to the candidates prepared by their chaplain, the Reverend J. S. Broughall.

On Saturday evening, the 15th inst., in the beautiful chapel of Trinity College School, Port Hope, Bishop Reeve confirmed the class prepared by the Headmaster, the Reverend F. Graham Orchard.

Many old pupils of these well known schools will doubtless recall the remembrance of their own confirmation and gratefully acknowledge the value of the religious training received there by them in past years.

WESTERN HOSPITAL, BATHURST ST.
Sir,—May I again use your columns to appeal for the assistance of men and women who can sing at the services in the Western Hospital at 10.30 a.m. on Easter Day? Will all who can do so meet in the reception room at the Hospital at 10.20 on that morning?

CHAS. L. INGLIS,
Chaplain.

EAST YORK DEANERY
A meeting of the Chapter was held in St. James' Parish House, Toronto, on April 10th, by the kind invitation of Rev. Canon Plumptre. After luncheon the Canon spoke on "The Effect of the War on the Church." The Bishop of Toronto then gave a helpful address in view of the Mission meetings of Holy Week, taking as his subject "The Watchman." The Quiet Hour was conducted by the Rev. W. J. Southam of All Saints' Church.

NEWFOUNDLAND

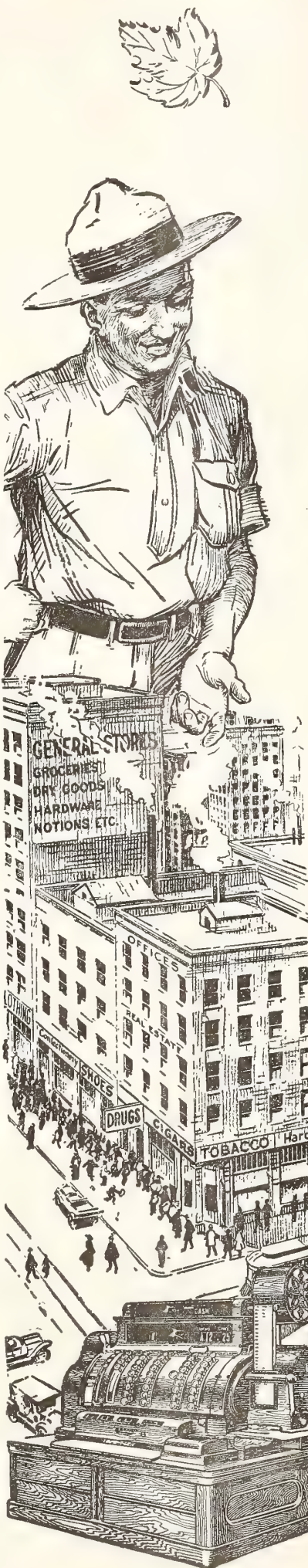
At the special service for the Provincial Grand Lodge, L.O.A., held in St. John's Church, Coley's Point, on March 25th, the offerings (amounting to \$50) were given to Rev. E. Hunt, Deacon-in-charge, who was the preacher.

Rev. Dr. Jones lectured in the British Hall, St. John's, in the interest of the Widows' and Orphans' Fund of the Society of United Fishermen.

The Bishop of Newfoundland delivered an interesting and instructive address on "Amusements," to the members of St. Margaret's Guild at their weekly meeting.

Rev. E. Hunt of Coley's Point, and Rev. D. Bailey of Port de Grave, are exchanging duties on the Friday evenings during Lent.

The Senior Chaplain of the Canadian Forces in England is Rev. Geo. A. Wells, B.A., a native of Salmon Cove, Conception Bay, Newfoundland.



A Great National Public Utility

That concerns all merchants and all people

THE original Cash Register rang a bell, indicated and recorded the amount of the purchase. It benefited the merchant only.

In a third of a century this old model has developed into a Cash Register that directly benefits every *man, woman, and child* who spends money in a store.

This new Cash Register equally concerns every *merchant and clerk, every banker and wholesaler* in this land.

It furnishes every customer with a receipt or sales-slip.

It prints on this the amount paid or charged.

On this is also printed the date of the sale and who made it.

It forces a duplicate, printed record for the merchant.

It prevents disputes over charges and bills paid.

It saves shoppers' time.

It gives the merchant all his profits. It gives him more money for his family.

It promotes more and quicker sales.

It protects each clerk against making errors and against the mistakes of others.

It rewards the diligent clerk by telling his employer which one makes the largest number of sales and which one gets the greatest amount of business.

It assures the banker additional security for the money he loans the merchant.

It gives the wholesaler additional assurance that the merchant will have money to pay his bills.

It furnishes the banker and the wholesaler mechanical evidence that the merchant's statement of his business is correct.

It is a business necessity.

Merchants!

We have new 1916 models that give this perfect service.

Write us today or see our agent in your city and learn how you can secure one of these public service machines.

Liberal allowances will be made for old National Cash Registers that were good in their day, but do not so completely protect you or give the valuable service our 1916 models do. Address Dept. 03

The National Cash Register Company of Canada, Limited.
TORONTO, CANADA

The following ecclesiastical appointments have just been gazetted: Rev. Thomas Greavett, L.Th., Curate of Bonne Bay; Rev. C. A. Moulton, L.

Th., Curate (temporary), of St. Thomas'; Rev. Frank Smart (rector of Hearts' Content), to be Canon of the Cathedral.

The plans are being made for a new Church at Burin, and also one at New Perlican.

OPPORTUNITY

Opportunity, according to a well-known poem, comes but once; while another equally meritorious poem states it is continually knocking at one's door. Both are relatively true of Life Insurance. The opportunity to insure is yours to-day, but, owing to the uncertainty of life, may never come again.

If you are absolutely certain that you will live to a ripe old age, in the full enjoyment of your health, the opportunity will no doubt come often, but are you? Our business is to carry the risk on your life.

Write us, stating your age, nearest birthday, for full particulars as to our guaranteed plans.

The Manufacturers Life Insurance Company

Head Office
TORONTO - CANADA
King and Yonge Streets

ASK FOR COPY OF OUR ANNUAL REPORT. IT IS OF MUCH INTEREST,
AND WILL BE GLADLY MAILED ON REQUEST.

St. Augustine

Registered at
OTTAWA, CAN. LONDON, ENG.
WASHINGTON, D.C.



J. S. HAMILTON & CO.
MANUFACTURERS
AND PROPRIETORS St. Augustine
BRANTFORD, CANADA.

Your "St. Augustine" Wine is by far the best known to me for Communion purposes.—THE RIGHT REV. D. WILLIAMS, D.D., Bishop of Huron, when Rector of St. James' Church, Stratford, Ontario, Canada.



Agents: — Stephenson, Routley & Co., Manchester, Eng.; H. W. Cody, Kingston, Jamaica; J. H. Hazel, Sons & Co., Kingstown, St. Vincent; Sandach, Parker & Co., Georgetown, Demarara; Hayward & Co., St. John's, Newfoundland; Foster & Co., St. John, New Brunswick; T. F. Courtney & Co., Halifax, N.S.; Fraser, Viger & Co., Montreal, P.Q.; W. J. Sharman, Winnipeg, Man.; Wm. Ferguson, Brandon, Man.; Edmonton Wine Co., Edmonton, Alta.; Maple Leaf Liquor Co., Vancouver, B.C.; D. H. Ross & Co., Victoria, B.C.
Prices:—F.O.B. Brantford, cases, quarts, \$5.50; Montreal, \$6.00; Halifax and St. John, N.B., \$6.50; Winnipeg to Victoria \$6.50. Cases, 24 pints, \$1.00 extra.

"St. Augustine" is for sale by leading wine merchants throughout Ontario.

Booklets on application. Orders promptly attended to.

J. S. HAMILTON & CO., Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONTARIO

"TAKE CARE OF YOUR SHOES"



"NUGGET" OUTFITS BLACK and TAN

Are the most economical things to have in your home. Not only do they save you actual money in shoe shines, but they save your shoes. "Nugget" polish keeps the leather soft and makes your shoes waterproof. The outfit consists of a tin of "Nugget" polish, pure bristle brush and "Selvyt" polishing pad. Put up in a handy cardboard box and sells for 40c.

If your dealer cannot supply you send us his name and address, together with cost of outfit, and we will mail same post free.

THE NUGGET POLISH COMPANY LIMITED
9, 11 and 13 DAVENPORT RD., TORONTO, ONT.



MORRIS
AND
BURNE-JONES
MEMORIAL WINDOWS
THE MOST BEAUTIFUL
STAINED GLASS IN THE
WORLD
MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND



Established 1856
Our handsome Spring Catalogue now ready. A copy will be mailed free on request.

SOW SIMMERS' SEEDS

J. A. SIMMERS
Bulbs, Limited
SEEDS, Plants
Toronto, Ont.



From one of our recent works in St. Matthias' Church, Montreal

No mere engraving can show the fullness of design—the richness of color tones—the purity and sparkle of the glass—that is to be found in

Memorial

Stained Glass

Windows

from the

McCausland Studios

The criterion is the work we have already produced—the numberless Subject Windows in finest “Antique” Glasses that we have placed from Coast to Coast.

It is this excellence of design and craftsmanship—the permanent beauty that the years have proved—that has brought repeated orders from nearly every Church where once a McCausland Window has been erected.

Full information upon receipt of
Particulars

Established
A.D.
1856

Robert McCausland, Limited
141-143 Spadina Avenue = = Toronto

Highest
International
Awards

P. Relig C
POSTAGE PAID

Church Life.

The Librarian,
University of Toronto

TORONTO, CANADA

THURSDAY, APRIL 27, 1916

CONTENTS

THE WEEK

THE CEREMONY OF THE HOLY
FIRE IN THE CHURCH OF THE
HOLY SEPULCHRE IN JERU-
SALEM

EDITORIAL

Things Pertaining to the Kingdom

OUR OLD COUNTRY LETTER

LETTERS TO THE EDITOR

PERSONAL MENTION

OBITUARY

OBSERVANCE OF SUNDAY

MOBILIZATION

CURRENT EVENTS OF THE
CHURCH IN CANADA

WOMEN'S WORK AND SOCIAL
SERVICE

You really feel
clean after a
wash with

WRIGHT'S
Coal Tar Soap

It leaves an almost
imperceptible but
delightfully refreshing
odour

The Nursery Soap

12c. per Tablet



School Shoes For Girls

We have a line of shoes
made especially for girls
of from 14 to 16 years
of age—not "women's"
shoes and not "children's"
shoes, but a pretty "in
between" model. Ask to
see them.

H. & C. BLACHFORD
Limited
286 Yonge St., Toronto

Cawthra Mulock & Co.

Members of Toronto Stock Exchange

INVESTMENT SECURITIES

Correspondence solicited. Full information on Bonds and Stocks
and advice on investments given upon request

12 King Street East

Toronto

Quality and Service count for much

and in these **New-Duplex** excell.
NO PERFORATION

One customer writing to us says: "Your envelopes are the best that we have
seen and have proved satisfactory and a great help in our parish financing."

Use our new, large size envelope which carries our
usual guarantee and this experience will also be yours.

Get our Easter Offering Envelopes, 25c. per 100.

TELEPHONE MAIN 7128 - 109 JARVIS ST., TORONTO, ONT.

"ENGLAND EXPECTS

—that every man this
day will do his duty."

This glorious signal ap-
plies to our every-day life
as well as to the hour of
battle. Our country de-
mands nothing short of
our whole duty,—every-
where. The protection of
the home life is one of our
primary duties—we owe it
to ourselves, to our fami-
lies and to our nation.

A Mutual Life insurance pol-
icy is the surest guarantee that
your home will exist whether
you live or whether you die.

**The Mutual Life
of Canada**
WATERLOO ONTARIO

115



Underwood and
other makes of type-
writers, new, re-built
and second-hand, at
prices to suit everyone
**United Typewriter
Co., Limited**
135 Victoria Street
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINNEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377
TORONTO

WESTERN ASSURANCE COMPANY

Incorporated A.D. 1851
(FIRE AND MARINE)

Assets - - - - - \$3,500,000.00
Losses paid since organization - - - - - 61,000,000.00

W. R. Brock, President
W. B. Meikle, Vice-President and Manager

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50.
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria
and Booklets on application.

J. S. HAMILTON & CO.

Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONT.

Accident and Sickness Insurance

The
Dominion of Canada
Guarantee & Accident Insurance Co.
TORONTO

The Oldest and Strongest
Canadian Accident Co'y



PHONE NORTH 1270

C. D. WINN

Carpets taken up,
Cleaned & Relaid
Mfrs. of the New Cork
Stair Tread

Carpet Cleaner & Upholsterer
ALL WORK GUARANTEED

31-39 ALEXANDER ST.
Carpets, Draperies, Up-
holstery, &c., Cleaned
by Vacuum Process
without removal
Altering Carpets, Rugs, etc., a Specialty.

CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm
Bells equal any Steel Alloy Bells Imported.
ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

We make GOOD CLOTHES

Try Us On Your Spring Order

College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

BURN McGILL'S COAL

PHONE NORTH 1134

COMMUNION WINE

ST. AUGUSTINE

(REGISTERED)

\$2.00 Per Gallon 25c extra for Containers
\$5.50 per doz. quarts

D. G. STUART
Phone Main 1329 391 Church St., Toronto

JUST
PUBLISHED

The Precious Promise Testament

WITH COMPLETE INDEX
The most helpful Testament published. It has all the
precious promises in Red. It has also a COMPLETE INDEX
to every subject in the New Testament. Descriptive Pam-
phlet Free. Best Leather Binding only \$1. Agents Wanted.
Glad Tidings Pub. Co., 602 Lakeside Bldg.
CHICAGO ILL.

THE HOME BANK OF CANADA

ORIGINAL
CHARTER
1854

BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

Seitz & McEvenue, Limited

ANY KIND OF INSURANCE
26 Adelaide St. West
W. E. EMSON, Manager
Main 2607. Fire & Accident Dept.

IN THE HEART OF TORONTO'S BUSINESS ACTIVITIES

By stopping at a hotel located right in the business centre you save both time and money, and no good business opportunity need be lost by delay in keeping appointments. One minute's walk from the Union Station brings you to the Walker House, and the great majority of the wholesale and financial houses are within from one to ten minutes walk away. Arrangements for your comfort and convenience are supervised personally by the proprietors who have gathered around them a staff of expert help in every department.

When visiting Toronto make
your headquarters at

The Walker House
Toronto's Famous Hotel

Geo. Wright & Co., Proprietors



AMERICAN PLAN
\$2.50 per day up

EUROPEAN PLAN
\$1.00 per day up



Spring, 1916

We have imported a beautiful
range of Woollens for Spring
wear. A call from you would
be appreciated.

BERKINSHAW & COLLIER

Merchant Tailors

316 Yonge Street

Established 1885

Chief Office for Canada - TORONTO



Security - - \$30,500,000

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

Help!

When you feel the need of
expert help in devising any-
thing to be printed, write
us. Our staff includes,
besides skilled printers and
pressmen, expert designers
and copy writers whose ser-
vices are always available
to you.

Telephone, Wire or Write
Acton Publishing
Co., Limited

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

Church Life.

VOL. VIII., No. 17

TORONTO, THURSDAY, APRIL 27, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

The Sunday After Easter

THERE was a deep meaning in the practice of the early Church of reserving for Eastertide her most solemn administration of baptism. It was a vivid object lesson to teach men that the baptized were mystically dying and rising with Christ—that they were being brought into vital communication with a life that had passed through death, and thus possessed the immortal power of raising those who cherished it to the plane of the Risen Life, and so of making them even in this life partakers of that everlasting life, whose gates Christ had opened to men by His rising again.

So, fittingly, we have to-day brought before our notice two of the ways in which the power of the Risen Life is brought to bear upon men.

For first, the Collect reminds us, indirectly but plainly enough of the Passover, when it speaks of putting away the old leaven. And what was the Passover? Its essential features were the use of unleavened bread, and the feeding upon the Paschal lamb, the domestic sacrifice, so to speak, of the old law. "Christ our Passover," says St. Paul, "is sacrificed for us, therefore let us keep the feast; not with the old leaven nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth." So the Christian, approaching Christ's Holy Sacrament with sincere heart and feeding upon His Sacred Body and His Precious Blood, renews and strengthens

the life—the eternal life—which God has given him—which life as St. John teaches us—"is in His Son." He that hath the Son hath life."

And then, the Gospel tells us of the gracious provision made by our Blessed Lord for the renewal of that life in the soul when it has been injured or destroyed by sin. For it tells us how on the night of Easter Day when the Lord appeared to the frightened disciples and reassured them by His presence and His message of peace, He committed to them a wonderful trust. "He breathed on them and saith unto them, Receive ye the Holy Ghost. Whosoever sins ye remit they are remitted unto them; and whosoever sins ye retain they are retained." Not by their own power of holiness, but as the agents and instruments of His power and love they were to convey to sinful and repentant men the blessed message of absolution. God never gives vain gifts, but often His gifts are given in vain because men refuse them. Let us beware lest, pleading at the last that our sins were too strong for us, we hear the condemning voice of our God telling us that our failure is our own fault because we refused the means He provided for our spiritual healing.

Easter Vestries

AT first sight there is a certain incongruity in the close association of these business meetings with the special features of Eastertide. It helps, unfortunately, to deepen the very wrong impression many people entertain that Easter is a sort of goal and aim of the effort of the Christian year, and that things thereafter must naturally slacken until the return of Advent begins again the round of the gospel story. Upon further reflection, however, the evidence of works is quite rightly placed amid the appearances of faith, and in this sense Monday's vestries will be seen as the complement of and a commentary upon Sunday's overflowing churches. It is rather a pity, therefore, that in the average congregation so little interest is taken by the majority in these administrative gatherings. It is here that the voice of the laity ought to be heard, through their chosen and accredited representatives. It is hardly just for our people to complain that the Church's affairs are run by a group or groups if they do not themselves act where they can and ought to make their influence felt. . . . It is very gratifying to see from the Toronto returns so far as they have yet been published, that despite the extra drain upon purse and energy

made by the war, the church's affairs are in so flourishing a condition. It is another illustration of the fact that when people's hearts are profoundly touched their response is not usually limited to one claim, but they are found susceptible to every just cause laid before them, so far as their ability goes. That this year promises to be a record one shows, to our mind, that the spiritual awakening we have all along prophesied and believed in, is a very real one.

Sir Roger Again!

WE must really preserve our sense of proportion. There is danger in times like these of our highly-strung nerves wincing under pin-pricks as though they were mortal stabs. It is well however, to keep enough humour to sweeten life withal. Our newspaper room is incomplete even now without its Punch. And so is with Sir Roger Casement. Ireland has always had the privilege of providing us with jesters. There is something of the comic opera nature in the attempted filibustering on the Irish Coast. "Ought to be shot at once," we all ejaculated on Tuesday morning. Perhaps he ought—probably he will be—but one wonders if confinement in the eccentric ward of a lunatic asylum would not be a sentence more consonant with the dignity of our Empire, and a more fitting conclusion to the career of this particular "Lord High Conspirator."

Ultimatum from U.S. to Germany

KEENEST interest has been aroused in the public mind and diplomatic circles by the virtual ultimatum despatched to Germany by President Wilson. The latter takes a firm stand upon the rights of neutrals, and the international code of warfare so flagrantly disregarded by the submarine activities of the Teutons. In plain terms Mr. Wilson insists that Germany has not kept to the terms of her promises, and that the moment has arrived when such offences will no longer be tolerated. The alternative is a breaking off of diplomatic relations, usually interpreted as preliminary to a formal declaration of war. Whether this will issue is still open to doubt, although on all hands it is conceded that the situation is grave in the extreme. No specific time limit is set to the note, and an answer is expected. But it is made clear that mere quibbling must end. The time has come for straight talk, and in case this fails of the desired effect, for action. Unless Germany gives a positive assurance that the

attacks upon non-combatants shall cease, a final rupture with the United States is inevitable.

German Press Defiant

MEANTIME the German press for the most part is in a defiant mood, a fact that bodes ill for a satisfactory settlement of the points at issue. Prominent journals are anything but conciliatory in their tone. The gist of their argument is—what matters another enemy more or less when Germany with her back to the wall is fighting for her very existence? That the Teutonic hope and confidence lies mainly in the frightful policy of submarine assault, is manifest. To keep up this ruthless mode of onslaught is according to the Hun journals consistent with a warfare which knows no rules except to win by means fair or foul. To abandon this position seems to them tantamount to failure or at least an unwarrantable submission to outside interference. The cool effrontery, not to say barbarism, of such attitude wholly regardless of all human rights in view of the main chance, only the more sharply emphasises the need that Prussianism should once and for ever be crushed.

Wilson Solidly Backed

MR. WILSON however, has the satisfaction of knowing that in this latest move he is solidly backed by the sentiment of the whole country. Of this ex-President Taft gave the keynote in a speech recently made when he said—"Mr. Wilson is my President and I am a citizen of the United States." Should matters come to the worst and a rupture ensue, it may be assumed that all cavils will be laid aside, and all party lines obliterated confronting the great task before the country thus brought into active alliance with the forces already arrayed against Germany. During the course of negotiations and the prolonged exchange of "notes" between the governments, it was to be expected some criticisms should be indulged and that in many quarters there should be a manifest impatience. Yet once the Washington Cabinet has reached a decision and the decisive vote is cast, the sanction and weight of public opinion will stand behind the demands made by the authorities. Germany will not clash a militant sword in the scale of political parties. Its edge will be blunted upon the solid and steel-like resolution of a nation as united as it is resourceful.

The British Cabinet

FOR the present at least, the dangers threatening the unity of the British Cabinet have been set aside to the immense relief of the ministers and the easing of the public mind. Precisely how this happened has not been made known. Rumor whispers that to Mr. Henderson, leader of the Labour Party, is due the chief credit for a compromise whereby the voluntary system will be given a further lease of six months in the case of unattested married men. Should this procedure fail to bring up a sufficient number of recruits, it is assumed that a general Compulsory Service Bill will be drafted to meet the national exigency. Knowledge of the Army estimates and reserves and equipment seems to be at a strangely nebulous phase. To correct this undesirable condition a secret session of Parliament is arranged to receive statements from the various ministers of military departments. By a special order-in-council the publication of the facts there disclosed will be made a criminal offence. The evident design is to find some equitable and workable scheme which shall lighten the pressure of the recruiting problem. Definite information as to how matters really stand should go far towards moderating the friction felt between zealous partisans, and by affording a common ground of agreement on clear facts should serve to unite the efforts of all sections in one loyal compact and forward movement, never more needful than at this hour.

Russian Aid for French Troops

THE landing of Russian troops at Marseilles to join the French forces in the Western sector, has been done quietly yet evidently in response to an appeal from the French military authorities. Hard pressed by the prolonged and furious bombardment of the enemy, the brave French Army could not be adequately sustained by British contingents without weakening the lines betwixt the German trenches and Calais. The slaughter on both sides has been appalling, perhaps unequalled in any battle of human history. The statement that the presence of Slav forces on French soil is intended to impress the British people with the need for general conscription, may be mere conjecture. But with these auxiliaries in the field the prospect of a complete repulse of the German attack brightens considerably. Again Muscovites side by side with Frenchmen in the Western terrain furnishes another proof of the determination expressed by the Allies in council, to fight it out together, and together make terms of peace whenever the moment arrives to settle the future status of the powers in Europe.

Richard Harding Davis

THE death of Richard Harding Davis removes from the realm of modern literature a piquant per-

sonality and certainly a writer of picturesque stories of the lighter texture. Like many other notable craftsmen, Mr. Davis began his career as a newspaper reporter, and during his journalistic experience gathered much material embodied in the romances that came in after days. He had no inner gifts of mysticism. No specific social purpose marked his work. It was enough for him to tell an interesting story in the most graphic language he could command. And graphic diction was his peculiar forte. This is seen not only in the fiction he wrote, but also in the articles despatched from the scenes of the present war and printed in the columns of some of the leading papers both sides the Atlantic. During the terms of his services as special correspondent Mr. Davis strongly espoused the cause of the Allies, doing much towards moulding public opinion in the United States, and persistently claiming that the interests of that country were altogether bound up with the struggle against Prussian domination. His contention is significant in the light of recent events.

The Home Altar

IF the axiom be allowed that the strength of a nation stands in its home life, it may also be taken for granted that household life rests in its virtue, and all its virtues in the inculcation of reverence. Far back in history the home held its hearth as an altar. Where is the home altar at this hour amongst us? Where is the good old-fashioned habit of family prayers? Do we not read the "Cottar's Saturday Night" as a poetic fragment of by-gone days when in a quieter world the father of a family had time to commend his offspring to God and beseech a blessing at the throne of grace upon the common affections and interests grouped about the fireside? How much of this devout element is found in our homes to-day? One reason public services are so neglected or have so transient an effect is because they are not prepared for and sustained by private devotions. Religious instruction is left to work done in an official way. The influence that is needed and comes closest to their hearts is mostly left entirely out of the day's account. The air about us has no hammer-stroke, but it has a most decided power over each tissue of our frame. So with worship and the home altar. We hear much to-day concerning social reformation and religious revival. The question—"What is the Church doing?" is frequently on our lips. It is all wide of the mark and very much so until we have determined whether the children at home have something besides home lessons, the newspaper and a few comic jokes. When parents do their duty in leading their children by prayer into the presence of God and where by far the most of their schooling takes place, we shall have a revival of vital Christianity in our

midst. Any home worthy the real name should markedly differ from school or hotel. And its one outstanding feature should be the domestic altar and the voice of earnest prayer.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal

for a supply of comforts for the men who are sick in the hospital, or convalescent:

Dr. Pepler, Toronto.....	\$1.00
Mrs. J. Ward.....	1.00
Total for week.....	\$2.00
Previously acknowledged.....	605.95
Total.....	\$607.95

We shall be pleased to acknowledge and forward any other amounts as they come in.

The Ceremony of the Holy Fire in the Church of the Holy Sepulchre in Jerusalem

BY THE REV. DR. H. H. SPEER

THE Office celebrated on Holy Saturday by the Greek Church in the Church of the Holy Sepulchre in Jerusalem, is undoubtedly one of the most interesting remains of the old time symbolical teaching in the early Christian Church. The danger which confronts all symbolical teaching when in the hands of an ignorant priesthood, becomes all the greater when the laity is naturally endowed with a mind bent upon the marvellous, as is particularly the case among the Eastern peoples. It is therefore quite evident that when a time of degeneration among the priesthood occurred in Palestine, superstition took the place of sober thinking; the craving for the miraculous the place of a quiet faith, which by a symbolical action, taught anew the mystery of the death and life of Him who came into the world as its Light. It was under such a blight of ignorance and innate superstition among the common people, that the glorious symbolical teaching conveyed by the Office of the Holy Fire on the Great Saturday, as the fathers call this day, was perverted, in the minds of the public, into mere superstition.

There are various interesting services during Holy Week in the Church of the Holy Sepulchre, such as the Blessing of the Palms and the Washing of the Feet, but the most interesting is that of the Holy Fire on Easter Eve.

Early in the morning the native Christians of the old Churches from all the villages surrounding Jerusalem, and the messengers from far-off places, arrive to take part in the service, and to bring the new light to their churches and homes. The Church of the Holy Sepulchre, long before the time appointed for the ceremony, is so crowded with people that it is impossible to move from one's place. Ingenious youths have fastened boards between the many pairs of lofty arches of the rotunda surrounding the Sepulchre, and many of both sexes are perched on these high seats, watching the coming events. The galleries are crowded with foreigners who, because they are for the most part ignorant of the language and of the Oriental temperament, often misunderstand the somewhat excited proceedings below, as indicating ill-feeling. But such is not the case. The religious excitement runs high, but so long as none of these who have turned from the old Faith to a Western form of Christianity, tactlessly and unwisely interfere, disturbances will rarely occur; besides, there are hundreds of Turkish soldiers, the police of the country, stationed around the Tomb of Christ, as well as outside in the court, to preserve order and peace.

During the time of waiting, the expectant crowd on the main floor of the church is by no means silent. It is contrary to the temperament of the Oriental townsman to be so. His emotions, whether of a joyful or of a sad nature, must find expression; and as the Arabs love song, improvised verses referring to the occasion are recited by one here and there, and quick-

ly taken up by the hearers. The Arabic language lends itself well to such improvisation, and as the melodies are dependent upon the metre, the chanting offers difficulty to no one. Amidst the din one suddenly hears a loud voice chanting:

"This is the tomb of our Lord;
The Sabbath of Fire and our Feast;
And this is the Tomb of our Lord."*

Immediately the song is taken up, and all present repeat it. To us such a procedure seems strange. We might perhaps sing hymns while waiting, but they have no hymns—at least for the people to sing—in the Oriental Churches, and thus they fall back upon what they are accustomed to do on other festive occasions.

That it is the Church of the Holy Sepulchre does not in the least suppress their buoyant joy; besides, religion is to the Oriental much nearer to his every-day life than it is with us. To illustrate the feeling of the populace in regard to a church, I may relate that on one occasion (when first in Palestine) I spoke to the Latin parish priest at Bethlehem as to the conduct of the crowds who flock to the church on Sunday morning. The women came in and out, the children wandered about the church, some being nursed or having their toilets attended to by their mothers. "Ah," he said, "you have not been long enough in the East to understand that. Formerly I used to speak to them and they would answer: 'Are we not at home? Is this not our Father's house?'"

The major feasts in the Eastern Churches have the character of great popular festivals, as it was ordained in the Law should be the case with the Hebrew festivals, which character they have still preserved in Palestine. It will be perhaps difficult for an Occidental to see in such outburst of song any devotion, but that is simply because he moves in his narrow groove, which he believes to be the only right way of worshipping, forgetting all the time that the Psalmist calls upon the worshipper to "make a joyful noise before the Lord." We dislike noise and therefore refrain from introducing it into our Services; but the Oriental equally dislikes our music, and therefore keeps away from it.

The quiet stolidity of the Russian pilgrims who are standing on the main floor in deep and silent devotion, waiting for the coming of the Holy Fire, form as strange contrast to the "joyful noise" made by their Oriental co-religionists in honour of Him who is their Saviour and ours.

Before the distribution of the Holy Fire from the interior of the tomb, the Greek Patriarch, accompanied by his clergy, makes a procession around the Tomb in high state. This procession is followed by that of the Armenians, which

*Quoted from *Inner Jerusalem*, by A. Goodrich-Freer, p. 111.

(Continued on page 276)

THINGS PERTAINING TO THE KINGDOM

A WELL-KNOWN priest—noted alike for the excellence of his parochial methods and for the results obviously attained by them—was one day discussing with a friend the striking disparity between the crowds who flocked to the altars on Easter Day and the average number of communicants week by week. "When I went to my last parish," he said, "I found over six hundred communicants the first Easter. In two years, I'm glad to say, I managed to reduce them by nearly a half. . . ." We do not of course quote this saying with any intention that it should be interpreted after a literal fashion. What the speaker meant to express was doubtless the truth that in a parish no condition of things can be more depressing than that Ho'y Communion should be so little appreciated that it is sought only once or twice a year, as no more than a badge of membership, in accordance with the formal requirements of one particular rubric. Certainly such a limitation is not after the mind of the Church, and in a smaller number of well-instructed Christians who know what they are doing and why they are doing it, there is much more ground for present satisfaction as well as for hope of the future, than there is in a large and generally uncertain body of mere adherents to Christ's cause.

This reflection cannot but recur to us year by year as Easter overtakes and passes us. To see people filling the church and thronging by hundreds to receive the Sacrament of their Saviour's Body and Blood, is enough to gladden every pastoral heart—until the remembrance of former disappointments chills the soul with the knowledge that for the rest of the year the majority of these people will not, except upon rare occasions, kneel at the altar again. They will pass it by as though it were nothing to them. It does not follow that they will forsake the assembling of themselves together. The offices they will attend and to sermons they will to some extent listen, but the regular leading of the sacramental life would seem to be no concern of theirs. Communion at most is taken for a mere badge of the society. That it is a strengthening food for the soul they do not appear to believe, yet no doctrine is more emphatically declared in scripture or insisted upon by the Church. What is the cause of this neglect, since the fact is generally if reluctantly admitted?

We believe that the chief reason is simply lack of teaching. The emotional appeal of the evangelist has not been followed up as it should have been by the instruction of the teacher. We have interested the people, but we have not supplied them with the wares that they sought. By their presence in our churches on Easter Day, the people who received the Sacrament at our hands, thereby indicated not only their general acceptance of Christianity but also their intention to be identified, so far as their understanding went, with the Anglican Church in its doctrine and discipline. The problem that every parish priest must face is how he may, having so interested his people, build them firmly and coherently into the fabric of the Catholic Church. If he is to be faithful to the trust committed to him—to the vows he has made—he cannot rest content until the crowded altars of Easter Day are not a conspicuous exception in his church.

Unfortunately we have grown to regard Good Friday and Easter as the end of a period instead of a beginning. The startling facts that they represent are, however, rather meant to give us the opportunity of instructing the people whom the intensity of the Passion and the triumph of the Resurrection have attracted to the Gospel. Our Divine Saviour Himself was not content to leave the Apostles in the emotional ecstasy that the first Easter had aroused. He knew perfectly well that such a condition, however desirable as a starting point, could only be dangerous if not improved upon. Accordingly we

read that after he had finally convinced them of the very truth of His Risen Body, He for a space of forty days, spoke with them of the things pertaining to the Kingdom of God. He did not occasion a curiosity that He could not satisfy, nor did He awaken hopes that He could not direct them how to fulfil. He set Himself the task of instructing them not only in the principles of faith, but in the method of their application. They knew of the Gospel's glories now, but He gave them to understand also its perils and the method of its warfare.

It must be so with us. We have aroused the interest of the people we fed last Sunday with the Bread of Heaven. It is our duty also to instruct them. The creation of a vague Christian sentiment is not enough. What has begun in emotion must be crystallized into purposeful conviction. The things that pertain to the kingdom of Christ on earth must be put before them so that they may more fully comprehend its true character and busy themselves with its affairs. Since Advent began, the story of the Saviour's life has been recorded for us. Its final lessons—the conclusions to be drawn from it as a whole—must now be brought to the interested spectators' notice. Christian doctrine is not an affair of the schools or of the study. It is neither more nor less than the public declaration of the full significance of that Life for the redemption of sinful men.

Mary of Magdala

SHE came ere dawn that she might weep alone,
And, lo, the stone
Displaced, appeared the throne
Of a great shining one, who spake and said:
"He whom thou seek'st is risen from the dead!"

Uncomforted
By the great pledge of Life, she turned away—
Turned, and yet tarried, vigil still to keep,
And heard Another say,
In tender query: "Wherefore dost thou weep?"
Her instant plea bespeaks her heart's behest:
"O tell me where, if Thou hast borne Him hence,
That thither all my grief and penitence
May carry balm and spices for His rest!"
"Mary!" Ah surely One dear Voice alone
Thrills with that tone!

"Rabboni!" Yea, she sees Him standing there,
The sunlight glorying about His hair,
Where all the lilled paths converge, and sweet
The humbler flowers bend closer to His feet,
And on His lips the triumph-smile,
Calm, yet half-tremulous, with gladness born of pain,
Like golden sunrise after rain—
So stands He there where He had slept erstwhile.

Their alabaster buds the lilies break
For fresh anointing,
And in the bending trees the birds awake
Chorales of His appointing;
Roses in sudden bloom their censers swing
With odours redolent;
Life's Gospel waits interpreting—
And part for her is meant!

Over against our graves He stands to-day,
The Risen Master glorious,
And in His own blest way
Calls us to share
His Easter joy victorious.
Still standing there,
The Garden's beauty fragrant all around Him,
His Angel says: "The Lord is risen indeed!"
But He, in those same paths where Mary found Him,
Ever the same
To meet each heart's extremest need,
Calls to us each by name.

—JOHN MILLS GILBERT.

The Easter Feast

OUR Easter Feast, if we approach it as we ought, means more than a Memorial of a Great Deliverance, although it means that at least. It looks out to a new life, in which the bondage of sin shall be broken, and it is the pledge of the strength in which that new life may be lived. The Easter Communion is more than a noble act of ritual in which a stimulus is given to thankful recollection of the One Unchanging Sacrifice of the Cross; it is more than the symbol of our spiritual unity as men and women who seek the same Land of Promise, and who have to travel by the same paths to reach it. It is both of these—it is ever a fresh incentive, as the years pass, to the repentance and the charity which it claims from each. But it is, beyond and above these things, a supreme act of faith—of faith that He Who has ordained the Feast will not be absent from it, and that the strength which we need for our journey is offered us each one, as we hear the words of mystery, "The Body of our Lord Jesus Christ . . . preserve thy body and soul."

Yes—therefore let us keep the Feast. Not that we are worthy to keep it, not that we value it as we ought, not that we can calculate the measure of its benediction; but because we must keep it if we are to be strong in the spiritual combat, if we are to share in the Perfect Life. Be sure that this Feast is not reserved for the saints, for the strong. It is meant for those who know their weakness, who are afraid of the temptations and trials of the world. God does not withhold His grace from those who need it most; and to those who seek a Deliverance from the bondage of sin, who crave a strength greater than their own in which they may seek perpetually the highest things, Christ our Risen King and Master has promised Release and Power, not for the value of our merit, but for the bounty of His pardon.—*From "Easter Hope," by Dr. Bernard, Archbishop of Dublin (Mowbrays).*

Question Box

Ques.—Are there any societies attached to the Anglican Church that pay Church members for working amongst the sick and poor of city parishes?—CANTAB.

Ans.—Not that we know of.

Our Old Country Letter

April 6th, 1916.

A SERBIAN priest, Father Nicola Velimivovic, has been preaching at St. Margaret's, Westminster—a church which I have often mentioned to your readers. Russian music was sung by the choir before the sermon. The church was quite full half an hour before the service began.

"Taking as his subject 'The Slav Orthodoxy,' the preacher said he looked upon Anglicanism as a true religion lived by the people, but it seemed to him less vivid, less compelling, and less national than the religion of the Russian Church. He would welcome a union between the churches which would bind the Russian and the British races in a true brotherhood."

* * *

In reference to the proposed "Mission of Repentance and Hope," a letter signed by the president and the honorary secretaries of the National Free Church Council was addressed to the Archbishop of Canterbury on March 24th, expressing cordial sympathy and goodwill, and adding, "We trust that the movement may be attended by the divine blessing and made eminently successful in attaining the objects in view."

In his reply, the Archbishop of Canterbury said that the letter "will be felt by all those on whose behalf I am entitled to speak as a welcome indication of the spirit in which our effort is regarded by Christian leaders in England who do not belong to our communion. We find support and stimulus in the knowledge that the endeavour which we are making at a grave crisis in the world's history to deepen and strengthen what is best in the religious force of our common life, to amend faults and failures of which we must all be conscious, and, as you say, to arouse and quicken the national conscience, has your cordial sympathy and goodwill. The communications which I had by letter, and personal intercourse with yourself and others, had left me in no doubt upon the point; but the official letter which you have now sent to us gives fresh assurance that we may rely upon your fraternal interest and your prayers."

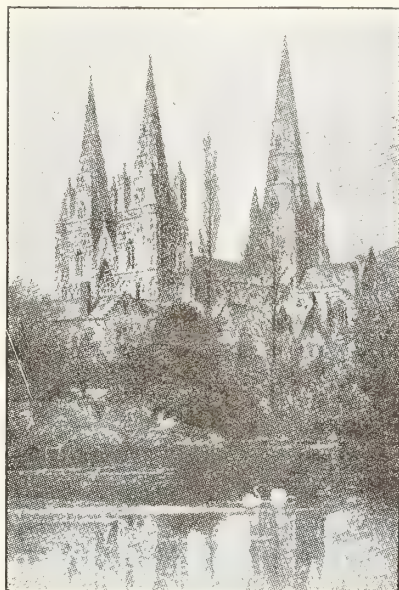
* * *

There has been an extraordinary amount of correspondence and a great divergence of opinion amongst the clergy upon this topic of the forthcoming National Mission. I confess to having felt a good deal of regret and some impatience at the idea of any avoidable cavilling at the details of a scheme so essentially good and high.

These conflicting points of view I have purposely refrained from enlarging upon to your readers, feeling that anything suggestive of controversy upon such a topic must needs do harm to ordinary people. In this week's *Guardian*, however, there is a letter which seems to me to set forth both sides so clearly and well that I am tempted to quote it almost in extenso. The writer says: "Having had some experience in helping to prepare four large parishes for parochial Missions, and knowing well the tremendous importance both of thorough preparation and careful following up of the Mission, the idea of a simultaneous National Mission was indeed startling. But still more when I looked at the present condition of many of our large parishes in the North, the natural inclination was to say, 'It is impossible.' For what are these special conditions?"

"Many incumbents of large parishes are alone, their assistant clergy having gone as Army Chaplains; the best of our young laymen are on active service, many others are working overtime to the very limit of their power, extra work in connection with soldiers' and sailors' societies, Red Cross, etc., thrown upon the incumbents and older workers. It was natural to ask—How is it possible to do more? And are such conditions as these conducive to successful Parochial Missions?"

"But I have come to see things in a different light—a fuller vision has come. It is true we may be working to the very limit of our powers, but God's power is not limited, except it be by our want of faith. And His strength is made perfect in our weakness. It is not more work that the Mission will aim at, but a new spirit throughout the whole body of the baptized. This must come from the Holy Spirit, and we dare not limit His power. (The whole Church needs to pray, 'Make me a clean heart, O God, and renew a



Lichfield Cathedral, England

right spirit within me.') Who could have imagined two years ago the new spirit of service and sacrifice that has come to the Nation and Empire, or what it has accomplished and is accomplishing? Neither can we imagine what a new outpouring of the Holy Spirit may accomplish in the great body of the baptized. The ordinary channels of His grace may be widened and deepened, and He may overflow all the banks. Thus there may be quickened life within our own Communion and elsewhere, and we may say 'Would God all the Lord's people were prophets.'

"Such an outpouring of Pentecostal fire and power is not impossible, and we may seek earnestly for it, looking not at our own weakness and limitations, but at His limitless power and love.

"Daily, constant prayer of faith for such a renewing of His power will, I believe, bring a response and effects far greater than we can imagine. 'Our extremity is God's opportunity.'"

* * *

The annual devotional service for Sunday School teachers arranged by the Bishop of London's Sunday School Council was held at St. Paul's Cathedral on Saturday last. A great body of teachers were present. The service began with the Rogation hymn, "To Thee our God we fly" and ended with a requiem for the teachers "who left this branch of national service for another and died in that service."

The Bishop of Willesden gave an address on the three ejaculatory prayers "Lord shew me Thyself," "Lord, shew me myself," "Lord, what wilt Thou have me to do?" . . . He suggested as testing questions for Sunday School teachers—Am I consciously and really doing this work for God? Do I realize that in it I am God's fellow-worker? Am I taking all possible pains to prepare myself for that work? Do I take advantage of teachers' classes, lectures, etc.? Do I take an individual interest in and pray for the members of my class? Do I get more friendly with my fellow teachers? Do I ever consult with them over profound

things—not merely the discipline of the school or the bad behaviour of this class or that? Do I care really for the true spiritual fruit of the parish and Sunday School?"

The Russian National Anthem was sung as the offertory hymn.

If it is superfluous to quote for your readers this high standard of a teachers' duty, they must excuse me. One feels how much might be wrought by it, and I know the whole subject of Sunday Schools is with you as with us of increasingly realized importance.

* * *

The Head Master of Eton, our greatest public school, is resigning. You will remember that last year a sermon preached by him at St. Margaret's, Westminster, gave great offence as embodying opinions regarding our attitude towards Germany which were held to be unpatriotic and mistaken. Be that as it may (and the impression was certainly not what had been intended by the kindly if far-fetched views of the preacher), Dr. Lyttelton is a distinguished member of a famous family. He has held successively several leading posts in the scholastic world, and, as well as a scholar, is a famous cricketer.

* * *

Very painful disclosures are being made about the neglect of large numbers of our women war workers in munition areas by

religious teachers as well as by the authorities responsible for their physical and moral well-being. The matter is a large and important one, and I have not space or time left to enter upon it at length now, but hope to recur to it as improvement is made.

* * *

Let me end by a quotation from "A Soldier's Letter," full of interest as well as of a larger hope than it is given to us all to see. He writes: "We have now experienced more than a year of modern warfare in all its hideousness, and it is with deep regret that I say that so many of my comrades have fallen, although we can hope that they have gone to a higher and better army. Yet through it all one cannot help noticing and feeling the very nearness of God, and even amid so much noise and terror on the battlefield it is astonishing what a sense of security and peace it gives to know that wherever we are and whatever we are doing God is actually with each and every one. I have read and re-read the ninety-first psalm (called by many the soldiers' psalm) till the words seem burnt into my memory, and I do not think that the finest writer of modern times could have given a clearer conception of war as it is and of God's almighty power. The folks at home little realize that when they give their departing friends or relations a Bible what a world of knowledge and help they are giving."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE CHANGING OF WORDS

To the Editor of Question Box:

Dear Editor,—Your Answer re Question.—"The changing of obscure words, to suitable heads,"—does not seem feasible.

For instance: When baptizing an infant a priest should, according to your answer, when he comes to the word vulgar, stop and define the meaning of the word. And the dictionary meaning of the word is not very edifying. And I dislike very much to think the dear old English tongue is a vulgar tongue—"common," "rude."

I can quote no less than three of the finest types of Catholic Bishops, I know personally, whom I have had the pleasure of seeing baptize infants, and those three Fathers in God, used the correct word to me, "English," instead of "vulgar." I think a priest should use common sense.

And again, if we have not the power to change a word—we have not the power to use these interpretations for the services of the Prayer Book, known as—"High," "Medium" and "Low."

CHURCHMAN.

THE LEGAL RIGHT OF CHURCH SOLDIERS

Trinity College,

Toronto, April 21, 1916.

To the Editor. CHURCH LIFE:

Dear Sir,—I noticed in the current issue of CHURCH LIFE a question re the legal rights of Church soldiers in the matter of declining to attend Non-Conformist "Church" parades. The answer is perhaps all that could be given in the space ordinarily devoted to Queries, but it seems to me that CHURCH LIFE could do a real service to the Church and to Church soldiers by having this question dealt with fully.

Would it not be possible to get legal advice, and to devote a whole column to this important matter? At present many soldiers object to the undenominational system. Are they to be left to

fight the question out for themselves, or more probably to take for granted that they have no rights in the matter?

Surely the Militia Department does not deny to English Churchmen the rights she gives quite freely to Roman Catholics! But what the individual private requires is solid legal ground to stand on.

WM. C. TURNEY.

LETTER FROM CANON SCOTT

Comforts for Our Sick Soldiers

To the Editor. CHURCH LIFE:

Dear Sir,—On behalf of our soldiers at the Front, may I thank your readers for the very generous gift of £30 with which to buy luxuries and comforts for the sick and wounded. I have decided that the best way to attain this end is to divide the sum equally between the Field Ambulances, and will ask the various O. C's. to acknowledge the gift.

The men will deeply appreciate the kind thought of your readers in sending so large an amount.

Believe me, faithfully yours,

F. G. SCOTT,

Senior Chaplain 1st Canadian Div.
April 12, 1916.

The Date of Easter

EASTER is the first Sunday after the full moon that occurs on or next after March 21st; and if the full moon fall on Sunday, Easter is the next Sunday. Of course, if the date were the same each year, the day would be Sunday only once in six years. Some of the early Christians did fix the date in this way, while others used the present way. But in the year 325 the matter was brought by Constantine before the Council of Nice, and it was evidently thought best that the anniversary of the event which changed the weekly feast from the seventh day of the week to the first day, should always fall upon the first day, for they, deciding between the two ways then in use, selected for the whole Church the method which would bring Easter always on Sunday.

Since that decision, Easter cannot fall earlier than March 22nd, nor later than April 25th, in any year. The dates are called the "Easter Limits."

Easter occurred on March 22nd in 1818, but cannot come again on that date until 2285.

Personal Mention

BISHOP FARTHING, of Montreal, will be the preacher at the opening service of the annual meeting of the Women's Auxiliary of Toronto, which will be held in St. James' Cathedral on May 2nd.

* * *

The Bishop of London during the first three weeks of this month has been visiting most of the Dioceses in England and Wales to start the National Mission.

* * *

The Bishop of Qu'Appelle, who is now in England, will preach in St. Paul's Cathedral on June 4th, and in Lincoln Cathedral on June 7th. The Bishop will also attend the meeting of the Qu'Appelle Association on June 24.

* * *

Mr. Charles Macpherson has been appointed organist of St. Paul's Cathedral, London, England, in succession to the late Sir George Martin.

* * *

Capt. the Rev. S. E. McKegney, rector of Holy Trinity Church, Brantford, who some time ago joined the 215th Battalion, has been appointed chaplain of the battalion. Capt. McKegney is a graduate of Huron College and was rector of St. David's Church, London, for a time, then curate at St. Mark's, Parkdale, Toronto, after which he went to Brantford.

* * *

The Rev. A. W. Jenks of the General Theological Seminary, New York, is spending a few days in Toronto. Fr. Jenks conducted the Three-Hours' Service at St. John's Convent on Good Friday.

* * *

The Right Rev. Frank DuMoulin, Bishop Co-adjutor of Ohio, is in Toronto for the Trinity College Convocation on Thursday. He will preach at Grace Church on-the-Hill on Sunday morning.

* * *

The Rev. Professor Cotton, M.A., B.D., Toronto, was the guest of Mr. and Miss Stephen, Washago, Ont., during Eastertide.

* * *

A very pleasing ceremony took place in the Chapter House on Easter Eve, when the sidesmen of St. Alban's Cathedral, Toronto, foregathered to present to Edward M. Chalwick, Esq., K.C., the esteemed and venerable treasurer of the Cathedral, a handsome massive piece of silver plate in the form of a loving cup, or centre piece, which was suitably engraved. The presentation was made by the Chairman of the Sidesmen's Committee in token of their appreciation of his thirty years of faithful devotion and work in the interests of the Cathedral. The Bishop and the clergy were present, and Mrs. Chadwick also was the recipient of a beautiful floral offering.

* * *

The Provost of Trinity College held a reception on Tuesday in Easter Week in honour of the Reverend Dr. Boyle, President-elect of the University of King's College, Windsor, N.S., and Mrs. Boyle, prior to their departure for their new home.

* * *

Miss Caroline Playter, well known in Church circles and in connection with her work at Trinity College and St. Hilda's, Toronto, has been laid up for several months in consequence of a severe accident. On Easter Eve she was the recipient of many tokens of sympathy and affectionate interest from her numerous friends in the city. Not the least of these tokens was an Easter egg, of phenomenal proportions, nested in a basket of flowers and containing an Easter gift from St. Alban's Sunday

School, Toronto (where she has taught the Infant Class for over thirty years), and various members of the Cathedral congregation—Trinity College University and other friends in token of their sincere appreciation of her work in the interests of the Church throughout the Diocese.

* * *

The western Bishops and Canon Gould of the M.S.C.C., are attending a meeting in Winnipeg this week for the purpose of re-arranging matters with regard to Mission work among the Indians in Canada.

* * *

The *Church Family Newspaper* remarks that six Anglican Archbishops rose to their primacies from dissenting churches. The six are: Archbishop Nuttall of the West Indies, who began his ministerial life in Jamaica fifty-five years ago as a Wesleyan; Archbishops Tait and Davidson of Canterbury; MacLagan and Lang of York; and Machray of Rupert's Land, who were Presbyterians.

* * *

It is expected that the Rev. J. W. Harrison of the Diocese of Qu'Appelle, will take charge of St. Andrew's Church, New Carlisle, and St. Peter's Church, Paspebiac, in the Diocese of Quebec, during the rector's absence at the front. Captain Buckland was invalided home last January but is returning to rejoin his battalion.

* * *

It gave great pleasure to the many friends of the Rev. R. H. Stacey to learn of his well earned promotion to Colonel. For many months Colonel Stacey served with his regiment on the firing line and came through several engagements last year.

The Chaplains' Department needed a head, and no better man could have been called to this important department than Colonel Stacey, who is the head of the Canadian Chaplain Service in London.

Colonel Stacey is what Bishop Taylor Smith is to the British Army, and is just as busy a man as his Lordship. To-day Colonel Stacey can tell you where all the Chaplains are, either in the Mediterranean, Flanders or France, at home, or abroad. The constant movements of troops entails considerable study and hard work at the Chaplains' Headquarters. Nothing gives Colonel Stacey greater pleasure than when he leaves his office to make a frequent visit to the firing line to say a word to his confreres in happy service, and also to the many clearing stations and hospitals where he is always a happy visitor, and last and not least to the Headquarters of Divisions. The Canadian Church can well be proud of their Chief Director and the many Chaplains who have left their homes to do their duty in many ways. "Where duty calls or danger they are never wanting there."

Obituary

THE LATE MRS. FORTIN

THERE passed away in Winnipeg on April 15th, Mrs. Margaret Elizabeth Fortin, wife of the Ven. Archdeacon Fortin. Few women were better known in the west, or were more active in useful work. From the day she arrived in Winnipeg, in 1875, almost until the day of her death, she took an active part in all the organizations of Holy Trinity Church. She was also for years President of the W. A. of Rupert's Land. Many are the homes that have been brightened by her presence and aid. She was the pioneer of pastoral wives in Winnipeg, and will long be remembered for her zeal, executive ability and generous devotion.

Mrs. Fortin was a daughter of the

late E. S. Freer, of Montreal. She married in 1874, and came west with her husband in the following year. The couple arrived at Fort Garry in a big wagon, with seats and a canvas cover. They came from Montreal via the Grand Trunk on the American side to Fargo, N.D., and from Fargo the cold and perilous journey to Winnipeg was accomplished in four days. The Archdeacon held the first service after his arrival in a little log church, just behind the present site of old Trinity Church. Not far away, Mrs. Fortin tackled housekeeping in another log building. In the 40 years of her life in Winnipeg she was indefatigable in Church work, and she will be mourned in an extremely wide circle. She is survived by two sons and two daughters.

Both sons are serving in the army. Dr. C. E. Fortin went out as medical officer with the first contingent of Strathcona's Horse. He is now in Winnipeg on sick leave, and will shortly return to the front with the 11th Field Ambulance. Arthur Fortin is in France, a captain in the 3rd Division train.

The daughters are Anna, the wife of Dr. R. S. Minnes, of Ottawa, and Dora, wife of Bishop Richardson, of Fredericton.

At the Sunday morning service in Holy Trinity Church, His Grace Archbishop Matheson, paid the following tribute to her memory:—

"I am sure that you will all share with me great sorrow and disappointment that the rector is not with us this morning to present the candidates whom he so carefully and prayerfully prepared for their confirmation. Our regret is all the keener because of the sad reason of his absence. God took from him yesterday her who for over 40 years was the devoted partner of his life, one who for all those years shared so loyally and helpfully with him the joys and sorrows of his life. Those of us who know what Mrs. Fortin was to the Archdeacon, his right hand, a helpmeet for him, in the truest and best sense of that old scriptural term, can appreciate what her passing will mean to him. It would not be fitting for me at a special service like this to make more than a passing reference to the great loss to her husband, to this congregation, to the best type of womanhood in our city and the Church generally which will be caused by the removal of this worthy woman, this mother in Israel. Suffice it that I should ask what I know you will give, your heartfelt sympathy and your prayerful support to your afflicted rector at this time. In the loneliness of this sad severance and separation may the consolations of a loving God which he has so often dispensed to you in your sorrow be abundant to him."

The Observance of Sunday

EXTRACT FROM AN ADDRESS BY THE BISHOP OF TORONTO

THE Bishop of Toronto a few weeks ago issued a pastoral urging the clergy to bring before their congregations the obligations and privileges of the "Lord's Day" as a day of worship and rest, on the first Sunday after Easter, which is to be observed throughout the diocese as "Lord's Day" Sunday. In reference to this important matter we quote the following from an address which the Bishop delivered a few months ago at the annual meeting of the Ontario Lord's Day Alliance:—

In addressing you upon this important occasion, one has first of all to refer to the fact that another year has passed and gone, and finds us in the same critical position as that of this time last year, when we were assembled in annual meet-

ing to discuss the cause which we all have at heart. Finds us in the same critical position, I say; but that is hardly true, for we are in a more critical position in relation to the war and its wastages, and the perils that confront us—spiritual, moral and material—than we were this time last year. The difficulties that have beset our cause during the past twelve months (a cause, I may remark in passing, not a popular one, nor a task that is easy at any time to defend) have been increased morally and spiritually, first, by the military demands of the time. The phrase "military necessity" presents its bold front and insistent imperativeness with compelling force in our community life, and by means of it, and within the meaning of it, much is done that may justly cause uneasiness where the sanctity of the Lord's Day is concerned; for it is easily conceivable that practices which grow out of "military necessity" may readily become permanent, and by becoming permanent, affect and alter our whole attitude in relation to the observance of the Day, and this is the real danger. Meetings for recruiting purposes under this phrase have threatened the Sunday School life of the Church in the afternoon, and the Sunday worship of the people in the evening; and we cannot but look with anxiety upon the trend and tendency of such gatherings, as destructive of the spirit and quiet of the Lord's Day. Moreover, the social exigencies of our times constitute a still further menace, and too often result in the latter portion of the afternoon and the whole of the evening being surrendered to social entertainment largely in the interests, and under the plea of hospitality, for the members of our Expeditionary Forces. I do not wish to be misjudged or misquoted by any as being opposed to the exercise of the social instinct upon Sunday. I am well aware that "the Sabbath was made for man," but I am also aware that it is the Lord's Day, the hours of which He calls His own; and the moderate expression of the social instinct upon this Day, when it does not interfere with attendance for worship at God's House, is one thing and a right thing; but the surrender of the second half of the Day to worldly pleasure and the desertion of God's House is another and vastly different matter. The Bishop of London has recently remarked "that the restoration of the Sabbath to its due place is the vital issue for England in the future." It is not otherwise with us. If the Empire to-day is suffering from the punitive chastisement of Almighty God, it behoves us seriously to enquire whether or not part of the cause for which we are suffering is the neglect of the proper observance of God's Holy Day.

We must all rejoice that notwithstanding the financial stringency, and the diversion of the streams of Christian giving to objects military and purposes of mercy, the financial report is so gratifying. Great praise is due to the officers, the secretary and treasurer, for their earnest and continuous efforts to keep this cause persistently before the minds of our Christian people. This is a cause which must not be compromised because of the nature of the times through which we are passing, a cause in behalf of which we may well be "instant in season and," as it might appear to some, "out of season," inasmuch as it is a cause that we have ever with us.

We in the Anglican Church at this time are passing through the solemn season of Advent and have before us the vision of the Day of His Coming, and I sometimes wonder if the Divine Master should choose His own Day for the Day of His return, what He would find in the so-called Christian community, in the rank and file of those who call themselves Christians. Here, indeed, is much field for sober and solemn reflection, involving the possibilities of the deserted altar of God, the slumbering members of the Body of Christ, the touring, visiting, pleasure-seeking multitudes, the absentees from Divine worship, neglecters of His Word and ignorers of His Day. Alas, what confusion, what shame, would the Day of the Lord bring, if that day should be the

Day of the Lord! Are we mirrored, I wonder, in any of the messages to the Seven Churches of Asia Minor? It will be well worthy of our study and investigation to discover this, if such we are. But there is one injunction which we may well emphasize and lay to heart in the times, and province and city in which we live in reference to our hold upon this blessed Day, viz., that to the Angel of the Church in Sardis: "Be watchful, and strengthen the things which remain that are ready to die." We face a new year of effort on behalf of our cause in still more critical times, not knowing what may threaten the sanctity of this "first and best of days." Let us go forth, however, in the fear of God with good courage and strong in the belief that He Himself will be our Helper and the Defender of His own Divine Institution."

War and Forest Fires

FROM THE DEPARTMENT OF THE INTER-
IOR—FOREIGN BRANCH

CANADA is at war and the enemy has to be fought on land and on sea in Europe, Asia, Africa and Canada. In Canada we must fight, among other ways, by keeping our production of necessities up to the highest point and by conserving our resources. One of our most valuable resources is our forest wealth. Timber will be in demand to rebuild ruined Europe and to carry on our own development, made more strenuous by the war. If all our forests were to burn down our enemies would be delighted. It would mean the crippling of Canada. Are Canadians going to do anything to delight their enemies? If you who go into the forest do not desire this then do your part in keeping down forest fires this spring and summer by seeing that your camp fire is drenched with water, and that you do not carelessly toss away burning matches or cigar or cigarette stubs before they are fully extinguished. Every acre of forest burned makes it that much harder for the Empire to win the war and delays to that extent our development after the war.

My Easter

MY child is dead! My first-born little one.

O cruel Death, to snatch this richest prize!

O hateful Grave, to hide him from my eyes!

O God, how canst Thou ask the sacrifice From loving mother, of her only son? "My Son was sacrificed!"

Thy pardon, Lord, if in my anguish wild I could forget Thine only Son was giv'n To die, that man might live with sins forgiv'n.

But Thou did'st know Christ would return to Heav'n;

The grave cannot return to me my child. "But thou can'st go to him."

If Thou would'st take me quickly, Lord—but nay,

Long years may intervene ere I shall go, And I must sink beneath this weight of woe.

With breaking heart, and eyes that overflow, What will sustain me on the weary way? "The everlasting arms."

Lord, grant me faith to say I will resign Into Thine arms of love this precious child;

And Thou wilt keep him, pure and undefiled,

While I am passing through life's dreary wild.

I seem to hear the Saviour's voice benign: "Daughter, be of good cheer."

Then, let Thy will be done! I rise to meet The coming dawn: night's shadows flee away

Before the golden light of Easter Day, Whose splendour shines its warm and cheering ray

Into my stricken heart, with message sweet:

"The Lord is ris'n, indeed!"

—M. YATES.

"Mobilization"

BY THE REV. FANE EDGE, RECTOR OF BURNABY, B.C.

TO mobilize is to put an already organized force into a state of readiness for military service. The word exactly expresses what we wish to consider in regard to the spiritual forces of the Church. The Dominion is mobilizing her forces and the response has exceeded our most sanguine expectations, men have rushed to the Standard in thousands and have willingly laid down their lives for their national ideal. But what of the mobilization of the forces of the Church? What of the Army of the Church of God? What of the visible army of the saints of God?

Shall anyone say that there is no need of such questions being asked? On the contrary it is obvious that, when either victory or defeat shall come to us after this world-struggle, unless our branch of the Church has some definite message to deliver, some means of bringing the nation to repentance, she will come to be regarded as an Institution whose usefulness to humanity will be questioned by the men who love her most.

The object of this article is to suggest one means at least by which the spiritual forces of the Canadian Church may be mobilized. That is by the introduction of the Religious Life, i.e. Community Life—Corporate Life lived under rule.

A half a century ago this need was realized by one of the few men who can be said to have won the ear of the nation—Bp. Gore. It was felt that a revival of the religious Orders was necessary to the life of the National Church, and the growth of communities both for men and women in the old land can only be described as phenomenal. But if the need was so great in a country saturated with Christian traditions for nearly nineteen centuries, how much greater the need in this great Dominion stretching from one sea to the other,—Canada with her secular schools and with religion divorced from education, politics and social endeavour?

I.—WHAT IS THE RELIGIOUS LIFE?

The most concise definition we can think of is that it is the putting aside the ordinary claims of life in direct response to the extra-ordinary claim of Christ. It is a life lived in direct response to distinct vocation. Attempts have been made in the past to introduce off-shoots into Canada of such Anglican communities as Mirfield, Cowley, Kelham, but with the exception of one or two Sisterhoods being established there has been little response. We feel that the Holy Spirit may in His own time cause the Religious Life to be undertaken by Canadians themselves or by men and women fully acquainted with Canadian thought and custom. The failure of the Mission of Help was indirectly owing to the failure to recognize this need. Furthermore it is necessary to guard against the common error of confusing the Religious with Monasticism. The latter was *Not* the creation of Christianity—we know there were monks in India a thousand years B.C. Whereas Oriental Mysticism is founded on an evil pessimism, true Christian Mysticism, which has always reached its zenith in the Religious Life, is founded on a divine optimism. The one is darkness, the other light. In fact the whole object of the Religious may briefly be said to be, to live a Life—to hold up before the world a picture of Jesus Christ—to live a Life of liberal imitation of His sacred life. In Christ and His Apostles we find the principle of the Religious Life laid down; in the home of St. John and the Blessed Vir-

gin we see the principle further developed; while the lives of the Apostles as recorded in the Acts together with the life of St. Paul and the early Fathers all tend to show that the modern cry for a return to primitive Christianity can only be satisfied by a return to the Religious Life.

2.—WHAT FORM IS THE RELIGIOUS LIFE TO TAKE?

It may be argued that this need is being met by such existing Brotherhoods as the Missions in North-West, and in such corporate life as is lived by Bush Brotherhoods. But it will readily be seen that the main object of the latter may be said to be a corporate attempt to accomplish a work, whereas the great motive of the Religious Life is to Live the Life,—works and efficiency are the outcome of that life and therefore secondary thereto.

It will be seen at once how absolutely in contrast is this ideal of the Religious Life to that of the average Canadian and Canadian immigrant. It refuses to deal with buying and selling because it is sworn to complete poverty and is entirely dependent upon the love and providence of God. The three knots in the girdle of the Religious are utterly opposed to the country's main branches of sin, viz., Covetousness, Sensuality and Pride. Indeed it may be safely said that whatever form the Religious Life in this country may take it must hinge on these three time-tried principles. Let it be remembered that Aidan, the Apostle of England, and Cuthbert, and Dunstan and Anselm were all born of the Religious Life, and it is probable that they have some lesson to teach this generation.

There are, however, two men who stand out pre-eminently as examples of those qualities which our time and country seem to demand. They are Francis and Dominic. St. Francis of Assisi without doubt stands out next to our blessed Lord as the most attractive personality of all history. St. Francis would convert Canada of the twentieth century just as he converted Italy in the twelfth. Himself a layman he despised of spiritual wickedness in high places and in obedience to the Vision Splendid went forth in his plain shepherd's dress fastened about with the hempen girdle with the knots of the Religious, and lived and preached Christ to his heart's content upon the highways of Italy. It was a personal consecration to the Religious ideal that was the secret of his power. It came as a complete challenge to Church and people. The effect was such a mobilization of the spiritual forces of his day, that no less than five thousand brethren—priests and laymen joined his Order, and it is recorded that the Third Order, consisting of "associates" were so numerous that the Franciscans sanctified eventually the whole of Europe.

The life and methods of the 12th century contemporary of Francis is equally fascinating. Dominic, the Apostle of Spain, felt the need in that day of the presentation not only of the Life of our Lord, but also of His doctrine. While Francis, the layman, Lived the Life—Dominic, the priest, taught and lived the Faith. The Dominicans were the "watch dogs" of the Lord,—they were to drive off the heretical wolves who would devour the flock.

3.—IN THE PRESENTATION OF THIS TWOFOLD IDEAL

lies the hope of bringing men back to the Faith. Here is at least one path leading to national repentance. As the spiritual forces of the 12th century were

mobilized so must be those of the 20th. It is only by a literal presentation of Our Lord's life on earth, coupled with an active, aggressive, definite teaching of the Faith of the Church that the masses can be won back.

Socialism is speechless before such an ideal. Of what moment are the cries of disestablishment and disendowment? The old religious houses owed their existence to such Orders, and if they can be revived they will do the work of love again: for the preaching of the Friar will turn the heart of the people to God.

The Church of God can never hope to overcome the forces of Materialism without such a mobilization of forces. On this continent the Christian life must be lived and taught with more literalness before the masses can be convinced. It is an effort in some sense on par with the Ku Klux Klan of the American War, only the uniform of the Religious is the Habit, his weapon the sword of the Spirit, and his regulations the inspired Word of God and the Faith of the Church.

The times undoubtedly demand a Franciscan movement. It is the spirit of the "Poor little man of Assisi" that we want, and on this continent with its utter ignorance of the things of God, it is equally necessary for the mantle of Dominic to fall upon us. Let us stop talking of the effect the war is going to have on religion and let us do something to direct the course of events. When laymen like Lord Kitchener, Lord Roberts and Vice-Admiral Sir David Beatty tell us that victory cannot be for our nation until there is a religious revival it is surely time for the Church to rouse herself; in fact, to support the nation in her hour of need.

We priests in Canada know only too well the apathy of the average Anglican immigrant, he is a disastrous failure so far as Churchmanship goes. As a rule it is only those who have been carefully trained in the Catholic Faith at home who can be depended upon to be present at the early Eucharist and who really love their Church for what it gives them sacramentally. The rest go to Church and "enjoy" the service and regard any reverence shown at the name of Jesus as a mortal sin. And when we remember that such "nominal" Anglicans have been pouring into this land in tens of thousands, we see the utter futility of attempting to effect a transformation on conventional lines. It is as though we stood before a wall of solid masonry,—and we may be quite sure that wall will not be scaled without the sacrifice of many a soldier of the Faith. To present the Religious Life before the people of this land will require no little courage, much prayer and willing sacrifice.

PREJUDICES AGAINST THE RELIGIOUS LIFE

In closing with a few practical reflections it may be as well to first ask why the prejudice of the "nominal members" of the Anglican is so strong against the spirit of the Religious Life? We answer that the spirit of the world is always at enmity with the spirit of the Kingdom. But there are other reasons, springing from connection with the national life with Monasticism, which account for this marked prejudice. For instance, the monk and the Friar are often confused. It has been emphasized above that while the monk found God in his cell, the Friar found Him in the streets and in the hearts of the people. The aim of the Franciscans and Dominicans was not originally that of monastic seclusion. Their office was to preach everywhere that man should repent. Their one aim was the glory of God and an active, living influence upon men. They were obviously the great evangelical force of the 12th century, opening the meaning of the Gospel to people who knew only priests and sacraments.

It is conventional and popular to speak of the deplorable state of the religious houses at the time of the Dissolution, but it is not altogether in accordance with truth to do so. Historians disagree profoundly on the subject; the careful researches of Dixon and Gasquet are at last bringing the real truth to light. Prejudiced Protestant historians have quite overstepped the border line of discretion,—not to say of truth. What man with any sense of the fitness of things can to-day think of Henry VIII. as anything other than

our banner so long as we have no definite message for them?

Let us once and for all come to grips with the enemy; for if this terrible world-war-means anything at all it must mean that God is demanding an entirely new relationship to Him. We have all along realized that a more respectable Anglicanism could never accomplish anything; and the war has proved that. It is obvious, as Army and Naval Chaplains have pointed out, that while our men stand second to none in endurance and courage, they do not know how to

cance; for we who are the spiritual leaders of the Church of the Nation are always confronted with the fact that the great bulk of the people are entirely without the knowledge of the Faith as it is in Christ and as it was once and for all time delivered to the saints. How to bring it before them, not merely to Anglicans but to the nation at large, that is the question which presses itself upon us. Believing as we do that the Anglican Communion—Catholic and Reformed as she is, has a great mission to perform in the world.

fifteen centuries, so must we take all that was best and purest in the spiritual life of the nation of the past and incorporate it into the effort of the present. The Religious Life of the 20th century cannot, we know, correspond with that of the 12th century. It is not a revival of Mediaevalism that we desire. Our motto is not to "look back" but to "go forward," and in our present endeavour we desire to see what motives of the past may help and teach us. At least let us stop playing at religion, and by penitence and prayer and



"Peace be unto You"

a murderer and adulterer, spoiling the religious houses for his own greed of their wealth, and as seeking the golden vessels of the Lord. The commission appointed by him accomplished their work of robbery by every possible foul method of bribery and corruption. Our nation still clings fondly to the exaggerated tales of vice and corruption circulated through the infamous design of that voracious King. It seems impossible to remove this ingrained prejudice, but removed it must be. The bodies of the saints which sleep cry out to us to remove this stain. To wipe away this ugly blot on the holy lives of the religious Orders of England is a debt we owe not only to history and to justice, but to God Himself.

NEED FOR MOBILIZATION AND A REAL REVIVAL OF RELIGION

Mobilization: We end with the word which we began. The Church must do as the Army has done,—become efficient. The time has come for us, now and at once, to mobilize our forces. The nation remains unmoved because *The Church Remains Spiritually Inefficient*. How can men be expected to rally round

pray or how to prepare for death. Consider the utter helplessness of such a situation. The call to mobilize is so urgent that every parish priest is saying in his heart to-day, "O God do not give us victory until we have learnt through suffering to know Thee." If victory means that the nation is going to slip back into the old faithless, nebulous, careless state of indifference to God,—then we do not want victory yet.

As chosen ambassadors of Christ to reconcile men to God there is one thing for which we earnestly pray, and for which we passionately crave, it is for a real revival of religion in the Church of the English people which shall be permanent and vital. To us in our sacred calling that desire dominates everything, and while we have done our utmost to rally our men to the colours (and we have sent by far the greater number) we have sent them with a sigh in our hearts, because the greater call which Isaiah heard in the Temple makes itself plaintively heard, "Whom shall I send, and who will go for us?" There is the greater call before which every other call sinks into insignifi-

cance. In what way is that contribution to be made? If not entirely through the Religious Life, it will most certainly not be brought about without it, for it spells sacrifice and service and no religious revival can be brought about through other means than these. As I write these words I catch the sound of bands playing, and through the study window I catch a glimpse of one of our latest Overseas Battalions marching by; a few of the officers and men are known to me; and I never love them better than when they appear in their rough khaki, it often means real sacrifice, for their uniform is to them what the Habit is to the Religious. Cannot the Church catch something of this spirit, something of this joy of sacrifice?

Be sure of this, when the Church shall do what the nation has done, *Mobilized* her forces, she will find that there is within the deep inner life of the nation untold stores of spiritual energy which is only waiting to be liberated. For just as the heroism and sacrifice of the nation seen on all sides to-day, has its roots far back in the Christian life of the nation of the first

sacrament, seek to support the nation in this her hour of need, by mobilizing our spiritual forces under the ready guidance of the Author and Giver of Spiritual Life.

Annual Summer School for Rural Leadership

THE Ontario Agricultural College has made arrangements for its second Annual Summer School for Rural Leadership. It is the purpose of this school to discuss the Country Home, School and Church, and their relationship to the community life. Along with these subjects will be given a few outline lectures on such subjects as Dairying, Animal Husbandry, Chemistry of the Farm, etc., with the idea of bringing all rural leaders such as clergymen, teachers, etc., more closely in touch and sympathy with the problems of the farmer and agriculture.

Further inquiries may be addressed to Dr. G. C. Creelman, O. A. College, Guelph.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
Bishop of Kingston	Ottawa, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWMHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

PORT ARTHUR

The Rev. F. W. Colloton has arrived in the city, and conducted special services in St. George's Mission on Good Friday and Easter Day.

HURON

ATWOOD

On Sunday, April 16th, the Rev. Prof. T. G. A. Wright, M.A., of Huron College, visited Atwood and Henfryn and preached powerful and eloquent sermons on the teaching of the Prayer Book, concerning the observance of Lent. The Ember Penny scheme was also introduced on this occasion.

At the morning service Professor Wright baptized the infant daughter of the incumbent, Rev. T. M. Shaw. Both services were well attended, in spite of bad roads.

LONDON

ST. JOHN THE EVANGELIST

The Bishop visited this parish on April 9th and confirmed twenty-three candidates, who were presented by Canon Craig.

The Bishop addressed them from Hebrews XII. 1.

On Easter Day at the First Celebration a handsome Brass Cross, presented by Mrs. E. Marigault and her children, in memory of Mr. Marigault, was dedicated.

Mr. Marigault was one of the oldest members of the congregation. He was for many years the Assistant Secretary in the Synod Office.

The Easter Services were most reverently and devotionally rendered by a large choir, and, with the exception of the first celebration, were choral.

The special offering was a liberal one.

MONTREAL

MONTREAL

After the Confirmation Service at St. Martin's Church on the evening of Easter Day, Bishop Farthing unveiled a roll of honour containing the names of fifty-seven members of the congregation who are on active service. The names are engraved on a brass tablet, which is mounted on an oak background. At the top of the tablet the allied flags are enamelled and below

is the inscription, "They have done that which was their duty." The tablet was donated by the patriotic circle of the church.

NIAGARA

LETTER FROM THE BISHOP

JEWISH MISSIONS

The Bishop issued the following letter to the clergy of the Diocese in regard to the Jewish Missions, for the maintenance of which the offerings on Good Friday are to be devoted:

My dear brethren,—The approach of another Good Friday reminds us of our duty towards the remnant of God's ancient people. He whom we believe and confess to be the Saviour of the world was born of "the seed of David" in the land Judea. To the Jews we are indebted for the gospel being brought to us, and for our being the people that we are now. Do we not feel specially called upon to show our gratitude by compassion towards our Jewish neighbours who have not received what we have to tell them, and who do not believe in the Saviour we believe in.

Our offerings this year will be devoted to work amongst the Jews within the bounds of our diocese. General information regarding Jewish work has been forwarded to you by the M.S.C.C. office.

Will you, on Sunday next, read this pastoral and give notice to your congregations that the offerings on Good Friday will be devoted to the object just named?

Praying that you may be enriched with all spiritual blessings in this holy season, I am,

Faithfully yours,

WILLIAM NIAGARA.

GUELPH

The Rev. O. Glynn Lloyd of St. James' Church, has received notice of his appointment as Scoutmaster for the Boy Scouts in this district.

NOVA SCOTIA

News of the death of Canon Powell, conveyed in a telegram to His Grace Archbishop Worrell, was received with sorrow and sense of loss inexpressible. All the newspapers of Halifax published extended obituary notices referring to his brilliant gifts—the spirit-

uality of which so deeply impressed all who knew him, and his splendid work at King's during the four years that he was its President. Many recalled the series of truly wonderful addresses which he delivered in All Saints' Cathedral last Lent, just before his departure for Toronto—they were the kind of addresses which it was utterly impossible to forget, but which simply took the mind and spirit captive and compelled the men and women to think of God and the *Things Eternal*.

At King's the news of passing was received with grief—the old College is this Easter enveloped in sadness. "It is indeed a grievous loss to the Church," said His Grace the Archbishop, to your correspondent, in speaking of the sorrowful news which came to the diocese with the sharp suddenness of the proverbial bolt from the blue.

Dean Llwyd also spoke with the deepest feeling of the passing of this richly endowed personality, and pure, forceful choice spirit—the whole Church in Nova Scotia mourns him.

Dr. V. E. Harris, the Diocesan Secretary, and Canon Vernon, Secretary of the Church of England Institute, and a number of our leading laymen, all gave expression to the common feeling—that the loss to the Church is incalculable.

When Canon Powell resigned the Presidency of King's to become rector of Holy Trinity Church, Toronto, his more intimate friends here were quite aware of the fact that his state of health was not satisfactory, but none of them suspected that the loosing of the Silver Cord was so near at hand. None of them was prepared for the news of a few days ago.

The Archbishop has requested Dr. Boyle, Canon Powell's successor in the presidency of King's, to represent both the Diocese and the College at the funeral, and floral tributes have been sent.

His Grace has during the past week administered the Apostolic rite of confirmation to a class of fifty-five in All Saints' Cathedral, and to large classes also in St. Matthias' and Trinity Churches.

ONTARIO

KINGSTON

On Easter Day a tablet was unveiled in St. George's Cathedral in memory of the late Sergt. Geo. Taylor, a former choir boy, who was killed in action.

OTTAWA

OTTAWA

BROTHERHOOD OF ST. ANDREW

The work of the Brotherhood of St. Andrew is being carried on with splendid results in St. George's and St. Matthew's parishes. The report from these Chapters to the Executive of the Local Assembly show that their men have been exceptionally active since the annual meeting held in November last.

St. George's reports having called on 69 men from November 30, 1915, to March 30, 1916, also calling at hotels in district on Saturday evening, and assisting in services in Y.M.C.A. for soldiers. A supper was given to men of the parish and through this the members of the Chapter were able to get in touch with more men than formerly.

St. Matthew's reports having called on 82 men from November 30, 1915, to March 30, 1916, also conducting service at the Home for the Aged every Sunday afternoon at 4.15. The attendance at the Corporate Communion was increased from 15 to 42 on the 3rd Sunday in March, due to the Chapter members calling on 28 men during the week, which is an evidence of what can be done in the way of service by laymen among laymen. It is hoped that even more than 42 men will be present at the next Men's Communion.

Two Lay Readers are engaged every Sunday conducting services in out-of-town parishes.

QU'APPELLE

A Summer School is being arranged for at Fort Qu'Appelle during the month of July.

QUEBEC

QUEBEC

The Battle of Ypres was commemorated by a Patriotic service in the Cathedral on Sunday afternoon at 3.30 p.m.

ST. MATTHEW'S CHURCH

Special Passion-Week Services were held in St. Matthew's Church, April 12th to 14th. The Rev. E. A. Dunn, of Bergerville, conducted a series of services each night, taking as his subject "Joy in God," "Joy in Sacrifice" and "Joy in the Christian Faith." The Rev. Prof. Vial, of Lennoxville, spoke at Mattins and Evensong, taking the subjects of "Sin," "Suffering," "Sacrifice" and "Salvation."

The Rev. S. A. R. Macdonald, of East Angus, preached the "Three-Hours" at St. Matthew's Church on Good Friday.

The Best Time to Make Your Will is To-Day. As Important as the Will itself is the Appointment of an experienced, Capable and Responsible Executor.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.

HON. J. J. FOY, K.C., Vice-President.

HAMILTON CASSELS, K.C., LL.D., Vice-President.

A. D. LANGMUIR, General Manager.

W. G. WATSON, Ass't General Manager.

TORONTO

OTTAWA

WINNIPEG

SASKATOON

ST. ANDREW'S CHURCH

A ten-day Mission has been held in this parish, the missionary being the rector. All the services were well attended. During the Mission, Children's services were held. It did one good to see the interest the children took in these services and the excellent attendance.

Gasoline lamps have been installed in the Church and are a very great improvement on the old oil lamps.

A beautiful Bishop's chair has been placed in this Church by Miss Lillie Smollet, in memory of her mother.

RUPERT'S LAND

Services of an especial interest were held at St. Mary's Portage, on Sunday, April 9th. The Rev. Canon Jeffrey preached to large congregations both morning and evening. It is thirty years since the Canon resigned the parish and some parishioners were present to hear him on this occasion who knew him well many years ago.

The worry of this work is becoming so great that it is considered by many too much for the rector without some assistance. The congregations are too large for the church building and have to be held in the parish hall.

WINNIPEG

During Holy Week the Rev. W. W. Thomas conducted services in Holy Trinity Church each noon day. A good number took advantage of the privilege.

The funeral of Mrs. Fortin, wife of the Venerable Archdeacon, took place on Tuesday, April 18th. A private service was taken at the rectory by the Rural Dean, followed by a service in the Church at 2.30 p.m. The clergy of the city of Winnipeg attended and walked in procession. The Archbishop conducted the service, the lesson being read by the Rev. R. C. Johnstone.

The large congregation attending the funeral were witness to the respect in which the deceased was held. Mayor Waugh, Mayor of Winnipeg, and many members of the Provincial Legislature were present. The sympathy of the diocese is extended to the Archdeacon and the others bereaved in their loss.

TORONTO

CONFIRMATION

The Bishop will confirm at St. Andrew's, Todmorden, on Sunday afternoon and at St. Mary's, Dovercourt, in the evening.

TORONTO

The Good Friday and Easter services were well attended in all the city Churches. On Good Friday the Three-Hours' service was held in the Church of the Holy Trinity, St. Alban's Cathedral, St. Augustine's, St. Thomas', St. Martin-in-the-Fields and St. Luke's.

Although for the first time women were allowed the vote at the Easter vestry meetings of Monday night, very few availed themselves of the privilege.

GRACE CHURCH

At Grace Church on-the-Hill large numbers attended the services on Easter Day. The collection amounted to \$1,617.76, a very gratifying amount, which was in response to a special appeal made by the rector and church wardens to meet the interest on the Church debt.

THE SUNDAY SCHOOL ASSOCIATION OF THE DEANERY OF TORONTO

The annual service for the Sunday School children when they will present their Lenten Offerings will be held in the Cathedral of St. Alban the Martyr, on Saturday the 29th inst at 3 p.m. The Bishop of Toronto will address the children from the Sunday Schools within the Deanery.

ST. MATTHIAS'

Fr. Jenks preached at St. Matthias' Church at the eleven o'clock service on Easter Day.

TRINITY COLLEGE

Friends of Trinity are reminded of Convocation this (Thursday) afternoon.

ST. MARTIN-IN-THE-FIELDS

The Bishop recently confirmed a class of 31 candidates at the Church of St. Martin-in-the-Fields, presented by the rector the Rev. S. D. Sweatman. Of the candidates, 2 were former Presbyterians, 2 Methodist, 2 Baptist, 1 Congregationalist. At the same service the Bishop also received into our communion a member of the Roman Church.

The rector conducted the Three-Hours' service on Good Friday, when the Church was filled. At the Easter services there were unusually large congregations, about 400 making their communion. The Provost of Trinity College preached at the 11 o'clock service. During the year \$1,100 has been paid off the mortgage.

At the 8 o'clock Celebration on Easter Day the rector dedicated a set of White Silk Eucharistic vestments.

MISSION OF LONGFORD MILLS

The Rev. Prof. Cotton, M.A., B.D., was the preacher at St. Paul's Church, Washago; St. John's Church, Atherley, and St. Peter's Church, Longford, on Easter Day. There was a celebration of Holy Communion at all three Churches.

THE CHURCH OF THE EPIPHANY,
PARKDALE

The Vicar, the Rev. Dyson Hague, in his annual report, after referring to the remarkable parochial harmony, without shadow of strife or disruption, says:—

"The year past has been one of the most eventful in world-history. It has consolidated the Empire in a unity of undying resolve. It has evoked the most magnificent responses of patriotism. From the Church of the Epiphany a steady stream of the choicest and truest of our men has flowed out, men with faces set like a flint, resolved to do their duty unto death for King and country, knowing that God will help them and they shall not be confounded. Already the call has gone forth to those who remain and are alive to the greatness of the need to come and fill up their places in Church and Sunday School. 'Business as usual' has not been the motto of our parish in these momentous days. Business should not be, cannot be, as usual in any living Church of Christ to-day. We are in a crisis of Church history, as well as of world history. The opportunity is unparalleled. The challenge to Christians is unmistakable. God has set before the Church an Open Door. We thank God for one thing above all others and that has been the marked revival of the spirit and habit of prayer. Never in the history of the parish has there been such continuous prayer action. The statistics of the various reports tell of a busy and happy Church life, the heart of which is Christ's love and the end of which is God's Glory."

ST. ALBAN'S CATHEDRAL

During Holy Week the Bishop conducted a Mission in this Cathedral—from April 17th to 22nd—the daily Celebration of the Holy Communion at 10 a.m., Bible Study at 4 p.m., and the Mission Service at 8 p.m., shewed by the increased attendance of worshippers their deep interest in the Bishop's addresses. Three times on Good Friday the Cathedral was filled—morning, noon and night—with a devotional congregation; the offerings at all the services that day were in behalf of Jewish Missions. The Three-Hours' Devotion was

conducted by the Rev. H. Carlton S. Morris.

On Easter Day record congregations were in evidence at the 7 a.m., 8 a.m. and 11 o'clock services. The Bishop was the preacher in the morning and took for his subject "The Mystery of the Resurrection." In the afternoon the annual Easter Service was held by the Sunday School, with a large attendance of teachers and classes. The address was given by the Rev. Cyril Spencer. The Children's Lenten Mission Offerings amounted to over forty dollars.

Canon Macnab was the preacher at Evensong, and at the close of the service the Bishop addressed the congregation on the subject of the Holy Week Mission, urging upon all who received spiritual benefit and help to continue in the good works which characterize those whose life is hid with Christ in God. The Cathedral was beautifully decorated with lilies and palms. Among the many memorial flowers, a handsome floral Cross was placed in the stall of the late Canon Powell by the Altar Guild. Later on the Cross was taken out to Eglinton and placed on his grave.

It will be remembered that St. Alban's being a Cathedral has no parochial organization, neither rector, pew-rents, lay-delegates or vestry.

CHURCH OF THE HOLY TRINITY

The special Memorial Service for the late rector, the Rev. Canon Powell, will be held on Sunday morning. The Bishop will officiate.

The Rev. T. G. Wallace, rector of St. Stephen's, conducted the Three-Hours' Service on Good Friday, and Prof. Cosgrave of Trinity College, the services on Easter Day.

The Rev. A. J. Arthurs, of St. Philip's, has been appointed assistant curate for Holy Trinity.

ST. BARNABAS'

The Rev. H. Carlton S. Morris of Trinity College conducted the special ten days' Mission in St. Barnabas' Church, and also preached at the evening service on Easter Day.

ST. CLEMENT'S CHURCH

Sunday, April 30th, first Sunday after Easter, at 11 a.m., there will be a service "In Memoriam" of Rev. Canon Powell, who for nineteen years worked in this parish and is much beloved. Rev. Provost Macklem, an old personal friend, has kindly consented to make the address.

Monday evening in Holy Week was held a very beautiful service, when His Lordship, Bishop Reeve, administered the Holy Rite of Confirmation. The rector presented 37 candidates, 19 of whom were married persons, 4 men were in khaki—of the remaining 18, 12 were young men and boys.

Before beginning the Confirmation address His Lordship spoke very beautifully of the life and work of Rev. Canon Powell, who is much loved by St. Clement's congregation. The choir and congregation rendered an exceedingly hearty service.

On the evening of Maundy Thursday was held a service of considerable interest and great beauty, when God was asked to accept, bless and sanctify a Bishop's chair, the brass upon which has the following inscription:—

"To the Glory of God and in loving memory of Mary Elizabeth Fidler, entered into Eternal Rest the evening of St. Mark's Day, April 25, 1915—Easter, 1916. An offering of her family."

The rector, Rev. A. J. Fidler, set apart the memorial for holy uses. The Venerable Archdeacon Ingles made a very appropriate address, laying strong

ATTENTION!

Do you realize what a good Church paper means to the Church in Canada?
Church Life should be in every Church home.

What can you do to further this work for the Canadian Church?

Co-operate to-day—don't put it off.

Let us explain how—

Subscribe, yourself, if your name is not already upon the mailing list.

And Again—

Get your friends to subscribe, or subscribe for a friend. It only costs \$1 (\$1.50 to U.S.).

And Again—

Parochial Clergy can organize a General Canvass in their Parish.

How?

By enlisting the services of some Guild, Parochial Organization, or some Active Church Workers.

Why?

Because it is Good Work for the Church.

When?

To-day.

Will you do this?

Write us and we will explain fully how to do it and give full particulars as to commission allowed and all necessary instructions.

Remember this canvass for new subscriptions is endorsed by Nineteen Bishops and Archbishops in Canada, and Church Life is appreciated by its readers.

See extracts from letters appearing from week to week in another column.

It is a work for the Canadian Church.

We ask for your interest and help.

NOW IS THE TIME TO ACT

Church Life, Limited, 7 Queen St. East, Toronto

emphasis upon "Communion of Saints" and the doctrine of the Church that, "He who slumbers not, nor sleeps, leaveth not in useless silence, those He keeps"; and that the bearing in mind of those who have gone before in Prayer and Memorials was the duty and privilege of the Communion of Saints on earth.

The chair is handsome and well proportioned upon which are carved appropriate symbols, and was made by our Churchman, Mr. Lionel Rawlinson. The musical part of the service was rendered by choir and congregation, and consisted of the hymns "Where the Light Forever Shineth" and "Peace, Perfect Peace," closing with the story of the Cross and Benediction.

COBOURG
ST. PETER'S

A very impressive confirmation service was held on Palm Sunday morning, when Bishop Reeve confirmed 74 persons. This is the largest class presented in the parish for confirmation for over forty years. There were 32 adults in the class, 15 of these being men. The Bishop's address was very much appreciated.

During Holy Week a Mission is being held in the parish and the services are well attended. The rector recently conducted the Mission at All Saints' Church, Montreal.

On Easter Day the handsome memorial window in the chancel in memory of the late rector and his wife, was dedicated. Other memorials in the Church are being considered, and St. Peter's Church, beautiful now, will be made much more beautiful.

NEWFOUNDLAND

At a Confirmation Service at St. Thomas' Church, St. John's, on Passion Sunday, 140 candidates were presented for the Sacramental Rite.

Rt. Hon. Sir E. P. Morris delivered an address on Patriotism, to the members of St. Margaret's Guild, St. John's.

Mr. N.-E. Cowan addressed Llewellyn Club, St. John's, on the subject of Patriotism.

At the Sunday Session of the Cathedral Men's Bible Class, an interesting address on Education was given by Mr. Arthur Barnes.

The new Church at Fogo will be ready for use at an early date. It is cruciform, and will rank among the finest wooden churches of the diocese.

Under the heading of things to the credit of Rev. Henry Earle, of Port Credit, in a recent number of CHURCH LIFE, it is noted that "Rev. Henry Earle is a Newfoundlander." In Newfoundland we are always prepared to hear of Church work being generously and successfully done by an Earle. The name is synonymous with faith in the Church, shown by works.

The Lord Bishop of the Diocese administered the Sacrament of Confirmation, to sixty-seven candidates, at St. Mary the Virgin parish church, St. John's, on Friday, April 14th.

A pleasing feature of the service was the number of Naval Reservists and members of the local contingent of the Newfoundland Regiment, now training for service abroad, among the candidates to be confirmed. The address given by the Bishop was well received and enumerated the means of grace, which the Church provides for the help of her faithful children who make an honest attempt to live up to their profession of Churchmanship. A very beautiful Altar Cross, given in memoriam, was also dedicated at this service.

The Rev. Canon Field has resigned the rectorship of Bay Roberts, to take effect June 30th, and will be attached to the Cathedral parish, St. John's, and minister to the spiritual wants of St. Michael's congregation at the Mission Church.

The Ceremony of the Holy Fire in the Church of the Holy Sepulchre in Jerusalem

(Continued from page 268)

is again followed by those of the smaller churches, such as the Syrians, the Copts, and others. During these processions the whole building is filled with deafening cries of *Kyrie eleison*. The Patriarch, with his dignitaries, entering the Tomb, remains in what is called the "Chapel of the Angels." Tradition places here the appearance of the angels to the women who came to the Tomb on the first Easter morn. In the north and south wall of this chapel are two openings which at this feast are eagerly besieged by the villagers, each one trying by main force to get nearest to the opening which faces the exit from the building, so as to be the first to carry the new light to his native church. It is this spectacle of pushing and disputing which has given rise, quite naturally, to an unfavorable criticism of

the people on this occasion. But the stranger is ignorant of the fact that the honor of the village is at stake. Somewhere, near the Church of the Holy Sepulchre, swift horses are waiting to take the messengers with their precious burden, as fast as possible, to their native villages. They put the burning candle into a special kind of lantern. The first two lights are for Bethlehem and Constantinople.

The new fire is kindled by the titular Bishop of Petra, inside of the Chapel of the Angels, and is handed out at the two openings to the people, who light their candles by it. In a moment the whole place is a blaze of light, thousands of candles are burning, and the shout of Easter joy fills the air. The candles are, however, quickly extinguished and become precious relics to their possessors, who will use them at funerals. The Russian pilgrims have large bundles of candles and thin tapers which they light on these occasions, and take home to their friends.

It is fair to say that no pretence is now made of any miracle, though the ignorant still regard it as such; more especially the Russian pilgrims.

The Ceremony, following upon the closing of the Holy Sepulchre, the baring the altars and extinguishing of lights, is a fitting symbolism of Resurrection Joy.

—The Living Church.

A Roll of HONOR

For EVERY SOLDIER'S HOME.
Specially Designed for This Purpose is Our
Soldier's Record of Service

It has oval space for photograph, surrounded with handsome border, Union Jacks suitably draped on sides.

Tablet in centre on which we engross by hand, the name, battalion, date of enlistment, etc.

Upper portion of this work of art, which is lithographed in several delicate colors, contains a portrait of

HIS MAJESTY KING GEORGE, grouped around which are portraits of rulers of Allied Nations. Canadian Coat of Arms, surrounded with maples leaves with Rose, Shamrock, Thistle entwined.

No description can do it justice, it must be seen to be appreciated.

While it cost us hundreds of dollars to execute the design and lithograph this work of art, which is exactly 13½ x 19½ inches in size, we will on receipt of one dollar send one post paid to any address. Write name and other particulars plainly.

We engross it by hand without any extra charge. Agents wanted.

THE PHOTO SPECIALTY CO.
590 Yonge Street. - TORONTO

Production and Thrift

"GAIN or no gain the cause before the farmers of Canada is as clear as it was last year—they must produce abundantly in order to meet the demands that may be made, and I believe this to be especially true in regard to live stock, the world's supply of which must be particularly affected in this vast struggle."—HON. MARTIN BURRELL, Minister of Agriculture.

THE FOLLOWING STATEMENTS ARE BASED ON REPORTS CONTAINED IN
"THE AGRICULTURAL WAR BOOK, 1916," PUBLISHED BY THE
DEPARTMENT OF AGRICULTURE, OTTAWA, ONT.

LIVE STOCK—The herds and flocks of Europe have been greatly reduced. When the war is over there will be a great demand for breeding stock. Canadian farmers should keep this in mind.

MEATS—In 1915 Great Britain imported 664,508 tons of beef, mutton and lamb, of which 364,245 tons came from **without** the Empire. Out of 430,420 tons of beef only 104,967 tons came from **within** the Empire.

The demands of the Allies for frozen beef, canned beef, bacon and hams will increase rather than diminish. Orders are coming to Canada. The decreasing tonnage space available will give Canada an advantage if we have the supplies.

DAIRYING—Home consumption of milk, butter and cheese has increased of late years. The war demands for cheese have been unlimited. The Canadian cheese exports from Montreal in 1915 were nearly \$6,500,000 over 1914. Prices at Montreal—Cheese: January 1915, 15¼ to 17 cents; January 1916, 18¼ to 18½ cents. Butter: January 1915, 24 to 28¾ cents; January 1916, 32 to 33 cents.

EGGS—Canada produced \$30,000,000 worth of eggs in 1915 and helped out Great Britain in the shortage. Shippers as well as producers have a duty and an opportunity in holding a place in that market.

WRITE TO THE DOMINION DEPARTMENT OF AGRICULTURE AND TO YOUR
PROVINCIAL DEPARTMENT FOR BULLETINS ON THESE SUBJECTS

Tens of thousands of Canada's food producers have enlisted and gone to the front. It is only fair to them that their home work shall be kept up as far as possible. The Empire needs all the food that we can produce in 1916.

PRODUCE MORE AND SAVE MORE

MAKE LABOUR EFFICIENT

SAVE MATERIALS FROM WASTE

SPEND MONEY WISELY

THE GOVERNMENT OF CANADA

THE DEPARTMENT OF AGRICULTURE

THE DEPARTMENT OF FINANCE

4

Women's Work and Social Service

"MY master, the great poet, who behind
This curtain built his world, and there-
with too
In numerous other worlds as marvellous,—
Now this same poet has commanded me
In solemn earnest to declare you this:
Ye unto him have been until to-day
His second home: his first and native
home
Was England: but this England of the
present
Is so contrarious in her acts and feelings,
Yes, so abhorred of his pure majesty,
And the proud spirit of his free-born
being,
That he doth find himself quite homeless
there.
A fugitive, he seeks his second home,
This Germany, that loves him most of all,
To whom before all others he gives thanks
And says, 'Thou wonderful and noble
land,
Remain thou Shakespeare's one and only
home,
So that he wander not, uncomprehended,
Without a shelter in the barren world.'"

The pretentious and insolent boast, contained in this prologue "made in Germany" for the performance of *Twelfth Night* in Leipzig, suggests the reason why at this moment,—the moment of the Shakespeare commemoration,—the crowning insult to the memory of this great heart would seem the proposed celebration "made in Germany." German scholarship of course claims to have made the discovery of Shakespeare; German industry has sought long and painfully into the meaning of the greatest and most truly typical of Englishmen, yet his secret is and remains hidden from them. It is for those only who possess the key,—the key of moral sympathy.

The war is sending us back to

What Readers Think of "Church Life"

I must congratulate you on the great improvement in "Church Life" especially during the past year. It is now one of the best Church papers we have and should get the hearty support of every Church member.

Cumming's Bridge, Ont.

Let me assure you of our full appreciation of the several articles in the paper to which you have referred, as well as of the Editorial and the timely, interesting and most helpful short readings given in "The Week." We have grown very fond of "Church Life," and wish to its promoters a very successful and prosperous New Year.

Jan. 5, 1916. Orillia, Ont.

Your paper is really splendid.

Dec. 5, 1915. Bridgetown, N.S.

We like a great deal in the paper very much, and with our united good wishes for its greatly increased circulation, I remain,

Jan. 5, 1916. Orillia, Ont.

AGENTS WANTED in every parish.

Liberal commission allowed.

Church Life, Limited
7 Queen St. East, Toronto

Shakespeare and taught by him we are learning anew something of that "English mind" of which he is the most complete expression and embodiment. It is, perhaps, his broad genial human sympathy which more than any other quality makes it supremely true of him that

"Deep in the heart of men
His power survives:"

He knew and understood and therefore loved the "general heart." There is nothing *doctrinaire* in Shakespeare: as with the Bible, every sectary can find passages in support of his favourite shibboleth, and can, for instance, wrest a support for autocracy or democracy from isolated texts. But *humani nihil alienum putat*. It is not as the representatives of any theory or abstraction, but as the representatives of human nature, that Shakespeare called into being men and women of every degree—kings and princes, sailors and soldiers, clowns and fools. He takes us, for instance, behind the scenes of kingship, and shews us kings tormented by doubts and fears, and temptations; perplexed by weakness; accused by conscience; blown upon by every wind of change; conscious of power and destiny; leading armies to victory; "plodding like a man for working days."

Every boy's heart says with young Arthur:—

"If I were out of prison and kept sheep
I should be merry as the day is long."

He shews us one Richard, "king only of his griefs."—Henry IV in his very success haunted by the memory

"Of what by-paths and indirect crooked
ways
He met his crown."

Macbeth and another Richard going from crime to crime, alternately drugging and violating conscience, yet tormented by it: Lear, "every inch a King," and yet "subdued to nature by his unkind daughters." Henry V, most human, most English of all, from the wayward boyhood with its riotous pranks and wild companions, to the noble leadership of Agincourt itself: and

"The little touch of Harry in the night" lets us see the king in the Presence of God:—the king among his subjects;—no longer "drest in a little brief authority," but just a man,—himself. Shakespeare loved a strong man, and shared with his countrymen that conviction of the need for national strength and unity which helped to secure an enthusiastic support to the Tudor monarchy. But his true King is never a tyrant: he is one who

"Dives into men's hearts
With humble and familiar courtesy" . . .
"Who will revive his soldiers' hearts
Because he ever finds them as himself."

* * *

Shakespeare loved kings and soldiers: he loved the romance of chivalry, but he also loved the ordinary man. It is true that nowhere can we find a fiercer picture of the mob in its degeneracy, its fickleness,

its brutality, "the mutable, rank-scented many," "every minute changing mind." In *Henry VI* and the Roman plays he lets us see something of the worse possibilities of democracy as he conceived them, and the *doctrinaire* of democracy can learn much from him. He probably was not interested in the catch words of political theories; he did not idealise the People; he did not set democracy against aristocracy; he knew that democracy needs aristocracy for its completion; he knew that the Many must be led by the Best, and that if the leadership is not a leadership of talent or of inheritance, it is only too apt to be a leadership of physical force or of money. But Shakespeare loved the People, and saw himself in each of them. "The King is but a man as I am," he might have said, and so is the man in the street. Hence we have that immortal company,—Dogberry, Bottom, the gravediggers, Macbeth's porter, Juliet's nurse, the Merry Wives, Williams, Pistol and Fluellen, constables, courtiers, carpenters, shepherds, rogues and the rest,—not Rich and Poor, not Kings and Commons, not Men and Women, classified and labelled, but each one a person, and all of them the friends and acquaintances of their Creator. "When you are with them, you can almost fancy yourself at the front to-day among the company of soldiers with their jests and chaff and puns and their gay spirits, for "it is among the soldiers that the soul of Merrie England is re-born." While the rage of Faulconbridge for Arthur's murder, adds a touch of completeness to the picture of the English soldier, who, to all but enemy combatants, has made his uniform the outward and visible sign, not of danger but of safety, a cause not for trembling, but for trust.

* * *

Shakespeare wrote of days before the United Kingdom, before even the beginnings of the Empire,—days of civil war and home intrigue and border fights: but they were the fights of those whom destiny was to join in unity, in order that from their unity the nation should gain that strength which was needed for the security of freedom and safety.

"This England never did and never shall
Lie at the proud feet of a conqueror,
But when she first did help to wound
herself."

But it was a strength and unity which worked no ill to other nations. The duel between France and England of which Shakespeare describes so many episodes, was a fight between equal foes who were trying each other's mettle face to face, until the day when, tried and tested, they were to stand shoulder to shoulder, against the enemy of Europe. France was then our "sweet enemy," and it is not difficult, is it, for a "sweet enemy" to be transformed into a steadfast friend? "There is hardly a single great epoch of French history not illuminated by Shakespeare's genius, and in Cordelia's husband he has pictured a Frenchman as perfect friend and lover: he prophesied and he would have rejoiced in the alliance between his own England and France, whose fire and fortitude make her to-day the pride, the wonder, the delight of the civilized world. He surely is leader in the chorus of those whom in fancy we can hear, joining

"In a gust of ghostly thanks to God
That the most famous quarrel of all time
In the most famous friendship ends at last."

* * *

Shakespeare was a devout lover. He loved the laws and customs and traditions of England: he loved her storied past, her veiled but unveiling future: he loved her sons and daughters: he loved her very soil: and so to every Englishman, he is, as it were, a bit of England itself: "Wherever his works go, something of the soul of England goes too, to comfort exiles." He pictures for us the time

"When daisies pied and violets blue
And lady-smocks all silver-white,
And cuckoo buds of yellow hue,
Do paint the meadows with delight."

When "wheat is green and hawthorn buds appear;" the time of "faint primrose beds" and "cowslips tall;" of "banks where the wild thyme blows;" of

"Daffodils
That came before the swallow dares: and
take
The winds of March with beauty: violets
dim
But sweeter than the lids of Juno's eyes,
Or Cytherea's breath . . . lilies of all
kinds."

And there are the fairies, "using flowers for their charactery;" fairies who play among the trees and dance in the moonlight, whom no one ever

Each Leaf

of the famous blend of flavoury teas known as

"SALADA!"

B133

is the product of some famous Eastern tea-garden. Each leaf is young, fresh and fragrant and will yield generously in the cup.

MEMORIAL WINDOWS
ENGLISH ANTIQUE
STAINED GLASS
LYON GLASS CO.
141-3 CHURCH ST. TORONTO ONT.

really sees but whom the enlightened ones are always expecting; there are the "russet-pated choughs;" the hounds with their "musical thunder;" there are shepherds and foresters, the

The Chicks like it—
it likes the Chicks

There is no need to lose young chicks. Bowel or other trouble will never appear if Pratt's Baby Chick Food is given to them from the very start. This is a finely ground, scientifically mixed ration, partly predigested and cooked and exactly suited to the delicate internal organs of baby chicks. Money back if they don't thrive on it.

Pratt's BABY CHICK FOOD

25c. packages and larger money-saving sizes at all dealers. Write for FREE 64-page book, "Poultry Wrinkles."

Pratt Food Co. of Can. Limited
68¹/₂ Claremont Street, Toronto 13

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25; Covers \$1.50; Mud Guards 50c. pair; Foot Pumps 50c.; Spokes 15c. dozen; Frame Pumps 50c.; Pedals 75c. pair; Wrenches 15c.; Cyclometers \$1.00; Bells 15c.; guaranteed Saddles \$1.50; Tool Bags 40c.; Locks 25c.; Handlebars complete \$1.50; Front Wheels \$1.50; Coaster Brake Wheels \$4.50.

McLEOD'S 179¹/₂ & 181 KING ST. WEST
PHONE ADELAIDE 1582

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list and samples on Application. Address SISTER IN CHARGE OF ALTAR BREAD.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done by Miss Going. 198 University Ave., Kingston, Ont.

WANTED

PRIEST, experienced, would take post as curate or locum in Toronto for six months. Preacher, good churchman. No. 2, Church Life, Toronto.

Men's Clothing for Sale

GET your new suit from Catesbys, London, England, for half what you pay local tailor. Best materials, style, fit guaranteed, or money back. Write for free catalogue, self-measurement form and patterns. Address Catesbys Limited, Canadian Office, 119 Wellington St. West, Toronto. Mention "Church Life."

land of out-of-doors,—a delightful land.

* * *

She is throned upon the seas, and to her the sea

"Serves in the office of a wall, Or as a moat defensive to an house,"—on which her ships shall ride, giving "security for such as pass upon their lawful occasions," for protection and safety and the freedom of the world. And she,—

"This other Eden, demi-Paradise, This precious stone set in a silver sea,"—

This she is to all, even to strangers, but to her own she is always

"This land of such dear souls, this dear, dear land."

This intense love of home, every Englishman carries with him, and so the sons of England scattered throughout the world, will think and speak of going "home," even though they have not themselves seen "home" with their bodily eyes. Taught by "wistful mothers" perhaps, England is to them

"The mother and the nurse that bears them yet."

There is the ardent individuality which leads a man to

"Grudge a corner in the thing he loves For other's uses;"—

and linked with this is the "truant spirit," which impels the sons of England abroad and afar,

"Bearing their birthrights proudly on their backs, To make a hazard of their fortunes;"—

and the love of adventure:—

"The world's mine oyster, Which I with sword will open" . . .

"Thou meagre lead, Which rather threaten'st than dost promised aught, Thy paleness moves me more than eloquence,"—

—the eloquence of gold and silver, to which the true adventurer is deaf.

There is the spirit of daring, which "forgets that ever it heard the name of death;"—the spirit

"Whose dancing soul doth celebrate A feast of battle with its adversary."

There is the steadfast, staying mood which "arms itself with patience;"—the large tolerance which knows indeed that

"It is excellent To have a giant's strength: but it is tyrannous To use it like a giant."

And there is the "Incorrigibles" mood, which in face of misfortune will "Sleep out half its time, the rest will whistle;"

which

"As gentle and as jocund as to jest goes out to fight;"

and which is able in adverse conditions to say,—

"Though time hath worn us into slovenry, Yet by the mass, our hearts are in the trim."

All these combine in the spirit of the Expeditionary Force, of Mons and Loos, of the First Hundred Thousand

and the Fleet, of Ypres and Kut and "Anzac."

* * *

And what about *Kultur*? Well, every time Shakespere expresses the spirit of another world . . . The women of Shakespere are a study in themselves;—take, for instance, Beatrice; you can see her to-day,—working at munitions, driving an ambulance, nursing the wounded or dancing for them,—in every circumstance at home and happy, with her gay wit, her daring initiative, her passionate energy, her uncalculating devotion.

But there is one picture into which it is impossible to fit her,—in *Kultur-land*, whether of the palace or the cottage, she would be entirely out of place, unless, indeed, she were sent there in order to turn its world upside down.

* * *

It is the "truant spirit" which has created the Empire: it is the large all-embracing sympathy which is the peculiar genius of the Empire, binding its peoples,—the "small children" and the self-governing Dominions and the great Indian Empire,—into an enthusiastic whole-hearted unity, which knows

"No fight too fierce, no trail too long, When love says *Come*."

And both are Shakespere's.

* * *

"Sure He that made us with such large discourse, Looking before and after, gave us not That capability and God-like reason To fast in us unused."

Is not this, above all, the characteristic note of the "English mind," with its freedom alike from clannishness and from bitterness, its eager-hearted acceptance of risks, its genial humour so free from bitterness, its determination to make choice and decision:—

"with that high tolerance in religion; that reverence yet boldness before the mysteriousness of life and death; that love of free institutions; that pursuit of an ever higher justice and larger freedom, which we associate with the temper and character of our race, wherever it is dominant and secure."

* * *

And once more

"Now all the youth of England is on fire, And sicken dalliance in the wardrobe lies; Now thrive the armourers, and honour's thought

Reigns solely in the breast of every man."

Surely it describes the response of England to the call of the hour, although it is written of the eve of Agincourt. Shakespere taught us that

"Spirits are not finely touched But to fine issues,"

and Rupert Brooke, saluting him across the centuries, voices the response of England's youth to the soul of Shakespere:—

"Now God be thanked Who hath matched us with His hour,"

and we recognise with solemn joy that the soul of Shakespere lives in the England of to-day.

HONOUR BRIGHT.

PURE WATER

FOR HOME OR OFFICE IS A SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee. The reasonable price will be a pleasant surprise to you. Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. Phone Adelaide 420

RIDER AGENTS WANTED

In every community to ride and exhibit a sample 1916 Hyslop Bicycle.

10 DAY'S TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.

TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be

astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT BUY** until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED** DEPT. 11 TORONTO, ONT.

Brobst Forestry Co. Tree Experts

Pruning, Spraying, Treating, Chaining, Transplanting, Taking Down, Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603

MEMORIAL WINDOWS

WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

Established over 30 Years Phone North 331

Hopkins & Burgess Co. UNDERTAKERS

Private Chapel Private Mortuary
529 Yonge Street
COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

JOHN KLEES CO.

Pork Products and Provisions
Mild Cured Hams and Bacon

504 YONGE ST. PHONE N. 2851
TORONTO

Mlle. ELLA LAMBERT

Masseuse, Chiroprapist, Beauty Specialist
GALVANIC, FARADIC, HIGH FREQUENCY, ULTRA-VIOLET-RAY ELECTRICITY for Neuritis, Rheumatism, Paralysis, Nerve Troubles, Sulphur, Electric-Water and Light Baths. **ELECTROLYSIS** for removing Warts, Moles, Birth Marks, Superfluous Hair.

Reference—Leading Doctors in the City.
Office Hours: 10 a.m. to 8 p.m.

2 College St., Suite 102. Phone North 78

BELLS, PEALS, CHIMES

Send for catalog Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.
E. W. VANDUZEN CO., Prop'r Backeye Bell Foundry
(Estab. 1837). 601 E. Second St., CINCINNATI, O.

MEMORIALS AND DOMESTIC ART GLASS
DOMINION STAINED GLASS
EST. CO. 1881
380 ADELAIDE ST. W. TORONTO.
—MACKAY & BOOTH Props.—

Settling Soldiers After the War

ONE of the greatest problems with which we are about to be confronted is that which relates to the best method of dealing with our soldiers after the war has come to an end. That end is not yet in sight, but it will come sooner or later, and it is very necessary that we should at once take into serious consideration this particular question. When the war is over we shall have several millions of men, able-bodied, and partially disabled, who will need employment. In many cases they will go back to their old trades and avocations, but in innumerable other instances they will be without direct engagements and will need help in order to get work on a settled basis. It is most advisable, therefore, that we should begin to organise that help, so that when the crisis comes we may be adequately prepared to meet and deal with it. What we want is a well-considered scheme, thought out in the most careful manner in conjunction with the Overseas Dominions. After the war emigration is certain to take place on a tremendous scale. Thousands of the young men who were clerks and shopmen before they went into the army will never go back to the desk or the counter, but will elect to follow an outdoor life. They have tasted the fresh air, even if they have done so under strenuous conditions, and they will not return to an indoor occupation. Obviously, some of them will gain what they want within the United Kingdom, but only a small number will be absorbed in that way, and the majority must go to some of our Dominions, of the advantages and charms of which they will have heard much from their Colonial chums in the war zones. These facts, and the inferences to which they lead, appear to have had due weight with the Royal Colonial Institute, which recently sent a deputation to Mr. Bonar Law (Secretary of State for the Colonies) on the subject of enabling ex-Service men to find employment on the land after the war. In introducing the

deputation, Lord Sydenham said Lord Selborne had appointed a committee to deal with the question, but as regards their employment on the land overseas the Institute felt that it could only be dealt with by the fullest and most complete collaboration between His Majesty's Government and the Governments of the various Dominions, and they suggested that some machinery should be set up as soon as possible to bring about that result. Sir John Taverner suggested that the Government should send Sir Rider Haggard around the Dominions in order that he might ascertain the best way of ensuring Imperial co-operation; and Sir Rider Haggard himself said the scheme should be ready before the end of the war poured floods of men on to the lands of the Empire. In the course of his reply, Mr. Bonar Law said he would not like to say that the end of the war would be the beginning of a period of unemployment in this country, but he thought the temptation to our people to emigrate would be very great. The war had caused prices to be high for all the commodities which are produced in the Dominions, so that the Dominions must prosper, and he thought it would bring Canada a great deal of development and increased capital, so that it was almost certain that there would be a great demand for more people in the Colonies at the end of the war. He added: "The problem which we have to face—and it is one which certainly no Government fails to take an interest in—is, first of all, to try and help these soldiers to find the kind of employment which suits them best, and in the way which suits them best. On the other hand, we do wish to see, if it can be done, if it is better all round, that these men should be taken overseas. It is for that reason that Lord Selborne has appointed the committee which is doing exactly what you wish and is considering the subject in advance. I am sure the subject ought to be considered from the point of view of the Overseas Dominions as well as from the point of view of the Government here. The motive power in deciding the way in which emigration should go comes largely from the Colonies themselves, and depends greatly on the inducements held out. The Canadian Government has already appointed a Commission to go into this very subject, and I have no doubt that the other Governments of the Empire will soon be considering it, and will be inclined to take some steps of the same kind." The subject was, we may say, dealt with by Mr. Henderson, retiring president of the Canadian Manufacturers' Association, at a recent meeting of that body, and various plans are on foot in Australia and New Zealand, so that it is under way on both sides of the Empire.—*The Colonizer*.

The Mission at St. Alban's Cathedral, Toronto

AS far as known, the Mission taken during the Holy Week in connection with St. Alban's Cathedral is the first to be conducted by a Bishop of the Diocese, and was, consequently, one that awakened much interest on the part of the congregation worshipping in St. Alban's. The attendances at Matins and the daily celebrations were well maintained throughout the week, and many were drawn to the Bible Readings, which were upon the Epistles to the Seven Churches of Asia, and which lasted from four to five p.m. The congregations at the evening service were very large and much interest was manifested in the course, which consisted of an Enquiry as to what our Lord thinks and will say in the Judgment Day in regard to the faith, and the works, and the worship and the giving, and the love, where His death is concerned, as manifested by the members of His Church. The Mission closed on Easter Eve, and on Easter Day, after Evening Prayer, the Bishop reviewed the Mission and warned all against spiritual reaction, urging every one to take as their motto the command

given through Moses to the Children of Israel: "Speak to the children of Israel that they go forward." It is earnestly

hoped that the influence of this Mission may long be felt in the hearts and lives of those who were able to attend.

VICKERMAN'S

VICKERMAN'S Cloths will not disappoint. Made by particular people for particular people.

WEAR AND COLOR GUARANTEED

NISBET & AULD, Limited, Toronto
Canadian Selling Agents

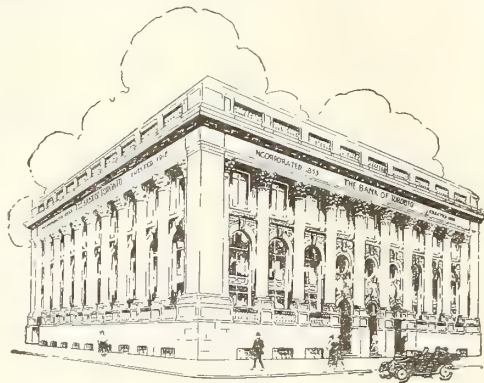
SERGES AND CHEVIOTS

Wage-Earners

KEEP your savings in The Bank of Toronto and watch your balance grow through your regular deposits and the interest added by the Bank. The financial strength of this long established, well conducted institution ensures safety for your money.

Assets - - - \$66,000,000

THE BANK OF TORONTO



Mrs. Goodwife Says:

"Last year's Car can be made like new with

FLOGLAZE

"The Finish that Endures"

ENAMELS

LAC SHADES

Floglaze is also made in Maroon, Coach Green, Auto Blue Black for the refinishing of Automobiles or Buggies. Thousands of gallons are used every year for this purpose.

Other Shades are used for Wagons, Farm Implements and Garden Furniture.

A post card will bring you a color card showing the thirty-six beautiful shades in which Floglaze is made.

THE IMPERIAL VARNISH & COLOR CO. LIMITED
WINNIPEG TORONTO VANCOUVER
CANADA

NEW BOOKS

"LIFE'S JOURNEY"

By H. H. Montgomery, D.D.
A book for encouragement. Net 90c.

"DISCOVERY AND REVELATION"

By H. F. Hamilton, D.D.
A study in comparative religion. Net 90c.

"BETWEEN THE LINES"

By Boyd Cable.
One of the best books printed on the War. Net \$1.35.

"THE GLAD TIDINGS OF RECONCILIATION"

By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester.
\$1.35

Upper Canada Tract Society

JAMES M. ROBERTSON, Depositary
2 Richmond St. East Toronto

Ecclesiastical Art

CHURCH EMBROIDERY
SILVER AND BRASS WORK
WOODWORK TEXTILES
WAR MEMORIALS

Special work from our own or other Artists' Designs executed at strictly moderate charges. Illus. Catalogue free.

CLERICAL TAILORING

SUITS CASSOCKS
VESTMENTS SURPLICES

CHAPLAINS' OUTFITS

Patterns and Self-Measurement Forms Free

A. R. MOWBRAY & CO., Ltd.

28 Margaret Street, London, England,
and at Oxford

The Bishop Strachan School
College Heights Toronto

FORTY-NINTH YEAR
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Rev., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nation, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR



BISHOP BETHUNE COLLEGE
Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

LINENS FOR THE HOME

We specialize strongly in all kinds of
High-Class Linens for Domestic Use

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON

55 to 61 King St. East - Toronto
Established 1864

St. Agnes' School
Belleville Ontario

Patron, The LORD BISHOP OF ONTARIO

Handsome, thoroughly equipped building—beautiful, extensive grounds—all outdoor sports—rinks—swimming tanks. An ideal place for a school.

Preparation for the Universities
Physical Training, Art Departments
School of Music

ERNEST WHEATLEY, A.R.C.O., Director
Special Courses for A.T.C.M.
Concert Hall Recitals

For Prospectus apply to
MISS F. E. CARROLL - - Principal

CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY.
Makes Linen Last. Try It.
New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

REPRESENTING

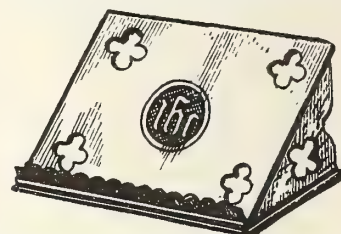
The Mutual Life Insurance Company of New York
YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the
"OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS

A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.
TORONTO BRASS MANUFACTURING CO.
364-370 Richmond St. West, Toronto

ASK

our sales office nearest you for prices and terms on fertilizers adapted to your soil and crops



Send for Canada Booklet-Free

The American Agricultural Chemical Co.

New York, Boston,
Buffalo, Detroit

Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

Full information on request.

Robert McCausland Limited

Established 1856

141-143 Spadina Ave. - Toronto

PEACE

MORRIS AND BURNE-JONES
MEMORIAL WINDOWS
THE MOST BEAUTIFUL
STAINED GLASS IN THE
WORLD
MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND

VICTORY

ESTABLISHED 1856

P. BURNS & CO. Limited

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. June. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.

AN INVESTMENT WHICH HAS PAID 7%

Would you be interested in such an investment? Could you think of anything more acceptable as a Christmas Gift from father or husband? Then investigate the securities offered by this Corporation—Bonds of a successful, efficiently managed company which for more than TEN YEARS have been paying 7% per annum, credited half-yearly. These bonds are issued in denominations of \$100, \$500 and \$1,000 or may be purchased by installments. Your investment is as safe as a mortgage.

WRITE TO-DAY FOR FULL PARTICULARS

NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO

THE "POSITIVE" REAL PIPE
(not Reed) ORGAN
REPRESENTS THE FINEST
VALUE IN ORGAN BUILDING

A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 900 supplied. Highest testimonials. From \$430.00 f.o.b. Send for Catalogue "L"

POSITIVE ORGAN CO. LTD.

44 Mornington Crescent, London, Eng.

Books You Should Read

Received from Mowbray's

THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations. 75c.

THE PRACTICAL RELIGION—By Vernon Staley with a preface by Rev. T. T. Carter. 35c.

THE MYSTERIES OF GRACE—A series of simple explanations. Rev. T. A. Lacey. 35c.

THE CHRISTIAN WAY—A simple guide to Doctrine, Devotion and Duty by Rev. Vernon Staley. 25c.

THOUGHTS ON HOLY COMMUNION—By Ethel Romanes. 20c.

N.B.—Please add 10% for postage.

These may be obtained from

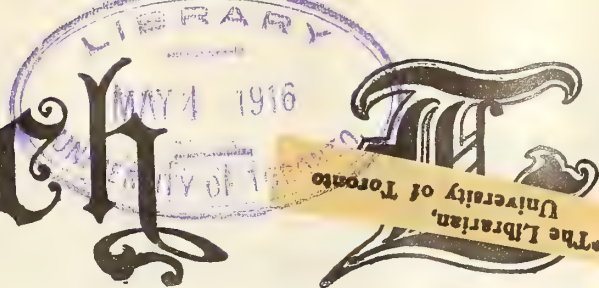
CHURCH LIFE, LIMITED
7 Queen Street East, Toronto

BRASS & BRONZE
Memorial Tablets
PATTERSON & HEWARD, TORONTO

MOTEL TUSCO
PRIVATE
235 JARVIS ST. TORONTO
50 rooms; splendidly equipped; central; heated by the Three-O-System, Oil burning, insuring cleanliness and comfort. Rates moderate; special to permanents.
E. S. EDMONDSON, PROPRIETOR M. 6656

Relig.
C.
POSTAGE PAID

Church Life.



TORONTO, CANADA

THURSDAY, MAY 4, 1916

CONTENTS

THE WEEK

NOTES FROM AN OLD TIMER'S SCRAP BOOK

EDITORIAL

Gramophone Needles and Destiny

THE CHURCH IN THE WEST

PERSONAL MENTION

MEMORIAL SERVICE TO REV. CANON POWELL

BOOK REVIEWS

Fanciful and Otherwise

OBSERVANCE OF ST. GEORGE'S DAY

CURRENT EVENTS OF THE CHURCH IN CANADA

WOMEN'S WORK AND SOCIAL SERVICE

MOTHERS!

Do you ever stop to consider what a predicament you would be in should your husband be taken away? Could you continue to live as you are now doing, and educate your children, or would your children be forced to forego the advantages of an education, and thus be handicapped throughout life, to provide the necessities of existence? A policy in The Manufacturers Life Insurance Company will solve this problem. If your husband lives, it means a guaranteed competence for maturing years. If he dies, it means protection for YOU against want. Remember that we have special plans and rates for Total Abstiners. Write us to-day, stating your husband's age, and full particulars will be mailed you.

The Manufacturers Life Insurance Company

King and Yonge Sts.

TORONTO CAN.

Insurance in Force	-	-	\$83,746,172
Assets	-	-	20,744,678

BOOSEY & CO. Music Publishers

The house that has produced the Biggest Selling Standard Songs in the World and is to-day unequalled for Vocal New Issues of Merit.

A Few Gleanings from our Catalogue:
Audacity (Encore Song) C. D. V. Eville
In Distant Lands. Eb. G. L. Lemon
Enchanted Glade, The. F. Ab. Lois Baker
Nuthin' (Encore Song). Eb. G.L.D.

Where Pond Lilies Gleam C.E. Lois Baker
Thora D. Eb. F. G. Stephen Adams
Love Bells, C. Db. Eb. F (Wedding) Dorel
All Joy Be Thine. G. Ab. Bb. Db.

Garden of Your Heart. F. Ab. Bb. Dorel
Little Road Home, The. D. Eb. F. G.
(A delightful ballad.) A. H. Brewer
Fairy Pipers, The. F. G. A. Bb. C. Brewer
Friend o' Mine. F. Ab. Bb. C. Sanderson
(In memory of Stephen Adams)

In an Old-Fashioned Town. D. Eb. F.
(A great favorite.) G. Squire
Until. Db. Eb. F. G. W. Sanderson

PATRIOTIC NUMBERS
Veteran's Song, The. C. D. Eb. F. Adams
When You Come Home. D. Eb. F. G.

On His Majesty's Service. F. G. J. Trevalsa
Soldier, What of the Night? C. D. F.

There's a Land. Db. Eb. F. G. Allitsen
SACRED NUMBERS
God That Madest. Db. D. Eb. F.

Nearer My God to Thee. F. G. Ab. Carey
The Angel's Ladder. Eb. F. G. R. Coverly
God is our Refuge. D. F. Lewis Carey

Gift, The. C. Eb. F. A. H. Behrend
The above Songs may be had from
your local Music dealer.

FREE—Write for our Thematic Book-
let of New Songs (containing two lines
of Songs) which will be FREE, mailed
each month of issue.

Boosey & Company
Ryrie Building, Yonge Street
Toronto - Ontario

Also at NEW YORK and LONDON, Eng.

The Dominion Bank

SIR EDMUND B. OSLER, M.P., PRESIDENT. W. D. MATTHEWS, VICE-PRESIDENT
C. A. BOGERT, General Manager

Capital Paid Up	-	-	-	\$6,000,000.00
Reserve Fund and Undivided Profits	-	-	-	7,300,000.00

You Can Start a Savings Account

with \$1.00. It is not necessary for you to wait until you have a large sum of money in order to start a Savings Account with this Bank. An account can be opened with \$1.00 or more on which interest is compounded twice a year.

Quality and Service count for much

and in these **New-Duplex** excell.
NO PERFORATION

One customer writing to us says: "Your envelopes are the best that we have seen and have proved satisfactory and a great help in our parish financing."

Use our new, large size envelope which carries our usual guarantee and this experience will also be yours.

Service Records, Confirmation and Marriage Certificates

TELEPHONE MAIN 7128 - 109 JARVIS ST., TORONTO, ONT.



In ordering a Clerical Suit

why not have one that fits?

We make a specialty of Clerical Tailoring. Our suits fit and are correctly made.

Harcourt & Son
103 King St. West
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINNEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377

TORONTO

BRITISH AMERICA ASSURANCE COMPANY

(Fire, Marine and Hail)

Incorporated A.D. 1833

Assets over \$2,000,000.00
Losses paid since Organization, over 38,000,000.00

President—W. R. BROCK

W. B. MEIKLE, Vice-President and General Manager.

CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm Bells equal any Steel Alloy Bells Imported. ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

Organ Blowing by Electric Power

When you have installed SPENCER STEEL ORGOBLO you will get the highest standard of service at less cost than by any other method. Write for descriptive Booklet

LEONARD DOWNEY
LONDON - CANADA

THE DOROTHY JANE

Special Lunch for Business

Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

JUST
PUBLISHED

The Precious Promise Testament

WITH COMPLETE INDEX

The most helpful Testament published. It has all the precious promises in RED. It has also a COMPLETE INDEX to every subject in the New Testament. Descriptive Pamphlet Free. Best Leather Binding only \$1. Agents Wanted. Glad Tidings Pub. Co., 602 Lakeside Bldg. CHICAGO ILL.

BURN

McGILL'S COAL

PHONE NORTH 1134

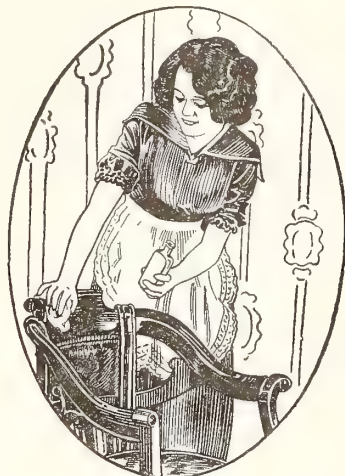


STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD

QUEBEC : P. Q.

ALWAYS CONSULT US WHEN ORDERING A WINDOW



YOU'LL BE SORRY

if you don't use O-Cedar Polish in your housecleaning work this Spring. It will cut down your work and give better results than you can obtain any other way.

O-Cedar Polish

(Made in Canada)

dusts, cleans and polishes at the one operation—leaves a high, hard, dry polish on all woodwork, floors and furniture. Takes off the dirt and scum and leaves that new-like look.

IT IS GUARANTEED BY YOUR DEALER. SIZES 25c. to \$3.00.

CHANNELL CHEMICAL CO., Limited
369 Sorauren Ave., Toronto

SAVING MONEY

The wisdom of saving money must be apparent to every person who gives the subject any thought.

A little money saved enables you to take advantage of opportunities for making more money; to buy a lot, to make the first payment on a home, to start in business for yourself. The opportunities come to the man with Capital. Saving the small sums is the creation of Capital.

There is but one certain safe way to accumulate money, and that is to save it. Thus, and thus alone, can the foundation of wealth be firmly laid. Those who earn and spend are many. Those who save even a small proportion of their earnings are the select few who gain a competence and place themselves in a position to grasp life's opportunities.

Economy is the Road to Wealth. Save, and deposit your savings with Canada's premier Mortgage Company, where they will be absolutely secure and will also earn for you compound interest at THREE AND ONE-HALF PER CENT. per annum.

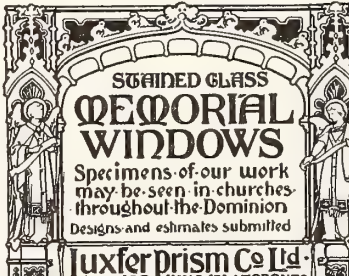
Canada Permanent Mortgage Corporation

TORONTO ST. TORONTO
ESTABLISHED 1855

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25; Covers \$1.50; Mud Guards 50c. pair; Foot Pumps 50c.; Spokes 15c. dozen; Frame Pumps 50c.; Pedals 75c. pair; Wrenches 15c.; Cyclometers \$1.00; Bells 15c.; guaranteed Saddles \$1.50; Tool Bags 40c.; Locks 25c.; Handlebars complete \$1.50; Front Wheels \$1.50; Coaster Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582



STAINED GLASS MEMORIAL WINDOWS

Specimens of our work may be seen in churches throughout the Dominion. Designs and estimates submitted.

Luxfer Prism Co. Ltd.
100 KING ST. W. TORONTO

AN INVESTMENT WHICH HAS PAID 7%

Would you be interested in such an investment? Could you think of anything more acceptable as a Christmas Gift from father or husband? Then investigate the securities offered by this Corporation—Bonds of a successful, efficiently managed company which for more than TEN YEARS have been paying 7% per annum, credited half-yearly. These bonds are issued in denominations of \$100, \$500 and \$1,000 or may be purchased by installments. Your investment is as safe as a mortgage.

WRITE TO-DAY FOR FULL PARTICULARS
NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO



Church Brass Work

MEMORIAL ©
BRASSES,
RAILS, VASES

PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA.



ASK our sales office nearest you for prices and terms on fertilizers adapted to your soil and crops

Send for Canada Booklet-Free
The American Agricultural Chemical Co.
New York, Boston, Buffalo, Detroit

Chief Office for Canada - TORONTO



LONDON & LANCASHIRE FIRE INSURANCE COMPANY LIMITED

Security - \$30,500,000

ALFRED WRIGHT Manager
A. E. BLOGG Branch Secretary

Want Some Printing?

Whenever you require any printing send us your order. We have the staff and equipment to give you quick, efficient service whether the job be large or small.

Telephone, Wire or Write
Acton Publishing Co., Limited

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

Church Life.

VOL. VIII., No. 18

TORONTO, THURSDAY, MAY 4, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

Second Sunday after Easter

ON this Sunday we have set before us two aspects of our blessed Lord's work. The Church, having already commemorated the Birth, Death, and Resurrection, and waiting now for the crowning event of the Ascension, pauses to consider something of what these things mean to her children. So we are bidden to think of Christ as a sacrifice for sin, and as an Example of life—on the one hand freeing us from the bonds which hinder us from travelling the path which leads to God, and on the other hand helping us by the example of His own life and by the help of His grace to follow that path with patience.

St. Peter, in the Epistle, teaches the same lesson, telling us how Christ bare our sins in His own body on the tree; that we being dead to sins should live unto righteousness; and we have not to look very deeply into our Lord's beautiful figure of the Good Shepherd, given in the Gospel, to find the same teaching. For, first we hear of the Good Shepherd laying down His life in order to save His sheep from the wolf who comes to kill and destroy; and, secondly, we are told that the sheep know their Shepherd, by reason of which knowledge they will follow wherever He leads them.

Thus, as has been well said, our Lord fulfils all the Sacrifices of the Old Law.

For, under the Law, there were two great classes of sacrifices, those which

were offered for sin, and those which symbolized—as the Burnt Offering—the entire devotion of the heart to God, or—as the Peace Offering—the joy of communion with Him.

So the Atonement Sacrifices pointed to our Lord as the Sacrifice for the sins of the world; and the other sacrifices typified Him as the example and inspirer of devotion and love, in short, of "godly life." So, in the Holy Eucharist, the highest act of Christian worship, which has been recognized from the earliest ages as the Church's sacrifice—(St. Justin, martyred about the middle of the second century, speaks quite simply about the "sacrifices which Jesus Christ had ordained, that is, in the Eucharist of the Bread, and the cup")—we find the same two aspects of His work set forth. For, as the Catechism tells us, there is:

1. The continual remembrance of the sacrifice of the death of Christ and of the benefits which we receive thereby, and

2. The strengthening and refreshing of our souls.

So, also, in the prayer of Oblation in the Communion Service, we offer to God first of all "this our sacrifice of praise and thanksgiving," and then, as being united to our Lord Jesus Christ, we offer "ourselves, our souls and bodies, to be a reasonable, holy and lively sacrifice to" our Heavenly Father.

A Week of Trials

LAST week seems to have had more in it to try our British complacency than almost any week since the war began. Attacks upon the homeland have been made by sea and land and air. The bombardment of our coasts by a battle squadron of the fleet which we had begun to fancy was confined to the Kiel Canal, fresh activity on the part of the aerial dastards, the loss of a useful battleship and submarine, an outbreak of armed rebellion in Ireland, made up of themselves a sufficiently sensational programme, without the additional announcement on Saturday of the unconditional surrender of General Townshend's forces to the Turks in Mesopotamia. We have rather got into the habit of minimising the importance of every adverse happening, yet in a war of such dimensions as this in which we are engaged, it is our best wisdom to consider such news in the light of the general situation. Unpleasant as it may be to have things go wrong, these checks to our pride are, after all, merely of local interest, and we must expect before all is over to

endure many more unwelcome and heavy disappointments. It is a source of the deepest satisfaction that in the main theatres of military and naval activity all goes well with the allied cause. The magnificent resistance of the French at Verdun has called forth universal admiration. It would seem that humanly speaking the fortress has been proved impregnable. Russian arms also are meeting with considerable success. Nor does the enemy's naval dash at Lowestoft at all affect the supremacy of our ships at sea. Our main fleets are wisely held in reserve for the great "day," and the lighter craft are quite well able to do all the necessary invigilation of our coasts. When the German naval command is prepared to venture upon a really considerable action they will not have long to wait without due attention being paid to their invitation. Meanwhile Admiral Jellicoe is not to be drawn into an unwary exposure of his capital ships to mine and submarine perils by reason of any such provocative attacks as were made last week. His refusal to play the game as they would have it, must be exceedingly tantalising and probably disquieting to his opponents.

The Irish Disturbance

THE official announcement that serious disturbances had broken out in Dublin did not come altogether as a surprise to many. For some time past there have been items of news transmitted across the Atlantic that had a curious significance despite the fact that they did not receive in our newspapers the prominent advertisement of large head-lines. Private advices also from Ireland have hinted at the presence of a peculiarly threatening sort of disaffection in certain quarters. The rebellion seems but the inevitable outcome of preparations that have been going on more or less openly for some time. It is quite within the bounds of possibility that the authorities deliberately refrained from earlier interference in the belief that it was better the trouble should be, as far as possible, localised rather than scattered throughout the country. Be that as it may and deplorable as the loss of life and property must be, it cannot be doubted that it is an excellent thing for all concerned that the folly of the "Sinn Feiners'" ambitions and methods should be thus openly demonstrated. What has been a cause for anxiety so long, and a most difficult matter to deal with, can now be handled firmly in the certainty that the need for repression has become

fully apparent to all, and in the knowledge that all parties and classes throughout His Majesty's dominions, the miserable Sinn Fein brotherhood themselves excepted, will approve of whatever measures the authorities see fit to adopt in counteracting the effects of what might very easily have developed into a dangerous situation. There never was any reasonable cause for fearing that the rising could be successful, none the less we learn with relief that the trouble has been met and practically overcome.

Ireland's Loyalty

MEANWHILE it is very lamentable that there have not been wanting those who have sought to make party profit, political and religious, out of the affair. On the one hand we hear it said that the Dublin rebellion has demonstrated the utter impracticability of any Home Rule measure ever becoming operative in law. Again there are found those who point out that the idea of armed resistance to lawful authority in the interests of the few, was first made prominent by Ulster's determination to put its rights to the arbitrament of the sword. Needless to say in the matter of Home Rule we do not intend to express any opinion upon what is outside our province. But that each of the above contentions is unworthy of serious consideration ought to be self evident. Mr. John Redmond and Sir Edward Carson have both expressed in the strongest terms their detestation of the whole unhappy business. They have again asserted their determination to stand by the government—at least until the war has been brought to a successful conclusion. Their remarks upon the whole question are a worthy sequence upon their speeches at the outbreak of hostilities in 1914. Despite the defection of a few reactionaries, who never had in any case enough loyalty or vision to make them desirable supporters of a larger policy, the empire remains convinced that Ireland as a whole stands resolutely with her sister nations, not only in respect of internal affairs but also in those wider concerns with which as one of the allied powers the British Empire must be busied.

German Gold

HOW are we to explain the sensational occurrences of last week? There has always been a minority of irreconcilables in Ireland throughout the whole of the national struggle for self-realisation. Yet despite their

modern name it is more than doubtful if the Sinn Fein party would ever of themselves have been able to organise and set afoot this tragic movement. Baulked of her hopes that in the troubles threatening as a result of the Home Rule crisis of 1914, would be found a wedge whereby the imperial integrity might be split asunder, Germany there can be little doubt had recourse to this miserable expedient. After all it could not be a matter of much difficulty to land by submarine a few of her emissaries upon Irish soil, and these have played upon the credulity and misdirected idealism of the Sinn Fein brotherhood. Probably ever since the war began, if not before it, the treacherous enemy has been busy with subtlety and bribery. If she could not hope to cause a widespread and serious rebellion, she could at any rate count upon stirring strife sufficient to disconcert the more unstable elements of the British people; and there was the barest possibility, she must have fancied, of the little flame being fanned as a result of party jealousy into a conflagration. It was a gambler's throw, where there was little to lose and an outside chance of large gains. Whatever arms of a modern type the rebels possessed have probably been carried undersea, though it is little likely that large quantities could be so conveyed. Had the cargo that accompanied Casement been successfully landed things would have been much more formidable, but though this matter is not clear from despatches, it would seem as if the attempt at gun running on a large scale did not come off. The whole affair is another and excellent example of the character of the foe with whom we have to deal, both in the unscrupulous fashion of its methods and the hopeless miscalculation of the British races in general and the people of Ireland in particular. So the treacherous always overreach themselves.

Hardly a Rebellion

AND as usual the miserable dupes of Germany will be left to pay the price. The matter had in it too large possibilities for the government to treat it lightly. Yet if it had not been for the blood shed and the property destroyed, the whole business had in it something ludicrous. The proclamation of a republic, the nomination of a president, and the issuing of proclamations from headquarters all goes to show how utterly disproportioned was the judgment of these unhappy men. It is unnecessary to deny them a certain idealism, that was not without its earnest and praiseworthy side, but mingled with this must have been so great a personal vanity and inability to appreciate the real character of the whole situation, that one rather wonders at the childish folly of it all. But there are times in which there is no room for folly and rash presumption, to say nothing of criminal disregard for the larger interests at stake, and whatever sentence is

passed upon the conspirators has been richly deserved. Now that the whole thing is over it is a matter for profound thankfulness that a dangerous element in our population has been removed, and as the excitement dies away and the affair appears in its true proportions, it may be that we shall hardly consider it worth while to dignify the outbreak with the name of rebellion. That would flatter the vanity of the prime agents too much. A riot of somewhat unusual dimensions even for Ireland, seems a more fitting description of the exciting events of this last week in April, 1916.

The Wilson Note

ALTHOUGH the German reply to the note sent by the Wilson cabinet has been delayed, it is semi-officially announced that the situation has lightened, and that there is not likely to be a breakage of diplomatic relations between Germany and the United States. Upon what grounds this confidence is based does not appear. It is reported that the German note is framed with a view to further negotiations and possibly the admission that the commander of the submarine attacking the Sussex made a mistake. Yet in view of the fact that during the past week no fewer than sixteen vessels have been torpedoed, and that these include Danish, Norwegian and Swedish boats as also British, French and Italian, it seems difficult to understand how an excuse of this kind can be offered or accepted.

The German submarine activities are as indifferent to neutral nationality as they are ruthless concerning the rules of warfare. It seems as though one of two things must happen. Either the tactics of the German submarines must eventually range neutrals definitely on the side of the Allies or the German authorities will be compelled to modify their programme. It is ridiculous to assume that the cool announcement of "error" will stand for permanent excuse, and still more so to imagine that neutral nations will tolerate the sinking of their vessels merely because Germany chooses to declare this her mode of warfare. In the long run there must occur a break somewhere, and unless the Teutonic pirates alter their ways, the ostracism of Germany from civilization will be complete.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

I. H. N., Oakville	\$2.00
Total for week	\$2.00
Previously acknowledged	607.95
Total	\$609.95

We shall be pleased to acknowledge and forward any other amounts as they come in.

Notes from an Old Timer's Scrap Book

THE following story may supply a valuable hint to those of our clergy who may be forced sometimes to submit to the indignity of co-laboring with the editor of this or that popular lady's journal in revising the rubrics of the Church or setting them aside altogether. I condense, and omit names. The clipping, however, is from a responsible Old Country Church paper, and the chief actor in the drama was a well known dignitary of a Western American Diocese.

He was asked to baptize an infant at the "palatial residence" of one of his most influential parishioners, and assumed that it was a case of emergency, though he had not heard that the child was sick. But he was soon undeceived when he found a "fashionable audience" assembled, and preparations made for a brilliant social function, including a christening feast, at which he was expected to propose the toast of "the Baby"—a fine bouncing boy, *brimming over with vitality*. This duty, according to the "Lady's Journal," appeared to be the chief reason for the Rector's presence. It would have been *bad form* to ignore him when choosing a speaker—ministers can always talk if they can not be relied upon for much else of consequence.

Here then was a situation for an uncompromising rigorist! Must he yield to the force of circumstances, and tempt Providence by reciting an office expressly framed for the baptism of a sick child—almost contemplating its death—when he found the candidate was "brimming over with vitality?" Or should he refuse to become a party to the desecration of a Sacrament (for such it seemed), and thus offend his host who had, without malice prepossession, betrayed him into an awkward dilemma? He had little time to decide upon a course of action, but this is what he did. Calling the meeting to order, he expressed satisfaction in welcoming so large a congregation. Owing to some misunderstanding, he had not come prepared to conduct service, but it would be wrong to neglect an opportunity which he could not look upon as merely fortuitous. Let us then regard the occasion, if somewhat informal, as an assembly of the faithful, gathered together as if in the House of God; we will close our eyes, so far as may be, to our present secular surroundings, and join in the regular office provided in the Book of Common Prayer. And it was so—Full evensong, with the ministration of Public Baptism of Infants in its rubrical place, after the second lesson—a forty minute sermon on the efficacy and sacredness of the sacrament—and a collection in aid of a fund, now opened, for placing a handsome font in St. John the Baptist's Church, "so that in future all baptisms (except in cases of reasonable necessity) may be administered with due regard to decency and order and without encroaching upon the hospitality and privacy of our homes."

The story ends here and there is no sequel. In the absence of any information as to results in the case recorded, we may hesitate before advising the general adoption (unless, by way of parable) of such a novel expedient for inculcating discipline. How many of us have tried a better plan, or any plan at all to combat those lax notions which regard Holy Baptism, Holy Matrimony, and the solemn service for the dead as mere social formalities, or private family affairs.

A parallel case; or rather one presenting a contrast. A local newspaper (again we must censor all reference to names and places; suffice it to say, "somewhere in Canada") furnished a sympathetic report of the annual excursion of the ——— circuit. The happy day was closing in as the homing steamer approached the harbour. A little group of matrons, surrounded by their offspring, held converse on the upper deck, and naturally the little ones supplied an interesting subject for comparing notes. It came out incidentally that all, save one, had been christened—a coincidence which created no little surprise in a company educated to the idea that children should not be so handicapped, but ought to be free to choose for themselves in such matters when they become old enough to do so intelligently. Then someone suggested that it would be "so nice" if the unchristened exception could be "dedicated, right here and now," so that all might be in the same boat, so to speak. And why not? See, here is water—plenty of it; and what a sensational ending up for a never-to-be-forgotten holiday!—almost as strikingly felicitous as being married in a balloon! Hurrah, boys, let's have a christening! The good Pastor fell in with the idea. He was popular and successful and knew how to maintain his success and popularity. Albeit, he was a shrewd man of business and recognized the value of a good advertisement in view of next year's picnic. Personally he did not set great store by ceremonies, and all knew that baptism is not a saving ordinance; nevertheless it was wholly unobjectionable, if not exactly *holy* in itself (laughter). He took the same attitude as Paul, who declared that he was not called to baptize but to preach. However, if the sisters must have a baptism, he was not the man to let his private opinions interfere with their views.

Meanwhile hurried preparations had been made, "a bucket of water was slushed up from the blue St. Lawrence, the brief mystic formula repeated, and amid the merry tooting of whistles, the waving of flags, and the jubilation of the delighted excursionists the good ship reached her haven. Surely a happy augury for the future that awaits the little stranger who had, all unconsciously, played such a conspicuous role in this most pleasing and unique religious observance ever witnessed in our too staid and conventional community."

* * *

The Editor of CHURCH LIFE is confident that "Old Timer" himself does not contemplate recommending this last extract from his interesting if somewhat bizarre scrap-book, as a precedent to be followed in any effort to restore Holy Baptism and other ordinances (saving or otherwise) to their proper place in the Public ministrations of the Church. In our rubrics "Public" does not include the idea of vulgar and revolting publicity.

THE SEMI-ANNUAL MEETINGS OF THE S.S. COMMISSION

THE regular semi-annual meetings of the Sunday School Commission of the General Synod were held in Toronto, on Monday and Tuesday, May 1st and 2nd.

GRAMAPHONE NEEDLES AND DESTINY

NERO, according to a respectable and time-honoured tradition, played the fiddle while Rome was burning. Diocletian also, much in the same humour, refused to take upon himself again the burdens of a distracted empire so long as in his beloved Dalmatian garden he could grow much larger cabbages than at Rome. There is a sort of entertaining audacity in such demonstrations of personal detachment when the hour of destiny is striking. It is taken to indicate a kind of greatness that will not acknowledge any happening, however calamitous, to be of more than passing interest to the soul which claims a superiority over any possible experience that it may have to meet and conquer. Probably many of our people felt something of this when, a few weeks ago, it was announced to an admiring world that General Townshend, in response to those who asked about the needs of his beleaguered troops, forwarded a request for a supply of seeds and gramophone needles! The appreciative Briton everywhere seized upon the message as an admirable joke and chuckled over this latest and supreme example of our special characteristics. We settled down, not forgetting the inevitable jest upon the possibilities of a modern Eden, with a delighted imagination of flower gardens on the banks of the Tigris, where our gallant troops should saunter, beguiling their temporary if enforced idleness with the strains of pleasant music, while the relieving forces pushed forward to their aid. After that, a short and easy triumphal march would wind up the romantic expedition within the walls of old Bagdad.

It is not at all likely that General Townshend indulged in similar speculations. He seems to be of a somewhat different stamp. It appears he knew a little better than his masters the peculiar dangers that beset his little army, and though he loyally obeyed the instructions of those whose right it was to give commands, he was, it is now obvious, set a task that could not be accomplished with the slender forces at his disposal. His work was brilliant so far as it went. Had he succeeded he would have been greeted by the acclamations of an empire. Though he failed his honour remains untarnished. But as for those seeds and needles—one must imagine how, as the enemy's forces closed in upon him, and the possibility if not of capture yet of a long and weary siege loomed up before him, he was careful of the spirits of his men and sent the famous request. Of misplaced hilarity or a lack of true appreciation of the difficulties of his position we do not need to free him, for we do not think he has ever been accused of such in the minds of any responsible people. The leader of a lean and hungry garrison, hemmed in and uncertain of rescue, desperate as his valour may be and not without a certain grim unconscious humour, does not indulge in the tricks of mimic stagecraft simply to call attention to his invulnerability to the slings and arrows of an adverse fortune. Such, despite our journalists' weakness for piquant headlines, is not the character of the traditional British soldier and gentleman at all.

One has, however, an uncomfortable suspicion that *at home* there has been a little too much indulgence in this sort of thing. A year ago the British fleet was smashing "its way through the Dardanelles." The memory was short-lived of the little British force that was reckoned sufficient to assist Antwerp. It is just a year ago since the "Lusitania" sailed from New York so supremely disdainful of all attempts against her safety that she could proceed along the Irish coast at sixteen knots with foghorns sounding. If the German Fleet would not come out "the rats must be dug from their holes." . . . And so on *ad nauseam*. Shame forbids us to glance further along the list of such braggart headlines as

our newspapers and their histrionic heroes have indulged in. It may be that these sayings are merely representative of the deliberate detachment of souls that can at one and the same time measure themselves against their destiny and know that they exceed it so far in greatness that they can afford to flout every adventure that confronts them. But, somehow, they look uncomfortably like the empty boasts of people who have not yet realized that the things they must encounter are a challenge to their utmost capacity for endeavour.

And what about the other disciples of Nero—the party politician, the dishonest manufacturer of inferior equipment, the contract grafter, the striker who paralyzes the arm of the forces that stand between destruction and honour? Do they think that the issue is already so clearly decided that their meannesses and roguery will not jeopardize our cause? Or is it that we have among us still those who in a time of crisis such as this care nothing for the moral issues that are involved, if only out of the general wreck and misery of mankind they may secure their own selfish and profitable ease?

* * * * *

The discreditable actions of a minority can never of course be a reasonable ground for the criticism of a whole people. It is a matter for congratulation that the majority of our citizens are firmly convinced that we fight on the side of righteousness and must therefore keep our hands clean or be unworthy of our high destiny. Yet there are some features about our condition that give ground for fears lest as Christian citizens and members of the historic Church of Christ we have not yet risen to a full conception of the solemnity of the enterprise to which we are consecrated. The magnificent spirit that breathes through Rupert Brooke's lines, "Now God be praised who has matched us with His hour," can hardly be said as yet to be our general possession. There is still room for increase in a quiet, steady, purposeful conviction that can neither be elated by extravagant headlines nor discouraged by trials and reverses—still less demand after every exhibition of our enemy's brutality that we should stain our hands in similar vileness. It is in a spirit of trustful confidence in a just cause and in humble dependence on the will of a God who purposes righteousness, that we should move out as a Church and as a people to meet the many problems that at present and in the future will press forward for our solution. "This is the strategic era of the ages" said Bishop DuMoulin, speaking in Toronto last week. Opportunity is knocking at our doors, calling upon us as a nation and especially as a Church. "If I believed what you say you believe," said an unbeliever to a feeble Christian, "I would go to Church each day and pray, if I had to crawl upon my hands and knees."

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Why is Thursday in Holy Week called Maundy Thursday?

—M.D.

Ans.—It is supposed to be derived from Dies Mandati—the day of the command. That command was, "A new commandment give I unto you that ye love one another."

Ques.—Has a Priest ever been known to exercise the authority "Whosoever sins thou dost retain they are retained?"—M. D.

Ans.—A Priest would be justified in refusing absolution if a penitent refused to make reparation. For instance, if he stole money, was able to

repay it and refused. Of course if a Priest withheld absolution unjustly, the penitent would be absolved by God who alone gives absolution, the Priest merely pronounces it.

Ques.—What happens in the case of a Roman Catholic desiring to be reconciled to the Church of England?—A. D. C.

Ans.—He would renounce the known errors of the Church of Rome and promise loyalty and obedience to the Church of England. He would not have to be confirmed if he had already received confirmation. In order to do what is necessary he should apply to the Priest-in-charge where he resides. A Roman Priest seeking recognition in the Church of England would have to apply to the Bishop of the Diocese where he resided, either directly or through some Priest that he knew.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE PROPER OLD TESTAMENT LESSONS

To the Editor, CHURCH LIFE:

Sir,—One wonders what moved the revisers of the Prayer Book to meddle with the O. T. Lessons for certain special Sundays: lessons evidently chosen in a bygone age by men who knew what they were about. For instance, Numbers XVI-XVII. to v. 12, have been removed from the First Sunday after Easter, for which those chapters are singularly appropriate, and other Lessons substituted which have no connection with the special teaching for the day.

What is the special theme for that Sunday? It is found in the Gospel for the day, which presents to us the scene in the Upper Room that first Easter night, when the risen Saviour gave the Divine Commission to the Apostles. "As My Father hath sent Me, even so send I you," etc. This commission seems to have been reaffirmed at the end of the great Forty Days on the Day of the Ascension, in the words: "All authority in heaven and earth is given unto Me: Go Ye, therefore," etc.

Turn from that scene in the Gospel to the O. T. Lessons, and the connection is obvious. The Lessons describe God's vindication of His priesthood on the occasion of a revolution started by a Levite named Korah, assisted by two hundred and fifty laymen, princes in the congregation, men of renown. We know their punishment. Before the incident is finally disposed of we see the crusaders of those "sinners against their own souls" converted into a covering for the altar, as a permanent warning for all time to self-elected ministers of God. A God-ordained ministry may not be set aside by any number of the laity, however distinguished, though the assertion be quite correct that "all the congregation are holy, and the Lord is amongst them."

The two scenes, the one at Sinai, the other in the Upper Room, are one. It is the same God acting in both. In the Upper Room the Eternal Son is simply re-affirming the principle vindicated at Sinai: the principle of a God-ordained ministry, with authority to minister received from Him, and handed on by a true succession.

It is the principle upon which the Catholic Church has held and handed on her ministry from the beginning. "No man taketh this honour to himself, but he that is called of God, as was Aaron." She is careful of that ordered succession; for Scripture teaches her that He from whom authority to minister comes is a "jealous God" where His divine plan is called in question.

In my judgment, the Bishops of the Reformation period not only were determined that the English Church should be faithful to the Apostolic Succession, but they deliberately appointed those O. T. Lessons for the First Sunday after Easter, as being of a piece with the teaching of the Gospel for the day, and as one of the most striking illustrations found in the Old Testament of the principle of delegated authority, and its inviolable character in the mind of Him with whom we have to do.

I ask, therefore: Why have the re-

visers taken those singularly appropriate O. T. Lessons and moved them to the Third Sunday after Easter? Do they not see the connection I have pointed out? Or have they done this thing deliberately, and out of deference to the modern and wholly unscriptural fallacy that God's ministry really holds no delegated authority from Christ through His bishops; but is merely "representative of the Church"—whatever that may mean?

Whatever the motive may have been which led our Canadian revisers to remove those O. T. Lessons, their action in this as in other matters simply confirms the impression forced upon me by the discussions at the General Synod: that the Revised Book is but a wretched compromise between Church teaching and Bible Truth, on the one hand—and the Spirit of the Age and the Man in the Street, on the other. Believing this I must oppose such a revision of the Prayer Book. And one can do this with a clear conscience, since not one of our Diocesan Synods, so far as I can learn, has ever asked for a revision of the Prayer Book.

R. B. WATERMAN.

Carp, April 26th.

WORK ON THE SARCEE RESERVE—MONEY URGENTLY NEEDED

Calgary, Canada,
Monday in Easter Week, 1916.
To the Editor, CHURCH LIFE:

Dear Sir,—We are confronted with a serious duty on the Sarcee Reserve: and, because the Diocese at the moment is grappling with the very important proposition of striving to raise a large sum to meet its serious overdraft, it does not seem possible for us to do much towards meeting it.

A new Mission House on the Sarcee Reserve has become an urgent necessity, if the Missionary is to continue to reside in the midst of his work; and, it must be provided at once. The present Mission House was originally built chiefly of rather small poplar logs. It has been added to from time to time; but it is now hopelessly in decay, and, hardly safe.

On April 12th I confirmed a class of fourteen in St. Barnabas' Church on this Reserve, thirteen being Indians—men and women on the Reserve, and boys and girls from the Boarding School.

The condition of our Indian work, evangelistic and educational, on all four Reserves—has never been so promising.

Archdeacon Tims, who has been fully thirty-three years in this work, first on the Blackfoot Reserve, and for the past twenty on the Sarcee Reserve, is not only the Missionary there, he is also Secretary-Treasurer for all Indian work and Archdeacon of Indian Affairs. We justly honour and revere all our Indian workers of whom he is the chief. He can retire at 60, but he hopes to spend the rest of his life in the work.

The sum needed for the house is \$4,000.00. Of this sum I am asking the General Board of the W. A. to be responsible for \$1,500.00, and our own Diocesan Board for \$500.00. There still remains half the required sum, viz., \$2,000. For this amount I am, through your kindness, addressing myself to our friends in all parts of Canada, without whose sympathy and kind help what has been done for our Indians could never have been accomplished.

Any contributions may be sent to you, if you will kindly receive them, or to me here by whom they will be duly acknowledged through the columns of your paper.

CYPRIAN CALGARY.

Bishop's Court,
1818 1st Street East, Calgary.

THE RELIGIOUS LIFE IN THE CANADIAN CHURCH

To the Editor of CHURCH LIFE:

Dear Sir,—With the main object put forth by the Rev. Fane Edge, rector of Burnaby, B.C., in his article "Mobilization," i.e., the introduction of the religious life for men into the Canadian Church, I have the fullest sympathy. Some tentative efforts have been made in the past which came to little or nothing. Why? Largely because men with vocations have been lacking. Where are the men who trust that the Holy Spirit has put into their hearts such a wish and longing to give themselves to serve Him in poverty, chastity and obedience that they will at least test their vocation? Is there any

probability of such offering themselves until and unless we pray the blessed Spirit to call men?

As one who for five years prayed God to raise up some way to increase the efficiency of the Canadian Church in this way I have fewer illusions than some. Two came in answer to my prayers. One has given up that ideal. The other, probably, lies dead in Flanders, although not in a Flemish grave.

I still pray and should be glad to hear from others who are ready to join their prayers to mine. Here is the prayer I used: "O God, Holy Ghost, Sanctifier of the Faithful, visit we pray thee the Canadian Church with Thy love and favour; pour upon it the spirit of religious dedication, and call its sons to serve Thee in poverty, chastity and obedience that Thy Holy Name may be glorified and more souls come, by their efforts, to know Thy Truth, O blessed Spirit, whom with the Father and the Son together, we worship and glorify, ever one God, world without end. Amen."

D. CONVERS., S.S.J.E.

33 Bowdoin St.,
Boston, Mass., U.S.A.

Our Old Country Letter

April 12, 1916.

LITERATURE concerning the National Mission is beginning to appear. Six papers issued by the Society for Promoting Christian Knowledge, in particular, merit attention. They are "The Archbishop's Address to Canterbury Convocation: an Explanation and an Appeal," by Dr. Robinson; "A Call to Repentance," by Canon Scott Holland; "The Mission in its National Aspect," by the Master of Selwyn; "The Preparation in the Congregation," by the Rev. C. Bardsley of C.M.S.; and "Practical Suggestions," compiled by the Committee, with reference to the Preparation of the Church.

Then Sermons and Leaders in our Religious Papers on this vitally important topic are increasingly taking the place of semi-controversial or honestly, but unfortunately, perplexed or dissentient letters in the correspondence columns. Here are some quotations which may appeal to your readers. They are from a sermon preached last week in London, by the Vicar of Portsea; not specially on the Mission, but touching it.

"The war is testing as by fire, nations, institutions and individuals. It is challenging many of our opinions and forcing us to revise them. It is burning up much which has been worthless in our national life, and is throwing a lurid light upon evils which have lurked too long in the dark. It is destroying and making innumerable reputations. The old world is passing away and a new world is coming into being. Our institutions, our politics, our expenditure, our social customs, will for centuries after the war bear on them the marks of this terrific ordeal of battle.

"We cannot expect the Church to pass through this time untouched and unaffected; it is too closely in contact with national life for this to be the case. No less than nations or individuals, it is challenged by this supreme crisis. It is bound to come out of the war strengthened or weakened by the experience. . . . Moreover, the effects of the war will not be entirely external forces moulding the Church from without—they will depend partly on what Churchmen are looking for, praying for, and expecting. . . . One effect of the war is an increasing dissatisfaction with the work of the Church in our time. We are criticizing its work and methods with unprecedented free-

dom. We are painfully conscious that the heavenly treasure is carried indeed in earthly vessels. There is some danger that this criticism may run to extremes of depreciation and self-reproach. Phrases such as 'a moribund church,' 'the utter failure of the Church' are neither true nor helpful. . . . We must not ignore all that the Church has done for our nation in the centuries which have passed; do not let us forget that, with all its shortcomings, it is the witness which has led tens of thousands to Christ, which has sustained and comforted the anxious and sorrowful and has given hope to the dying. Do not let us forget its work in education and in philanthropy; in visiting the homes of the poor and the sick; in bringing the Gospel of Christ to multitudes who otherwise would have been neglected. It is not humility and penitence but ingratitude and forgetfulness which lead us to ignore the ways in which God clearly has used and does use His Church in this land. . . ."

Then he presents the other side; that side which surely it does behave us to consider deeply in this day of the Father's chastisement. "The war has thrown into clear relief great fields in which the failure of the Church is manifest. In the past we have been only dimly conscious of these; we have tried to ignore them and to silence or controvert those who have spoken of them. Now they are stripped of all disguise and we are compelled to face grim and humiliating facts about our work as tested by the war. . . ."

"With all our parochial meetings and organizations, with our clubs and athletics, we have somehow failed to bring the great masses of our fellowmen to Christ. Again we have failed as a Church in corporate intercession. . . . It is said that in Russia and in France the Churches are thronged with worshippers. Not the most optimistic of us can claim that this is the case in England. . . . Then the war has shown how as a Church we have failed in the fight against national sins. The conduct of the war has been hindered by excessive drinking and by industrial strife. The drink traffic has defied the government: against its vested interests and organized resistance it has been impossible to adopt the drastic measures which have proved so beneficial in France and Russia. . . . Yes, as we look at past failures and future possibilities we have cause for anxiety

and dissatisfaction; but this, if it is to be fruitful, must become conscious repentance. . . . And if this repentance is real, then we can confidently hope that out of this time of testing and trial, will rise a renovated and strengthened Church."

Here speaks the voice of "The Mission of Repentance and Hope."

* * *

Westfield College, at which the Council of this National Mission has lately held its Retreat, is the only residential college for women in the University of London, which is on a Church of England foundation.

We are told that, "The majority of the students read for degrees in the Faculties of Arts and Science, but some who do not desire to take any University examination enter for a one or two years' course in some subject where they wish to specialize. Arrangements are now being made by which students of this kind who wish to prepare themselves for Church work at home or abroad may read for the Archbishop's Diploma in Theology. This course includes a thorough study of the Old and New Testaments (with optional Hebrew and compulsory Greek), outlines of Church History and Church Doctrine, comparative study of religions and kindred subjects."

* * *

We have all heard of the splendid work for our soldiers and sailors, at home and in France and other European centres, by both the Church Army and the Young Men's Christian Association. It may not be so generally known that the Y.M.C.A. have been doing magnificent work in Mesopotamia. The commanding officer of a well known regiment there, who was himself wounded, writes as follows: "Let me give you a picture of a scene on the Tigris. Three large boats are filled to overflowing with wounded soldiers—Highlanders from Scotland; and from India, Christians, Hindus, Mahomedans—all in trouble, suffering and discomfort." There is room on board for nothing but pain. . . . But at Amara two men of the Y.M.C.A. came on board, and, working with the Army doctor, wrought a wonderful change. I cannot tell you all the details, of the soup distribution, of the shelters provided against the rain, of the mattresses and quilts on the decks, which swam with water, but I can tell you this, that everyone giving in money or in kind towards the Y.M.C.A. in Mesopotamia, may give in the sure knowledge that he is lessening the sufferings of our men." And how great those sufferings have been, we at home are only just beginning to realize.

* * *

I am sorry to have to stop here after a somewhat dull letter, from scarcity of materials; but I am traveling, and must hope that my kind readers will excuse it.

Trinity College Convocation

PRESENTATION OF PRIZES AND CONFERRING OF DEGREES

ON Thursday afternoon last the Annual Convocation in the Faculty of Divinity was held in the Convocation Hall of the College, the Chancellor, Dr. J. A. Worrell, K.C., presiding. With him were present, besides the Provost and other members of the teaching staff in Arts and Divinity, their Lordships the Bishop of Toronto and the Bishop of Kingston, the Bishop Co-adjutor of Ohio, the Dean of Niagara, the Dean of Montreal, the Dean of Ontario, Archdeacon Davidson of Guelph, the Rev. Canon Plumptre of St. James's Cathedral, Toronto, together with several other clergymen and well known laymen.

The prizes were presented by the

Dean of Divinity, Dr. Boyle, as follows: Senior Divinity Class, second year, S. W. Gooding, (general proficiency); first year, S. Childs, (general proficiency, New Testament Subjects and Church History); both years, S. Childs (Greek Testament); S. Childs and A. T. Lawson, equal (Apologetics); A. T. Lawson (Patristics); A. T. Lawson (1) and H. A. Leake (2), (Old Testament); S. Childs (1) and H. A. Leake (2), (the Judge McDonald Prizes for Biblical Knowledge); W. B. Ryder, (the College Reading Prize); C. J. R. Drew, (Mrs. Doolittle's Prize for Improvement in Reading); L. Bruce (1), W. E. Ryder (2), C. Spencer (3), (Sir Edmund Osler's Prizes for Reading).

Of the seven men in the second year in the Senior Divinity Class, Messrs. Gooding, Turney, Parkinson, Mackey, Spencer, Dixon, and Paull, the first two, with Mr. F. M. Brunton, were presented to the Chancellor by the Registrar to receive the degree of L.Th. The last two of the seven received their year without examination on account of military service, as also did Mr. L. I. Taylor, now with the Princess Patricia's in France, and Mr. W. H. Sim. Mr. John Osborne, who has just joined the University Company, substituted military drill for one subject of his examination in the second year of the Junior Divinity Class.

Mr. Gooding was ordained in Lent by the Bishop of Kingston; Mr. Turney continues in charge of St. James', Humber Bay, where he has been for several years past as lay reader and as deacon; Mr. Brunton continues at St. Matthias', Toronto, where he has been during the winter as a deacon; Mr. Spencer continues for a little at St. Alban's Cathedral; Mr. Mackey will be ordained at Advent; whereas Mr. Dixon and Mr. Paull go to the front. The Rev. G. F. Kingston and the Rev. G. C. Clarke have been studying for their B.D. during the winter at the College. The former is now working with Canon Gould, from whom he goes in the autumn to be lecturer in philosophy at King's College, Windsor, N.S.; the latter, after taking priest's orders, at Trinity, will be assistant curate at St. Matthew's, Ottawa.

It is the custom of the University of Trinity College, as in old world universities, for graduates who have risen to the dignity of Bishop or of Dean to bestow the degree of D.D. by reason of the dignity. Thus the degree (*jure dignitatis*) is distinct from the degree (*honoris causa*), being reserved only for sons of their Alma Mater. In accordance with this custom, the Right Rev. Frank Du Moulin, M.A., of Toledo, O., Bishop Co-adjutor of Ohio, and the Very Rev. Derwyn Trevor Owen, L.Th., were made Doctors of Divinity. The former was felicitously presented to the Chancellor by the Bishop of Kingston, and the latter by Dr. Boyle.

In addressing Convocation subsequently, the Bishop Co-adjutor of Ohio paid a tribute to the memory of his father, to whom reference had been made by his sponsor, and ascribed to his influence and that of his mother all that he was or had accomplished. He urged the ordinands to be ready to preach to and lead men in the days of reconstruction after the war. The Dean of Niagara counselled them to have faith in God and in their message, to trust their people and to give them their very best.

PRESENTATION TO DR. BOYLE

On behalf of the Corporation the Provost presented a handsome sterling silver tray, suitably inscribed, to Dr. Boyle, together with a resolution of the Corporation passed on the 12th of April. These are a mark of the Corporation's appreciation of Dr. Boyle's work as Professor of Church

History and Dean of Divinity during the last six years and a token of goodwill on his resignation of these offices to become President of King's College, Windsor, N.S. In this office he will be installed on Thursday, May the 11th, at the Encaenia.

At the close of the proceedings an opportunity was given the Bishop, the Dean, and Dr. Boyle of meeting their many friends and of receiving the hearty congratulations which these wished to offer to them.

THE SIXES

In the evening a reunion dinner was held in Convocation Hall for the graduates of 1856, 1866, 1876, 1886, 1891, 1896, 1906, and 1916, the new Doctors of Divinity also being present and proposing toasts. The senior graduates present were the Dean of Montreal and the Rev. G. I. Taylor of 1866, Mr. J. A. Houston, M.A. 1876, Inspector of High Schools and Collegiate Institutes for Ontario, the Rev. Professor Wright, the Rev. Dr. Lewis, and the Rev. H. O. Tremayne of 1886. No member of 1891 was present, Dr. H. C. Parsons of that year, like many of 1896, 1906, and 1916 being on active service. The Rev. Canon Rigby, who came into the service of the College as Professor of History in the autumn of 1891, was present.

A large proportion of the assemblage was in military uniform, many of the graduates being connected with battalions quartered in Toronto, Hamilton and London. Of the alumni well over 200 have taken up arms, some sixty of these, probably more, having left the ranks of the undergraduates of the two faculties of Arts and Divinity.

The toast list was short, consisting only of "The King," "The Sixes and 1891," "The Graduating Classes" and "The Active Service men." The gathering broke up shortly after eleven.

University of Bishop's College, Lennoxville

MEMBERS AT THE FRONT HAVE GAINED DISTINCTION FOR BRAVERY

SEVENTY-FOUR NAMES ON HONOUR ROLL

IN proportion to its numbers the University of Bishop's College has a splendid record in connection with the enlistment of its members for active service. Well over 50 per cent. of the students have responded to the call of King and country. Seventy-four names are now on the roll of service and probably there are other graduates and old students who are not yet located. Corporal Eustace has given his life for his country. Lieut. J. C. Stewart, the bursar, and Private Lennox Robertson have both distinguished themselves by conspicuous acts of bravery. Canon Scott is the senior chaplain of the First Canadian Division and recently received the honour of the C. M. G. at the hands of the King. Canon Almond is the head of the whole chaplains' department in the field. No less than fourteen of the graduates are serving as army chaplains.

Bright and encouraging letters have recently been received from most of those who are on the firing line and an account has just come to hand of a Bishop's College dinner in Canon Scott's billet, at which a dozen B. C. men were present and the Bishop's yell at the finish struck terror in the German lines.

ROLL OF SERVICE

The following graduates, members of the staff, undergraduates and past students of the University have enlisted for active service. This, the first list, is necessarily incomplete, and the Principal, Dr. Parrock, will be glad to receive additions and corrections:—

N. C. Qua, M.A., Lecturer in Natural Science; J. S. Stewart, Bursar;

Rev. Canon F. G. Scott, D.C.L., C. M.G., Arts 1881; Rev. Canon J. McP. Almond, M.A., Arts 1894; Rev. W. Barton, M.A., Arts 1894; J. McD. Ford, B.A., M.D., Arts 1894; Rev. C. W. Mitchell, M.A., Arts 1897; Rev. J. Wayman, M.A., Arts 1897; H. W. Blaylock, B.A., Arts 1897; Rev. E. W. Browne, M.A., Arts 1899; C. A. Pope, B.A., Arts 1899; E. Miall, M.A., Arts 1904; Rev. R. L. Carson, M.A., Arts 1905; R. F. Gwyn, B.A., Arts 1906; G. K. Boright, B.A., Arts 1907; W. B. Scott, B.A., Arts 1908; A. Joly de Lotbiniere, B.A., Arts 1908; A. C. M. Thompson, B.A., Arts 1908; Rev. C. G. Hepburn, B.A., Arts 1908; F. R. Robinson, B.A., Arts 1908; A. A. Sturley, M.A., Arts 1909; Rev. W. H. Moorhead, M.A., Arts 1909; Rev. O. G. Lawrence, B.A., Arts 1909; H. P. Wright, B.A., M.D., Arts 1909; J. S. Brown, B.A., Arts 1910; F. W. Crawford, B.A., Arts 1910; H. H. Scott, B.A., Arts 1911; C. H. Savage, B.A., Arts 1911; Rev. R. J. Shires, M.A., Arts 1912; E. H. Ireland, B.A., Arts 1912; D. I. Cameron, B.A., Arts 1913; R. H. Waterman, B.A., Arts 1914; F. A. McCrum, B.A., Arts 1915; M. H. Wells, B.A., Arts 1915; J. A. Lobban, B.A., Arts 1915; T. Eustace, B.A., Arts 1915, killed in action; N. D. McLeod, B.A., Arts 1915; Rev. H. W. Ievers, L.S.T., Div. 1908; Rev. R. Andrews, L.S.T. 1911; Rev. V. E. Hobart, L.S.T., Div. 1911; Rev. W. R. Walker, L.S.T., 1912; S. D. Craft, Div. 1915; W. H. Knapp, Arts 1916; E. Scott, Arts 1916; L. A. Robertson, Arts 1916; E. H. Baker, Div. 1916; G. Roe, Div. 1916; H. F. Cocks; G. E. Wilkinson, Arts 1917; T. E. Burton, Arts 1917; C. V. Ward, Arts 1917; J. Robinson, Arts 1917; W. P. Griffiths, Div. 1917; J. Vokey, Div. 1917; T. V. L'Estrange, Div. 1917; S. W. Clements; K. W. Hunten, Arts 1916; E. B. Worthington, LL.B.; G. Hughes; J. W. Williams; H. P. Lovell; Rev. F. G. Shering; W. S. H. Bernard; R. J. Meekren; F. R. Belford; G. P. Belford; A. P. Williams; H. H. Cotton; J. C. B. Porter; J. H. Ormsby; A. A. McKindsey, Arts 1918; E. Almond; M. R. Pickel.

If Only We Could Know

IF only we could understand one another! The other's averted look that was only accidental. Our letter unanswered because of a thoughtful delay that a worthy acknowledgement be possible. The apparent lack of appreciation of us, due to a fine reticence, eloquent it may be of a more glorious silent appraisal than we have dared dream of, an appreciation so deep in its intensity as to recoil from our knowledge of it, unspoiled by spoken words.

If only we could understand one another! The man outwardly selfish, who, quietly and in God's presence only, is scattering cheer, comfort, happiness among unfortunates about him, with no hope of earthly reward save God's "Well done," borne from the lips of those whom he serves. The one who gives vent to passion, or who falls before a temptation, or who otherwise exposes his weaker self—who is battling against heavy odds perhaps in more earnest combat than we against our lesser spiritual enemies.

If only we could understand one another! We the other man and he us. If we could know his splendid motives as we are confident we know our own! May we know them? And this is how we may: First, through acquaintance—will- ingness to know; then friendship—we've trusted him and he us; then love—he enters into our hearts and we his. Yes, that is what we are ransacking the world for—understanding, sympathy, love—the greatest thing in all the world; so wonderful that it stands radiant alone, no matter what its setting, whether it be found in the homes of the rich or amid the squalor of the very poor. That is what shall make us understand one another—patience, charity, appreciation, sympathy, love. The last the greatest thing in all the world!—St. Andrew's Cross.

The Church in the West

The Archbishops' Mission

THE latest Occasional Paper of the Archbishops' Western Canada Fund, that for March, 1916, gives news of deep interest to the Church in the West. This interest arises from the presence in our midst of men who have left their homes in England to work for Christ's sake in a distant land on the frontiers of civilization, and from the practical value of the work they are doing, enhanced as it is in the times of stress and difficulty through which we are passing.

The West is rich in the inspiration that springs from the good work of good men. The more the work of the early missionaries is known through the simple piety of those whose fathers were instructed by them, the more clearly it is felt that though dead they yet speak by the example of zeal and fidelity they have left behind them. Nor is their race extinct. To say nothing of others who have succeeded to their work, the men who have given themselves to the work of the Archbishops' Mission are evidently men of like mind with them. Their mettle was shewn not only by their offer to undertake work in Canada but by the readiness with which twenty-eight past and present members of the staff undertook military service. As they answered the Church's call to work in a distant mission field in unfamiliar surroundings, so they made a ready response to the Empire's call for service in the fighting line and three already have made the supreme sacrifice of their lives for the cause dear to them. Their motto might well be, "Here am I send me."

But the practical assistance they have afforded no less than the inspiration they give, claims our thanksgiving to God. On the staff at present there are thirty-six clergy, six laymen and twelve women, whose maintenance is provided for by the Fund. What this means at a time when so many dioceses are complaining of a lack of men and money is easily understood. The advantages derived from the Mission, moreover, are much more than the presence for a term of years of so many workers. Territory undertaken by the Mission is transferred, as conditions become settled, to the various dioceses. In such cases the work has been organized, sites secured and at least temporary buildings erected.

To such transfers interesting reference is made in the current Occasional Paper. Incidentally another advantage derived from the Mission is disclosed,—the transfer of members of the Mission Staff, remaining in Canada, to the lists of diocesan clergy. Thus we learn that the Rev. W. G. Boyd, for five years Head of the Edmonton Mission, has become Rector of St. Faith's Parish and has been appointed Canon of Edmonton Cathedral. As the founder and organizer of the Mission he will be greatly missed but, though no longer Head, he will be on the spot to help and advise.

In Archdeacon Dewdney's report of work in the Diocese of Saskatchewan, there is a good account of the work being done by the Mission. In this diocese the Melfort Mission Belt, which is a hundred and sixty miles long and fifty wide, is the special sphere of the Mission's activity.

There are three distinct kinds of work in the district. There is work among the lumber jacks and others in the sawmill towns and lumbering parts of the country; there is work among homesteaders in the newly settled districts back from the railroad, where people are only beginning, and are faced with all the difficulties of

the pioneer, scattered in a scrub country with poor roads and conveyances. Then there is work in the towns and farming districts adjacent to the steel where people are beginning to get ahead and things are becoming settled.

The Archdeacon also reports that Churches have been erected on two sites provided by the Fund, that a third will probably be built this year, and that sites are held in other towns where Churches will be built as the population increases. In both towns where Churches have been built very promising work is going on and both have developed in the last three years from summer missions to parishes requiring the full services of ordained men.

A touching tribute to the good work of the mission is afforded by special gifts and legacies to the fund. Colonel Birchall, who commanded the 4th Battalion of the Canadians and fell at Ypres as he was rallying his men who for a moment only had wavered, left £200 to the Mission. A second sum was left to the Edmonton Mission by J. K. Digby, Second Lieutenant in the 7th Battalion of the Norfolk Regiment, who fell in action in Belgium. After leaving Oxford, Mr. Digby worked as a graduate layman in the Edmonton Mission. By his will he left £25 for this Mission.

Several gifts have been received for the Fund in memory of and in gratitude for the Canadians and their loyalty. One gift of £2 was sent from the United States by a lady "as a token of thankfulness and admiration for the superb loyalty of Canada, to aid the Church of England's Missions there." Two very kind gifts of £28 and £30 have been received from different branches of the Girls' Friendly Society. They are special memorial gifts in memory of Canadian and English soldiers who have given their lives for the country. A lady in Quebec sent £200 "in token of appreciation for the great help rendered by the Fund to our Missionary work in Canada." "At the present anxious and difficult time," writes the Editor, "such thoughtful appreciation brings us much encouragement in our work, and we are deeply grateful." G. H. B.

Personal Mention

THE Bishop of Athabasca expects to arrive home from British Columbia on May 12th.

The Rev. P. S. C. Powles, a recent graduate of the Montreal Diocesan Theological College, expects to leave with his bride in August for the Diocese of Mid-Japan.

The Rev. R. H. A. and Mrs. Haslam and children have arrived in Victoria on furlough from India.

Dr. G. B. Archer, recently of the Kangra Mission, India, has received a commission in the R.A.M.C. and expects to leave for the Old Country within the next ten days.

The Rev. M. Malbert is working as a missionary among the Jews of the city of Ottawa.

Lieut. Cyril Keith Aylen, of Fort Saskatchewan, Alta., news of whose death was received last week, makes the 24th T.C.S. boy to give his life for the Empire in this war.

Canadians at Shorncliffe have had the privilege of the ministrations of two of their own Bishops this Easter, Bishop Harding of Qu'Appelle and

Bishop De Pencier of New Westminster. Both dioceses have been received by the Archbishop of Canterbury.

The Rev. Dr. T. S. Boyle and Mrs. Boyle left Toronto on Sunday night for King's College, Windsor, N.S.

The Rev. R. S. Mason, of Uxbridge, has been appointed Sub-Editor of "Our Empire," to work under the direction of the General Secretary of the Sunday School Commission. Mr. Mason preached his farewell sermon in his old parish on Sunday evening.

Dr. Rexford of Montreal is in Toronto for a few days.

The Rev. A. E. Burgett, General Missionary of the Diocese of Qu'Appelle, is in Toronto for the semi-annual meetings of the S. S. Commission.

St. George's Church, Ottawa, has lost a devoted member in the death of Dr. W. F. King. At the Easter vestry meeting the following resolution was adopted:—

"That this Easter Vestry of St. George's Church wishes to place on record their deep sense of the loss the congregation has sustained in the death of Dr. W. F. King, chief astronomer of Canada. He was one of the first to associate himself with the Church when the congregation was organized in 1855. Since that time he has been identified with every branch of congregational activity. Upright, conscientious, loyal and devoted, it was a great privilege to have him as a co-worker. He has left us all a splendid example. To his family we extend sincere sympathy and pray that God may comfort them in their sorrow."

Canon Plummer of St. Augustine's, Toronto, has returned to the city much benefitted by his trip south.

We are also glad to know that the Rev. E. A. McIntyre of St. Aidan's, Toronto, is also much improved in health.

The Bishop of Ottawa has appointed Rev. Robert Jefferson to the vacancy in Holy Trinity Church, Ottawa East, in succession to Rev. F. W. Squire. Mr. Jefferson is at present rector at Montague and before his appointment to that parish he was in Edmonton. He is a graduate of St. John's College, Winnipeg. His appointment goes into effect on June 1st. Rev. F. W. Squire, the last rector of Holy Trinity, retired last autumn to take a chaplaincy with the British forces, and since then the pulpit has been supplied by various clergymen in the diocese.

A hearty vote of thanks was given to Lieut.-Col. J. G. Langton at the annual vestry meeting at St. Clement's, North Toronto, for his three years' work as people's warden, which he is now, on account of pressing military duties, relinquishing with regret.

News has just come that Capt. Herbert Daw, son of Rev. Canon Daw, rector of the Church of St. John the Evangelist, Hamilton, has been killed in action. Capt. Daw joined the 58th Battalion under Lieut.-Col. Genet last June, and has been in Flanders for the last two months. This is the first intimation we have had that this battalion has been under fire.

Capt. Daw was educated at Trinity College School, McGill University and Osgoode Hall. He practised law in Hamilton up to the time of his joining the army.

We desire to express to his parents and brothers our sincere sympathy in their sorrow. By his death a brilliant student and a most

gallant and upright gentleman has been removed.

Memorial Service to Rev. Canon Powell

IMPRESSIVE SERMON BY THE BISHOP OF TORONTO

ON Sunday morning, April 30th, a fitting tribute was paid to the late rector of the Church of the Holy Trinity, Toronto, the Rev. Canon Powell.

The only sign of mourning was the purple ribbon which fastened a spray of Easter lilies and evergreen to the prayer-desk used by the late rector. It was not thought advisable to make a service in memory of one of the most triumphant spirits of these days in any way doleful.

The Very Reverend Dean Owen, of Christ Church, Hamilton, and the predecessor of Canon Powell in the rectorship of Holy Trinity, took matins, while the Rev. Dr. Boyle, the successor of Canon Powell as President of King's College, Nova Scotia, read the special lesson from 1 Thess. 4.

The Bishop of the diocese was the celebrant and the Rev. John Hodgkinson acted as Bishop's chaplain.

The Bishop took as his text Dan. 12:3, "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever."

The preacher pointed out the appropriateness of the service coming in the octave of Easter, when the glorious Easter message was ringing in our ears. Long ago Job had asked "If a man die, shall he live again?" and had answered, "In my flesh shall I see God."

"O, how glorious and resplendent, Fragile body shalt thou be."

Reference was made to the many who, during twenty-one months of ruthless war, had been made to sorrow through the loss of dear ones. Never was there an Easter when the distinctive message of this season was more needed than now.

Feeling reference was made to the loss sustained by the bereaved family in a husband beloved and a father always considerate for the welfare of his children.

In him we had a devoted, devout, earnest priest of God's Church, offering continually the sacrifice of prayer, praise and thanksgiving on behalf of his people.

In him we had lost a powerful and fearless preacher who, week by week, mightily divided the word of truth, and who, more than most men, realized the responsibility of the prophetic office. We need, the Bishop pointed out, fearless preachers who will never allow us to forget that all true religion must have the element of self-sacrifice.

The Synod of the diocese of Toronto, the General Synod of the Canadian Church, of which he was twice elected Prolocutor, the Cathedral Chapter, have lost in him one of their most outstanding personalities and wise counsellors. The Bishop claimed him as a warm friend and one of the last things he said to the Bishop after discussing affairs connected with the diocese was, "I am with you in all you do."

Reference was also made to his connection with the Sunday School work of the Church. The late Canon was essentially a teacher. It was pointed out that the magical reading for "they that be wise" is "the teachers." That was his strong point. The school and church at Eglington were monuments to his power as a teacher, as also was the work done at King's College during the five years of his presidency. Since last May he has been preaching and teaching in this place with an intensity as of a man who knew his time was short. Truly it may be said of him without exaggeration that he was among the wise teachers and preachers of this generation and has been instrumental in turning many to righteousness. His personality has impressed itself on many of the young men who have come under its magnetic influence.

And what of him now? He is still carrying on his work, he still intercedes as father, and as parish priest.

The choir rendered the beautiful anthem, "Souls of the Righteous."

It was an impressive service, and one

that will live in the memories of those who were present.

Those of us who are left behind may well take up our tasks with renewed energy, inspired by the example of one who never spared himself where the glory of God and the good of the Church were concerned.

"His voice is silent in your council-hall
Forever; and whatever tempests lour
Forever silent; yet remember all
He spoke among you, and the man who
spoke;
Who never sold the truth to serve the
hour,
Nor faltered with Eternal God for power."

Book Reviews

Fanciful and Otherwise

BY H. A. CODY

FOLKLORE

Parish Proverbs (being the primitive ethics of a highly enlightened people), by Sandy Sandwich. Moonlight Press, Dubville, 1,000,000 pp., \$3000.

The collection of this vast number of Proverbs, and other interesting matters dealing with numerous parishes is a monumental work, and we are greatly indebted to Mr. Sandwich for what he has given us. No doubt the six hundred volumes will find a place in every library, and if there is no library in the house they can be stored in the woodshed, or piled at the back door where they will be handy when needed. These books will be read by the working man as he eats his breakfast, by the business man in his office, and the child will hurry home from school that he might dive into their mysterious depths. The street-car conductor will keep a volume always in front of him so that he can refresh his mind during the seconds when he is not dodging vehicles and children. It is a great pity that we are unable to give the entire one million pages. But only a few extracts can be given by way of example.

"The seats in a theatre are as soft as wool, and the body delighteth to remain in them; but the pews of a church are exceedingly hard, and both soul and body abhorreth them."—P. 7642.

"Easy and delightful is it to bend the knees to pick up a gold coin, or a flower by the wayside; but most difficult is it to bend the knees in prayer to gather up the Master's blessed promises."—P. 976422.

"Follow all prescriptions to the letter, except those given by clergymen. The body is of more value than the soul—until you come to die."—P. 98702.

"It always rains harder on Sundays than on week-days."—P. 7644.

"It is most beneficial for a clergyman to be unkindly spoken about by his parishioners, for Scripture saith, 'Woe unto you when all men speak well of you.'"—P. 67891.

"Time speeds nimbly by at a dance, but drags wearily at a church service."—P. 6784.

* * *

ARCHAEOLOGY

Ancient Worship, by Sylvanus Hapgood. Druse & Scone, 600 pp. \$5 n.

A most timely book, exhibiting great erudition. It deals principally with private and public worship of bygone days in Canada. Mr. Hapgood devotes several chapters to the ancient custom of Family Prayers. He shows how fathers then had both the time and the inclination to gather their households about them every morning, read a chapter from the Bible and offer up prayers. He mentions that clergymen, as a rule, are the principal ones who adhere to this custom today. The second part of the book treats exhaustively of public worship in olden days. Many curious incidents are mentioned, such as fathers going with their families to church on Sunday mornings, and often in the evenings; that suppers were never allowed to interfere with church attendance; that if visitors called at church time they had either to go to

service or go home. This whole book is worthy of most careful and heart-searching reading, as it has a special message for the present generation.

* * *

DRAMA

The Smitten Vine. (A Tragedy of the Christian Church), by Dahreda Zumo, the noted Japanese author, and translated by Reda Verdy, 220 pp. The Lily Publishing Co. \$2 n.

This is a remarkable translation of the famous Japanese Drama, which has made such a great hit in Japan. The *Smitten Vine* is the Christian Church as seen through acute Japanese eyes. The many divisions of the Church are set forth with startling clearness, while the strife and animosity are dwelt upon at considerable length. This book is earnestly recommended to all who have formed or are thinking of forming other sects.

* * *

POETRY

The Dust of Action, by Bernard Treves. Tyo Press. \$1.00.

From the point of view of poetry there is little or nothing to recommend this book. The lines are halting, and in much of it there is great meagreness of thought. Its main interest lies in the practical common-sense remarks which are made concerning various phases of Church life. Some of these are quite pithy and to the point. The following will serve as an example:

WHO'LL BE IN THE LURCH?

"I've a grudge against the parson,
And another 'gainst the Church,
So I'll stay at home on Sundays,
And leave them in the lurch."

"Ah, we can do without you better
Than you can do without the Church;
But a day of reckoning's coming,
And then who'll be in the lurch?"

* * *

Ghost Land Church, by Demster De Venne. Lingard & May, Publishers, 250 pp. \$1.50.

This is a book much out of the ordinary. It is written in a peculiar style, especially noted for its baldness of expression. It ruthlessly lays bare many of the past secrets of the community in Ghost Land. The dead rise before us in a most startling manner, and tell us things concerning their lives when they were in the flesh. We have only space for the Introduction, and the remarks of Thomas Sharp-Carpenter. But the confessions of all the others form most fascinating reading, as they contain vital truths and carry many helpful lessons:

"Out of the past they come,

Men, women and children.

They stand within the old church

Where for over one hundred years

they met together.

What of their lives?

What did they come for?

Let them tell us now—

The spirits of Billy Titus and Nellie Turner,

Of Benjamin Winter and Francis Stoker,

Of Gustav Bleeze and Tim Sparks,

Of Nathan Noddler and Martha Stebbins,

Of Thomas Sharp and Amelia Beek,
Of Abner Flint and Silas Druse,
Of Rosie Swift, and a host of others.
They now see with other eyes.
They live in a world of great
clearness.

They see through the shams of life.

They have something to say.

Let them speak.

Let us listen.

Let us heed.

Let us beware."

* * *

THOMAS SHARP-CARPENTER

"For sixty years I walked the ways of men.

I saw Pretensia, first as a village,

Then, as a flourishing town.

I helped to build most of the houses.

I hired men, and paid them, too.

My family grew about me.

My wife was the pride of my life;

My children the joy of my heart.

On Sundays I brought them here to church.

They said their prayers and sang

hymns.

They listened to old Parson Marden

As he rightly divided the Word of

Life.

We were deemed a model family.

I was considered an example to the

Flock.

But while they prayed, sang and

listened,

I thought out all my plans.

I built my houses;

I figured out my contracts;

I estimated the value of lumber.

The quantity, the quality.

I knelt for the benediction,

And there was great peace in my

heart.

It was the peace of big profits."

* * *

FICTION

The Twisted Hair-pin, by Tweedles Twaddle. Ringtoss & Company, Publishers. \$1.25.

This book is chosen from a long list as it alone deals with Church affairs. It is unique in its way, and will no doubt meet with a large circulation. Much of it is very sordid, showing the depths to which people will descend in their strife of petty jealousy. An innocent hair-pin is the apparent cause of the whole trouble. Miss Waxenbaugh of St. Felix Church choir, made the remark that Miss Rattison, the brilliant soloist, wore a hair-pin which was much twisted. Miss Rattison resented this as a direct insult upon her attire. The trouble increased until the whole choir was involved. It spread to the congregation. Sides were taken, and the battle raged for weeks. The rector vainly laboured for peace. At length he resigned, a broken-hearted man. After a delay of several months, a new rector was chosen. He was a young man, single, and both Miss Waxenbaugh and Miss Rattison, the leaders of the two contending parties, fell desperately in love with him. How he settled the dispute and made peace in the Church forms the most marvellous and fascinating portion of the story. It would be unfair in a review such as this to give away the secret, so we ask all of our readers to get the book and read it for themselves.

Witnesses of the Resurrection

BY THE REV. W. T. MANNING

AT this season we think of the reality of our fellowship with the Risen Christ and of the practical ways in which this will show itself.

One of the results of our fellowship with our Lord will be the spirit of self-discipline and sound judgment and steadiness in our lives.

The Apostle says "the fruit of the Spirit is . . . temperance" and he uses this word in its largest sense—as meaning temperateness, self-control, full self-mastery.

1. This spirit of self-control will show itself in our views and judgments.

There is a moderation of view which comes from timidity, from dislike of taking a definite stand, from fear of encountering opposition. But this is not Christian moderation. Christian moderation does not come from any fear of opposing wrong. It comes from a desire to see the full truth and to do justice to it. Christian moderation does not mean lack of strength. An argument for any cause is far more powerful if it is stated with moderation and justice rather than with exaggeration and prejudice. Good causes are often injured by the overzeal of their own advocates. We see this illustrated sometimes in the case of social and civic reformers, and sometimes also in the case of earnest but not well balanced Christians. Moderation, temperateness, fairness in the statement of a case, gives our advocacy a strength that nothing else can give to it.

2. This spirit of proportion and self-discipline must show itself in our speech.

The unbridled use of speech is one of our national failings. What a flood there is of it both uttered and printed! How often we read statements in which it is plain that the writer took no pains to be just to the person, or the cause, of which he wrote and that he felt no responsibility for his use of speech. There is weakness in our use of exaggerated language in ordinary conversation. The constant use of superlatives and overstrong expressions is useless, and it is worse than this. It deprives words of their true force. It is a sin against our mother tongue. It has effects on character. It reveals a lack of discipline of mind. It shows a want of accuracy and of self-control. It tends to irresponsibility and to loss of mental and moral perspective.

3. This is a day in which we especially need steadiness, balance, controlled judgment, in the things of our religion, in our lives as Churchmen and Churchwomen. We often hear it said that these are difficult times in which to live. Everything is so unsettled. All standards and beliefs are being challenged and questioned. We hear of doubts and denials of the Christian Faith disseminated by those who are pledged to be its teachers and defenders. But the fact is that these times are not more difficult than those which have preceded them. The Church has always faced trials and difficulties and she has triumphed in the face of them. If we are unstable in mind and faith we shall doubtless find that these are difficult times. We shall be likely to lose our moorings and merely go with the tide. Our need and our duty is to put ourselves to the trouble of understanding the principles of our religion. If we will do this we shall not be carried away by every blast of vain doctrine. We shall not be shaken in our faith because some one chooses to assert that the Apostles' Creed is out of date and that it is no longer necessary to believe it. Denials of this sort are not new. They are as old as Christianity itself.

Our Lord needs in His Church today disciples with the clearness of mind, the steadiness of faith, the balance of judgment which His Spirit gives. He needs in His service men and women whose faith rests on sure foundations, who believe intelligently, and therefore firmly, all the glorious truths contained in the Creed, who accept the teaching of the Scriptures as interpreted by the Church and believe this with all their minds as well as with all their hearts and souls and strength. It is this spirit in us, and this firm faith in Our Lord and His Truth that makes us witnesses of His Resurrection.—*Trinity Parish Record*.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ATHABASCA

The junior members of the W. A. have presented the Church of St. James', Peace River, with a handsome brass altar desk. This was used for the first time on Easter Day.

FREDERICTON

CHATHAM

The Easter services in St. Paul's and St. Mary's Churches were very appropriate to the Great Festival, and the largest number of communicants on record attended both Churches. Sermons were delivered by Archdeacon Forsyth who expressed his pleasure at the large attendance at the Early Eucharist, notwithstanding the almost impassable state, in some places, of the roads. The Easter music was heartily sung at all services, and the Churches were very handsomely decorated with flowers. In addition to the altar flowers in St. Mary's the chancel was adorned with potted plants, through the kindness of Geo. E. Fisher. The offerings on Good Friday and Easter Day amounted to \$178.99, being \$29.24, the ordinary weekly offering, \$15.75 for the sick and needy, \$124.00 for Parochial Fund Deficiency, and \$10 for missions to the Jews.

The usual Easter Monday meeting passed off satisfactorily. The following were elected wardens: Hon. J. P. Burchill and F. E. Neale.

HURON

SIMCOE

Trinity Church has experienced a very successful year. The financial report showing a surplus of over \$1,000, although the Church has lost over 250 men due to enlistments—including one of the late wardens, Capt. R. Simpson, who has been in France for some months past. The Rev. A. B. Farney received an increase to his stipend of \$100 a year, by an unanimous vote. Dr. A. T. Sihler, R. W.; D. F. Aiken, Esq., P. W.; the Hon. Senator McCall and His Hon. Judge Robb, Lay Delegates, with Messrs. D. Mathews and G. Curtis as substitutes.

CLARKSBURG

ST. GEORGE'S CHURCH

The largest Easter offering in the history of the parish was taken up on Easter Sunday, amounting to \$571.60.

The new rector, Rev. W. Wallace, has been working hard and he had the pleasure of seeing the fruit of his work. The parish usually started the year with a deficit of over \$300, but this year the Easter Vestry had the pleasure of seeing \$206.85 to the credit of the parish to start the Church's financial year.

KEEWATIN

SIOUX LOOKOUT

ST. MARY'S

The three services on Good Friday were well attended, considering the inclement weather. The collections for Jews amounted to \$6.00.

Easter Day there was an early celebration at 8.30, Matins and second celebration at 11, children's service at 3—when a short programme of suitable recitations was given and appropriate hymns sung. The Lenten Mission Boxes were presented and netted the splendid sum of \$26.25—though the school only numbers 45 pupils, with an average attendance of 35. Medals were presented to the boy and girl who stood highest on the list.

At evensong special Easter music was rendered by the choir, and though the attendance was not as large as might have been, owing to the fact that two troop trains passed through the town at 6 o'clock, yet the service was bright and hearty. The incumbent was the preacher at all services. The Church was tastefully adorned with plants and the altar banked with cut flowers, a gift from a member of the choir.

At the early celebration a handsome silver Pyx (or sacred bread box) was dedicated by the incumbent, for use in the office of Holy Communion. This makes the sacred vessels fully complete.

On Easter Monday evening the annual concert of the Church was given in the Orange Hall, when two sketches and a fancy (Russian) drill were given to a packed house. The proceeds were in aid of the funds of the W.A. which has done good work the last year, having assumed and paid a note for \$250.00 owing by the Church. About \$75.00 were realized by the entertainment.

There entered into the rest of Paradise on Wednesday morning, April 26th, Gertrude Walsh, aged 19, a faith-

ful daughter of the Church. Just a year ago she professed her faith in Christ in Holy Confirmation and was admitted to full membership in the Church. A loving, patient girl, she will be missed by a large circle of friends. A funeral service was held in St. Mary's on Wednesday evening, which was largely attended. Mr. Farr played the Dead March in Saul. The body was taken to Winnipeg for burial, accompanied by the family and two other Church members.

MONTREAL

BROME

The Easter vestries for the Churches of St. John the Evangelist and St. Aidan's met on Easter Monday. At St. John's the Warden's report shewed balance of \$135, and \$50 is to be applied to the diocesan mission apportionment. At St. Aidan's the balance is \$13, the open offertory alone being reckoned in this report, and shewed a slight increase during the year. Officers for the coming year are as follows: St. John's, wardens, Mr. Edgar S. Chapman and Mr. George H. Hall; secretary-treasurer, Mrs. E. S. Chapman; delegates, Professor Armstrong and Mr. Sewell Salisbury. Thanks were given to the president and secretary of the Ladies' Guild, Mrs. Wallace and Mrs. Eldridge. St. Aidan's, wardens, Mr. Spencer P. Safford and Mr. John De La Mare; secretary-treasurer, Mr. J. J. Emerson. A handsome dossal of green material has much improved the appearance of St. Aidan's Church. A set of altar linen, from Messrs. Wippell, Exeter, England, has been given to St. John's.

There was a celebration at 8 a.m. on Easter Day, and special services on Good Friday.

NIAGARA

HAMILTON

EASTER VESTRIES

The Easter vestry meetings in this city last week were all able to report a prosperous year, and a bright outlook despite the war. An illuminating feature was the reports of the number of members who had enlisted. It makes an honour roll of which the Church in Hamilton may well be proud.

The closing service of the old St. Peter's Church were held on Easter Day. The new Church opened last Wednesday. William Hazell and Isaac Christian, two of the Church's oldest members and who were present

at the first service held on October 1, 1890, in a small cottage on Aikman avenue, acted as wardens at the opening service. The rector, Rev. J. W. TenEyck conducted the services.

At the morning service on Easter Day the Bishop administered the rite of confirmation and preached.

Rt. Rev. Dr. Williams, Bishop of Huron, preached at St. Peter's Church on Sunday morning, and Ven. Archdeacon Cody, Toronto, in the evening, special services being held in connection with the opening of the new Church.

GUELPH

The Rev. W. Broughall of St. Catharines, conducted the Three-Hours' service at St. George's on Good Friday.

ONTARIO

The Bishop of Kingston is raising a fund for the supply of Prayer Books to members of the C.E.F. stationed in the diocese who need them. A gift of 360 copies has already been made to the 80th Battalion, and many more will be required for other units. Subscriptions may be sent to the Rev. Canon Grout, Synod Office, Kingston, by whom they will be gratefully received and acknowledged on behalf of the Bishop.

BELLEVEILLE

CHRIST CHURCH

Easter Services were specially well attended this year and the offertory amounted to \$270.00. The vestry reports showed the best year for current revenues in the history of the Church; \$900.00 was paid on renovation account. Total receipts exceeded \$5,700.00; 105 men have enlisted. Rector's Warden, F. S. Mills; People's Warden, F. O. Diamond.

KINGSTON

The Three-Hours' Meditation at St. George's Cathedral on Good Friday was taken by the Rev. Walter Cox, of Gananoque.

VESTRY MEETINGS

Vestry meetings were held in the various Churches in the city and vicinity on Easter Monday, and reports in general showed that despite the drain of war the Churches had enjoyed a very satisfactory year in 1915. Collections were shown, in the reports, to be on the increase, which is taken as a most encouraging omen. Officers for the ensuing year were elected in all the Churches and in most instances the old members were re-elected.

A place of utmost security for valuables is found in our Well-guarded, Fire-proof and Burglar-proof

Safety Deposit Vaults

Our space accommodates everything from documents to packing cases. A box costs only \$3 per year, upward.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.

HON. J. J. FOY, K.C., Vice-President.

HAMILTON CASSELS, K.C., LL.D., Vice-President.

A. D. LANGMUIR, General Manager.

W. G. WATSON, Ass't General Manager.

TORONTO

OTTAWA

WINNIPEG

SASKATOON

What Readers Think of "Church Life"

Mrs. — derives a great deal of pleasure from "Church Life."

Jan. 17, 1916. Galt, Ont.

The paper is greatly improved the last few months. I like the sermons you put in and also the short description on the collect and Gospel for the week.

Jan. 17, 1916. Brantford, Ont.

I express my appreciation of this week's "Church Life." The article on the Prayer Book and on Prayers for the Departed will help in our parish.

Jan. 6, 1916. Brantford, Ont.

Your paper is improving steadily and I enjoy reading it.

Jan. 14, 1916. Ottawa, Ont.

I am a subscriber to your paper for over ten years and enjoy reading it each week. It is a bright, newsy little paper and in all its departments highly successful.

Jan. 26, 1916. Belleville, Ont.

AGENTS WANTED in every parish.

Liberal commission allowed.

Church Life, Limited
7 Queen St. East, Toronto

OTTAWA

OTTAWA
ST. MATTHEW'S

Holy Week and Easter were appropriately observed by large and devout congregations. The three hours devotion was conducted by the Rev. Dr. Boyle, President and Vice-Chancellor of King's College, Windsor, N.S. Dr. Boyle was also the special preacher on Easter Day, and his clear and impressive exposition on "The Future Life," made a deep impression on all whose privilege it was to hear him.

At 4.30 p.m. on Good Friday the rector had a Lantern service in the Parish Hall, which was attended by over 200 children; and at 8 p.m. His Lordship Bishop Roper administered the rite of Confirmation to 22 males and 9 females. The Bishop also dedicated an Altar Book and Prayer Book and two offertory plates that had been presented as thank-offerings by different members of the congregation. The Easter services were bright and hearty, whilst the number of communicants was 777; and the Easter offering was sufficient to enable the Church Wardens to reduce the debt by \$1,000, leaving only \$2,000 now to be paid.

Many of the members of St. Mat-

thew's congregation are using special monthly envelopes and are contributing systematically to the different war funds. St. Matthews' Roll of Honour now has 100 names, and many more will be added shortly.

The choir, now over 40 in number, under the able leadership of Mr. W. Payn, assists greatly the congregation in offering unto God their sacrifice of praise and thanksgiving.

QU'APPELLE

The first Summer School instituted in the Diocese will be held at Fort Qu'Appelle on Tuesday, Wednesday and Thursday, July 11, 12 and 13th. The school will be entirely devoted to Sunday School work. The W. A. of Fort Qu'Appelle has most kindly made arrangements for the ladies to be housed at a fixed charge of \$1 per day, and the men will have accommodation at the Hotel at \$1.50 a day inclusive.

The afternoons will be devoted to bathing, boating and other enjoyments. The lake at Fort Qu'Appelle affords ample opportunity for excursions and picnics as well as aquatic amusements. Any enquiries may be addressed to Rev. A. E. Burgett, Regina, Secretary of the S. S. Association, or to the Rector of Fort Qu'Appelle, Rev. E. K. Moffatt.

OGEMA

Mr. Wm. Dounton has been licensed as lay-reader (honorary) to the Mission of Ogema.

QUEBEC

CATHEDRAL

The Easter Festival was marked by beautiful services and large communions in the various Churches. At the Cathedral in the afternoon a Patriotic Service to commemorate the Battle of Ypres was held. The Cathedral was filled with soldiers and civilians. The Dean of Quebec was the preacher. On Tuesday night the annual St. George's Day Service was held in the Cathedral at 8 p.m.

ST. MATTHEW'S

The Rev. Dr. Parrock, Principal of Bishop's College, was the preacher at the Easter morning service at St. Matthew's.

VESTRY MEETINGS

The annual vestry meetings of the different parishes of the Churches in the city were held Easter Monday night. In every instance the work of the Church was very satisfactory and the reports of the different organizations connected with each parish were very satisfactory. This is exceedingly gratifying considering the numerous claims upon the people owing to the war.

RUPERT'S LAND

The death of Mrs. Byers, a pioneer of the district, occurred at Melita on Sunday, April 16th.

Mrs. Byers was born at Selkirk, Manitoba, and twenty-four years ago came to reside in Melita. With the exception of a short interval when the family moved away she has worked for the welfare of the community. She was an ardent Church worker in the true meaning of the term. Her husband, Dr. Byers, and a daughter are in Melita, while the son is with His Majesty's Forces Overseas. The greater part of the diocese knew the deceased and deepest sympathy is extended to the bereaved ones.

An interesting ceremony took place on Easter Day in Christ Church, Melita, when a large Union Jack, presented by Mrs. Greaves, was unfurled by Mr. A. B. Estlin on behalf of the

Wardens and Vestry. The new Roll of Honour was also placed in the Church the same day containing fifty men who are with the colours. The rector, the Rev. J. Woolen, spoke appropriate words on the occasion.

The Rev. W. W. Thomas, General Missionary, was at Minnedosa on Easter Day. Beautiful services were held and the number of communicants was large. The rector of this parish is the Rev. Major Wells at present on duty with the troops in England.

The Rev. Canon Jeffrey was at Brandon, Rev. H. L. Roy at Elm Creek, Canon Matheson at Clanwilliam, and the Rev. W. A. Fyles at Shoal Lake for Easter Day.

The Rev. H. Morgan, who is at present in Winnipeg with the Western Universities Battalion, returned to his home parish for Eastertide.

The parishioners of St. Cuthbert's Church, Elmwood, joined in a procession on Good Friday, returning to the Church for Morning Prayer followed by the three hours' meditation.

Many of the Winnipeg Churches conducted the Three-Hours' service of devotion from twelve to three on Good Friday.

WINNIPEG

The Easter Day Services throughout the city were marked by large numbers of communicants and goodly congregations. At the Pro-Cathedral the Primate preached at 11 a.m. to a very large congregation. The Dean addressed the Sunday School in the afternoon, and the Rev. W. A. Ferguson preached in the evening. At Holy Trinity the Rev. R. E. Ribourg preached at the morning and evening services, and the Archdeacon addressed the children in the afternoon. The Church was crowded at all services, many being unable to gain admission at 11 o'clock. Over eight hundred communicants were present at the Holy Communion services. All Saints' Church reports beautiful services with a large number of communicants. St. Luke's was crowded at each service. The parishioners of St. Thomas' gave liberally recorded the largest offertory in the history of the parish. At St. Matthew's the communicants were not more than twenty less than previously, notwithstanding that about two hundred communicants are absent with the troops. The offertory for the day was \$1,901, and the S. S. offertory for Missions \$184. St. Cuthbert's had splendid congregations, the communicants being slightly less than last year. The parish of St. Alban records the largest number of communicants in the history of the parish, due greatly to the fact that it is chiefly a residential district.

During Passion and Holy Weeks, the Warden of St. John's College, the Rev. J. J. Robinson, conducted services of a missionary nature at the Pro-cathedral and St. Luke's.

The services during Passion Week at the Pro-cathedral were well attended and the effort of the week aroused great interest.

The congregation of St. Luke's manifested great appreciation of the work of the Missioner and the growth in the spiritual life of the parish has been assisted by the week of meditation.

A Soldiers' Chapel has been erected in connection with St. Luke's Church in honour of those who have given their lives for the Empire. Special intercession services are held on behalf

MEMORIAL WINDOWS
ENGLISH ANTIQUE
STAINED GLASS
LYON GLASS CO.
141-3 CHURCH ST. TORONTO ONT.

THE HOME BANK OF CANADA
ORIGINAL CHARTER 1854
BRANCHES AND CONNECTIONS THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

Seitz & McEvenue, Limited
ANY KIND OF INSURANCE
26 Adelaide St. West
W. E. EMSON, Manager
Main 2607. Fire & Accident Dept.

NEW BOOKS
"LIFE'S JOURNEY"
By H. H. Montgomery, D.D.
A book for encouragement. Net 90c.
"DISCOVERY AND REVELATION"
By H. F. Hamilton, D.D.
A study in comparative religion. Net 90c.
"BETWEEN THE LINES"
By Boyd Cable.
One of the best books printed on the War. Net \$1.35.
"THE GLAD TIDINGS OF RECONCILIATION"
By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester.
\$1.35
Upper Canada Tract Society
JAMES M. ROBERTSON, Depositary
2 Richmond St. East Toronto

of our soldiers and sailors and already their associations with the building are very dear to many of the district.

ELKHORN
ST. MARK'S

Daily during Holy Week the evening services of a mission character were

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list and samples on Application. Address SISTER IN CHARGE OF ALTAR BREAD.

CONDENSED ADVERTISEMENTS
RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.
BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT
CHURCH EMBROIDERY of all kinds done by Miss Going. 198 University Ave., Kingston, Ont.

WANTED
PRIEST, experienced, would take post as curate or locum in Toronto for six months. Preacher, good churchman. No. 2, Church Life, Toronto.
A CITY Clergyman having the month of August free will take duty in the country. Summer resort preferred. Apply Box 4, Church Life.

Men's Clothing for Sale
GET your new suit from Catesbys, London, England, for half what you pay local tailor. Best materials, style, fit guaranteed, or money back. Write for free catalogue, self-measurement form and patterns. Address Catesbys Limited, Canadian Office, 119 Wellington St. West, Toronto. Mention "Church Life."

Don't Neglect Your Hair



Everything in Hair Goods
Consult Professor Jules about his secret treatments
Visit our up-to-date parlors for Hairdressing, Manicuring, Massage Treatments, etc.
JULES & CO.
774 YONGE ST.

held. Through the medium of the local paper the Vicar asked all people to observe Holy Week and special services were arranged. The mid-week Eucharist during Lent has been very well attended and the Bible Class held on Friday evenings has been a means of developing the spiritual life by teaching. On Easter Day about eighty communicants were present. This is slightly less than last year, accounted for by the absence of so many with the Forces.

Mrs. A. E. Wilson, wife of the Principal of the Indian School, Elkhorn, was called to her rest on Easter Monday, April 24th. In her death the parish suffers a great loss.

For years she has been a member of the teaching staff of the school. She was married in June, 1912, to the present Principal and has at all times shown herself deeply interested in the Indian work.

The interment took place on April 26th. A service for the pupils was held in the school at 2 p.m. and the burial service was read in St. Mark's Church. To Mr. A. E. Wilson and the other bereaved ones the parish and diocese extend their deep sympathy.

TORONTO

The Rt. Rev. Frank Du Moulin preached at Grace Church on-the-Hill on Sunday morning, and at Holy Trinity in the evening.

ST. MICHAEL'S AND ALL ANGELS'

Satisfactory progress is being made on the new Church of St. Michael's and All Angels', Wychwood. The building, which is of gothic design, will be one of the most handsome in the north-west district when completed. Up to the present \$5,000 has been collected for the building fund.

W. A.

The thirtieth annual meeting of the Diocesan W. A. is being held this week in St. Anne's Parish House. All are reminded of the service in St. James' Cathedral this (Thursday) morning at which the Bishop of Montreal will be the preacher. This afternoon an address will be given in St. Anne's Parish House by Miss Una Saunders, National General Secretary of the Y.W.C.A., and this evening at 8.00 a Missionary meeting will be held at which the Bishop of Toronto will be chairman, and addresses given by Rev. Dr. Macklem, Provost of Trinity College, and the Rev. Canon Gould.

To-morrow (Friday) the Quiet Hour (3.30 p.m. to 4.30) will be conducted by the Rev. C. Ensor Sharp, M.A.

COBOURG

ST. PETER'S

The Mission held during Holy Week was attended by large congregations and it is felt that much good must result from this special effort.

The services on Easter Day were very inspiring, there were in all about four hundred communicants.

The Easter vestry meeting showed the Church finances to be in a very satisfactory condition. The wardens and lay delegates were re-elected.

At the eleven o'clock service on Easter Day a very beautiful memorial window was unveiled and dedicated. This memorial had been given by the four sons of the late Reverend Canon and Mrs. Sprague, in memory of their parents, and represents, "The Holy Women at the Tomb."

The window is a somewhat unusual rendering of the scene at the tomb upon the first Easter Morn.

In the foreground stand the three women, their faces depicting the varied feelings caused by the angel's unexpected announcement: "He is risen;

He is not here." The full realization of their Lord's prophecies concerning Himself has not yet come to them; the struggle between hope and despair is clearly evidenced in the features of each. In the centre light, seated at the edge of the empty tomb, is the commanding angel presence, with up-lifted hand expressing the tremendous event that has occurred, while the other emphasizes its further proof: "Behold the place where they laid Him."

The gloom of the rock-hewn sepulchre is relieved by the richly luminous draperies of the three women and the dazzling radiance of the angel. Through the entrance may be seen the distant city, and the hill whereon the three crosses remain to denote the tragedy of Good Friday. On the stones of the tomb one sees "the linen clothes lie" and the crown of thorns, while through the early dawn the "pascal moon" sheds its soft silveriness. In the three main panels of the tracery above are three other angels, who hold, the one, a crown, typifying Reward, the others, ribbons bearing the text of the Resurrection message. The strength and richness of the composition are aided by the Gothic canopies,

bases, and shafting which surround each light and extend into the tracery, introducing as their background varied rubies and blues.

The window was designed by Robt. McCausland, Limited, of Toronto, and executed in their "antique" glass, specially made for memorial figure work.

Other memorials have been offered the Church.

BARRIE

The two companies and headquarters staff of the 76th Battalion quartered in Barrie for the past winter, attended Church parade in Trinity Church at 7 a.m. on their last Sunday in town, before going overseas. Nearly a hundred members of the battalion as well as a number of the parishioners partook of Holy Communion, the celebrant being the chaplain, Captain the Rev. E. R. J. Biggs, and late Vicar of Trinity.

Pocket Testaments were presented to the men of the battalion at a public parade held on their own ground, Dr. N. W. Hoyles and Mr. Jesse Gibson of the Bible Society coming up for the occasion. On the following day Major Williams, Camp Chaplain at

Headquarters, presented the Prayer Books provided from the Bishop's Fund.

The Annual Vestry was held on Easter Monday, the Vicar appointed Mr. H. C. Channen as his warden, Mr. H. C. Sims being elected by the people. Several committees of men were selected to carry on the work of the parish, notably a missionary committee. Although instructed they had the right to vote, the franchise was not exercised by the large number of women present.

ALLISTON

ST. ANDREW'S CHURCH

The annual vestry meeting was held on Tuesday, April 25th.

Messrs. Jethro Swaffield and Arthur Murphy were re-elected wardens, and John Addis and A. C. Osborne, delegates to Synod.

The financial statement for the year was presented by Dr. W. J. Hill, treasurer, and was the most satisfactory in the memory of those present.

The rector conducted a Lenten Mission nightly during Holy Week, at

(Continued on page 294)

Production and Thrift

CANADA'S CALL FOR SERVICE AT HOME

Produce More and Save More

before. Grow food for the men who are fighting for you. The Allies need all the food that you can produce. Every little helps. You are responsible for your own work. If you cannot produce as much as you would like, produce all you can. Work with the right spirit. Put fighting energy into your effort and produce now when it counts. The more you produce the more you can save. Producing and saving are war-service.

Make Your Labour Efficient

In war-time do not waste time and energy on unimportant and unprofitable work. Economize labour. Put off unproductive work till after the war, and, if possible, help in producing something needed now. Let us not waste labour. Canada needs it all. If possible help to feed the Allies. Make your backyard a productive garden. Cultivate it with a will. Make your labour count for as much as possible.

Do Not Waste Materials

There should be no waste in war-time. Canada could pay the annual interest on her war expenditure out of what we waste on our farms, in our factories, in our homes. Every pound of food saved from waste is as good as a pound of increased production. The way for a nation to save is for every individual to save. France is strong to-day because of thrift in time of peace. The men and women of Great Britain are not only "doing" but are learning to "do without."

Spend Your Money Wisely

Practise economy in the home by eliminating luxuries. Wasting our dollars here weakens our strength at the Front. Your savings will help Canada to finance the war. Save your money for the next Dominion War issue. There can be no better investment.

THE GOVERNMENT OF CANADA

5

THE DEPARTMENT OF AGRICULTURE

THE DEPARTMENT OF FINANCE

Women's Work and Social Service

FELIX opportunitate mortis. If he could have foreseen the place and day of his death, surely the spirit of Rupert Brooke would have been glad. Among those "isles of Greece, where burning Sappho loved and sung";—as a member of the Service which is the "sure shield" of Britain;—on the festival of St. George patron saint of that England whom he loved with the adoring passion of a devotee; on the day of Shakespeare who, beyond all others, was himself "the little abstract which contained that large," the spirit of England;—on the day of the death of Wordsworth, whose "mighty voice" gave prophetic utterance to the saving faith of the British people, in the last tremendous struggle for the liberties of Europe.

* * *

It is, perhaps, not fanciful to see in Rupert Brooke a spiritual descendant of Sir Philip Sidney, like himself the "very essence of congruity,"—"courtier, scholar, statesman,"—another soldier-poet who sealed the promise of his youth by the sacrifice of the battle-field.

"His life has closed at the moment when it seemed to have reached its spring-time. A voice had become more audible, a note had been struck more true, more thrilling, more able to do justice to the nobility of our youth in arms engaged in this war, than any other—more able to express their thoughts of self-surrender, and with a power to carry comfort to those who watch them so intently from afar . . . During the last few months, months of preparation in gallant comradeship and open air, the poet-soldier told with all the simple force of genius, the sorrow of youth about to die, and the sure triumphant consolation of a sincere and valiant spirit. He expected to die; he was willing to die for the dear England whose beauty and majesty he knew; and he advanced towards the brink in perfect serenity, with absolute conviction of the rightness of his country's cause, and a heart devoid of hate for his fellow-men. The thoughts to which he gave expression, in the few incomparable war sonnets, will be shared by thousands of young men moving resolutely and blithely forward into this, the hardest, cruellest, least rewarded of all the wars that men have fought. They are a whole history of Rupert Brooke. Joyous, versatile, fearless, deeply instructed, with classic symmetry of mind and body, ruled by high undoubting purpose, he was all that one could wish England's noblest sons to be, in days when no sacrifice but the most precious is acceptable, and the most precious is that which is most freely offered."

So wrote a personal friend when the news came a year ago. Some months later, in speaking of the extraordinary and sudden awakening to the appeal of beauty, the overpowering longing for an interpreter of the world

around them and of their own emotions, which the war has awakened in the hearts of the young preparing to go into the fight, an observer of wide experience says,—

"Rupert Brooke's sonnet, *The Soldier*, embodies all that has upheld the fighting-men through thirst and hunger, heat and cold, horror and agony. His poems are found in the pocket of every officer and of many men. The true poet is a fighter, against

"Spells and ghouls more dreadful far
Than deadly seas and cities are"

with his

"Songs of courage; heart and will
And gladness in a fight,
Of men who face the hopeless hill
With sparkle and delight."

And so Rupert Brooke has won a speedy and yet enduring immortality, because he has given voice to the secrets of his comrades' hearts.

Again, it has been well said:—

"These five sonnets enclose in firm and exquisitely modulated form the emotions of one who at the first call instantly gave up everything to fight for England, with the clear expectation that that would mean to die for England. There is no regret,—and in the clairvoyance of this privileged state,—the state of being allowed to offer himself absolutely for his country—he attains to and expresses in words that seem to shine, such a perfect sense of immortal England as has seldom found expression in poetry. He was expressing his own immediate emotions. He knew the beauty of self-sacrifice, not by any effort of imagination, but because it was the thing that governed his life entirely from the beginning of the war. Such a perfect passion for England has never, perhaps, been so completely uttered in so few lines. Between the opening line of the first, and the closing line of the last sonnet, the whole splendour and tenderness of English patriotism lies, set forth with the assurance of an intensely personal patriotism, the joy that he may give this sacrifice for England, the serene sense of immortal England accepting it."

Mr. John Buchan, in his wonderful *Lemnian* has drawn a picture of the islander, who was giving himself to the cause of Sparta against Persia—of right against might,—in a quarrel not his own,—a picture worthy to be placed beside the above:—

"He was not a man of war but of peace. Yet there was only one way for a man. The last tests of manhood were preparing, and the manhood in him rose to meet the trial. It was not regret he felt, but joy and pride and aching love. He was dying for the things he loved, and by his death they would be blessed eternally . . . The survivors could tell nothing, except that he had fought like a god, and had been singing all the while."

How can we mourn for the passing of such a spirit, for the earthly close of a life so perfect, offered so gladly in the fulness of "its glory and its joy?" What would his life have meant to us if he had been spared to live out its allotted span, "to that

unhoped serene which men call age?" We cannot tell: perhaps, even for literature, the long years of a placid and prosperous existence would not have won anything of equal value, in to the depth of beauty distilled in the insight of that overwhelming revelation, in the clearness of vision vouchsafed to him who was about to die.

* * *

But that is not all: as Fulke Greville said of Sidney,—

"The truth is, his end was not writing, even while he wrote, nor his knowledge moulded for tables or schools; but both his wit and understanding bent upon his heart, to make himself and others, not in words or opinion, but in life and action, good and great."

The following (from George MacDonald) is in some ways strangely applicable:

"Melchah stood looking on the corpse of his son and spoke not. At length he broke the silence and said, 'He hath told his tale to the immortals.' Abdiel, the friend of him that was dead, asked him what he meant by the words. The old man, still regarding the dead body, spoke as follows: 'Three years ago, I fell asleep on the summit of the hill Yarib, and there I dreamed a dream. I thought I lay at the foot of a cliff, near the top of a great mountain, for beneath me were the clouds, and above me the heavens deep and dark, and I heard voices sweet and strong. And I lifted up mine eyes, and lo! over against me on a rocky slope, some seated, each on his own crag, some reclining between the fragments, I saw two majestic forms, as of men who had striven and conquered. Then I heard one say, 'What wouldst thou sing unto us, young man?' A youthful voice replied tremblingly, 'A song that I have made for my singing.' 'Come, then, and I will lead thee to the hole in the rock; enter and sing.'"

"From the assembly came forth one whose countenance was calm unto awfulness, but whose eyes looked with love mingled with doubt on the face of the youth, whom he led by the hand toward the spot where I lay. The features of the youth I could not discern: either it was the indistinctness of a dream, or I was not permitted to behold them. And lo! behind me was a great hole in the rock, narrow at the entrance,

but deep and wide within, and when I looked into it I shuddered for I thought I saw far down the glimmer of a star. The youth entered and vanished. His guide strode back to his seat, and I lay in terror near the mouth of the vast cavern. When I looked up once more, I saw all the men leaning forward, with head aside, as if listening intently to a far-off sound. I likewise listened, but though much nearer than they, I heard nothing. But I could see their faces change, like waters in a windy and half cloudy day. Sometimes, though I heard naught, it seemed as if one sighed and prayed beside me: and once I heard a clang of music triumphant in hope; but I looked up and lo! it was the listeners who stood on their feet and sang.

"At last one approached me and I ventured to question him. 'Sir,' I said, 'will thou tell me what it means?' and he answered me thus: 'The youth desired to sing to the immortals. It is a law with us that no one shall sing a song who cannot be the hero of his tale; who cannot live the song that he sings: for what right hath he else to devise great things, and to take holy deeds in his mouth? Therefore he enters the cavern where God weaves the garment of souls, and there he lives in the forms of his own tale: for God gives them being that he may be tried. The sighs which thou didst hear were his longings after his own ideal; and thou didst hear him praying for the truth he beheld but could not reach. We sang because in his first great battle he strove well and overcame. We await the next.'"

"A deep sleep seemed to fall upon me, and when I awoke I saw the immortals standing with eyes fixed at the mouth of the cavern. I arose and turned toward it likewise. The youth came forth. His face was worn and pale, but his eyes were open and tears trembled within them. Yet not the less was it the same face, the face of my son, I tell thee; and in joy and fear I gazed upon him. With a weary step he approached the immortals. But he who had led him to the cave hastened to meet him, spread forth his arms and embraced him, and said unto him, 'Thou hast told a noble tale; sing to us now what songs thou wilt.' Therefore said I, as I gazed on my

The Delectable Flavour

found in every cup of

"SALADA"

TEA

is the naturally rich aroma of perfectly prepared leaves selected from the best gardens and blended with infinite skill. For a quarter of a century Salada has been the premier tea in the land.

The Church BOOK ROOM

EASTER CARDS
Post Cards, Folders and Booklets
Easter Offering Envelopes, Duplex
Envelopes.
Confirmation Booklets and Tracts.
Devotional Books, Confirmation
Certificates.
"Khaki" Bound Prayer Books,
Testaments and Bibles.
"Shorncliffe Hymn," "O God Our
Strength," Words and Music.
Metrical Litany, for use with form of
Intercession.
Church Pulpit Year Book.
Prayer and Hymn Books, Bibles,
Testaments, etc.
Church and Sunday School Supplies
of all kinds.
33 Richmond St. West, Toronto, Can.

PURE WATER

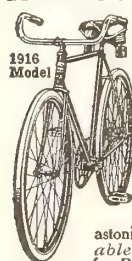
FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that
there is nothing better for making
tea or coffee.
The reasonable price will be a pleasant
surprise to you.

*Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. Phone Adelaide 420

RIDER AGENTS WANTED



In every community to ride and exhibit
a sample 1916 Hyslop Bicycle.
10 DAY'S TRIAL. If owner is not
entirely satisfied after riding any Hyslop
Bicycle 10 days it can be returned
and money will be promptly refunded.
TWO CENTS is all it will cost to write
us a postal and we will mail free,
postpaid, catalogue and colored art
folder showing complete line of
bicycles, tires and supplies and particu-
lars of most marvelous offer ever
made on a bicycle. You will be
astounded at our low prices and remark-
able terms. **MAKE MONEY** taking orders
for Bicycles, Tires and Sundries. **DO NOT**
BUY until you know what we can do for you. Write
to-day. **HYSLOP BROTHERS, LIMITED**
DEPT. 11 TORONTO, ONT.

ARTIFICIAL LEGS

have after fifty years study been so perfected by
us as to nearly rival nature.

They are of easy movement, comfortable to
wear, and can hardly be detected from a natural
limb. If you are interested, get in touch with us.

AUTHORS & COX

Specialists in Trusses, Artificial Limbs, De-
formity Appliances and Elastic Stockings.
Headquarters for Crutches.

135 Church St. TORONTO
77-H

MEMORIAL WINDOWS

WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

Established over 30 Years Phone North 331
Hopkins & Burgess Co.
UNDERTAKERS
Private Chapel Private Mortuary
529 Yonge Street
COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

son: "He hath told his tale to the
immortals."

And so the poet-soldier, not in
tears and trembling but in the fulness
of life and in glad self-dedication,
has become the hero of his own song:
"in the natural bias of his spirit,
which was truly heroic," "having
lived to create poems, he also made
his life a poem," and has left us an
heritage, not merely of immortal
verse, but of heroic example and
noble obligation which is essential to
our true life.

"Blow out, you bugles, over the rich dead!
There's none of these so lonely and poor
of old,
But, dying, has made us rarer gifts than
gold.
These laid the world away: poured out
the red
Sweet wine of youth; gave up the years
to be
Of work and joy, and that un hoped serene
that men call age; and those who would
have been
Their sons, they gave, their immortality.
Blow, bugles, blow! They brought us,
for our dearth,
Holiness, lacked so long, and Love, and
Pain,
Honour has come back as a King to earth,
And paid his subjects with a royal wage;
And nobleness walks in our ways again;
And we have come into our heritage."

HONOUR BRIGHT.

The Church in Canada

(Continued from page 292)

which the attendance was larger than
has been before, and on Easter the
whole congregation present communi-
cated.

A beautiful communion set, solid
silver, gold-lined Chalice, Paten and
Pyx and cut glass ewers, presented by
the family of the late Mr. and Mrs.
H. McCulla Wright, as a memorial
of them, was duly dedicated by the
Rev. B. N. Wagner, rector.

NEWFOUNDLAND

Rev. Canon Field will join the clergy
staff of St. John's West. It is reported
that he will be succeeded in Bay Rob-
erts by Rev. W. Bradbury, who was
born there, and is at present in the
Diocese of Nova Scotia.

The Bishop held a Confirmation at
Bonavista on S. S. Philip and James'
Day.

Observance of St. George's Day in Toronto

SERMON BY THE BISHOP OF KINGSTON

THE festival of England's patron, St.
George, which this year fell on Easter
Day, was officially celebrated by the
members of St. George's Society by a
patriotic service in St. James' Cathedral,
Toronto, last Wednesday. There was a
large congregation representative of Gov-
ernment, civic, legal, military and com-
mercial life of the city. The members
of St. George's Society, which was cele-
brating its 81st anniversary, assembled at
the Parish House where they were joined
by a large contingent of the Sons of Eng-
land. A procession was formed, and

headed by the band of the 170th Bat-
talion, the members marched to the Cath-
edral, where they were met by the clergy
and choir at the main entrance.

The service was the shortened form of
evensong, which was made more effective
by the splendid rendering of the musical
portions by the choir under the direction
of Dr. Albert Ham. The boys gave a
superb rendering of the anthem of St.
George, "It Came from the Misty Ages,"
while Dr. Ham played "The Crusaders'
March," as the organ prelude, and "The
Soldiers of the Cross," as the postlude.

UPHOLD BRITISH TRADITIONS

Right Rev. Dr. Bidwell, Bishop of
Kingston, was the preacher. St. Paul's
admonition to the Thessalonians, "There-
fore, brethren, stand fast and hold the
tradition which ye have been taught,"
was the basis of his very eloquent patri-
otic address. He said the traditions of
England for chivalry, devotion to duty,
courage and truth could not be equalled
by any other race or nation in the world.
During this testing time it was the duty
of all to live up to these traditions. He
deprecated the attempts made in certain
quarters to spread dissension among the
various branches of the British family. It
was a cruel thing, he said, to differentiate
between the British born and the native
born at the present time. All were
members of the same family, and all were
striving to uphold the glorious traditions
of the Empire. The heroes of St. Julien
showed how they loved British traditions.
They know how to die for them. Those
heroes and the countless multitude who
had gone before them, those whose names
were emblazoned on the roll of fame and
those unknown and forgotten, were call-
ing to the race of to-day to keep unsullied
and to maintain the great traditions of the
Empire. He also paid a warm tribute to
the silent heroes, the mothers, wives and
sisters who were giving up their men in
order that British traditions might be
maintained. Theirs was the hardest task,
and it was the duty of the men to help make
their burden lighter. He believed the
men of to-day would maintain the tradi-
tions of the race. Those traditions were
worth fighting for, worth dying for, and
it were better that the nation sink with
its colors nailed to the mast and with the
old flag flying than for it to yield one inch
to the damnable doctrine that might was
right, and that the strong should crush
and dominate the weak.

MESSAGE FROM KING

Canon Plumtre welcomed the mem-
bers of the Society to the Cathedral and
read a cable from His Majesty King
George, in response to one sent by the
Society. Both follow:—

President Nicholson's cable to the
King: "The members of St. George's Soci-
ety, in commemorating the festival of
England's patron saint, respectfully ten-
der the assurance of their continued loy-
alty and devotion, and to express the
fervent hope that the war which the
Empire is now engaged in for the mainten-
ance of its honour, the preservation of
civil and religious liberty, may be brought
to a successful issue, resulting, as they feel
it will, in the permanent good of man-
kind."

His Majesty replied through his pri-
vate secretary: "The King has received
with much pleasure the message from the
members of St. George's Society. In
thanking them for the loyal assurances
conveyed, his Majesty shares their hopes
of the results to be secured by a final
and glorious victory for the Allies."

The other clergy assisting were the
Bishop of Toronto, Bishop Reeve, Ven.
Archdeacon Ingles, Canon Plummer, Rev.
W. J. Southam and Rev. C. V. Pilcher.

CERTAINTY and PUNCTUALITY

are the features of our

GUARANTEED INVESTMENTS

The cheque for Interest is
mailed you promptly and the
Principal is repaid when due.

Our booklet will explain
more fully. Write for it.

The Union Trust Co. Limited

Head Office and Vaults
Temple Bldg., Toronto

Branch Offices
Winnipeg, Man. London, Eng.

—never a dollar has been lost

by investors in Ontario
Mortgage Debentures,
although hundreds
of millions of dollars
worth of them have
been sold.

You would be wise
to invest your savings
in the 5% Mortgage
Debentures of the
Standard Reliance
Mortgage Corporation
More than six million dol-
lars worth of assets and a
record for sound manage-
ment is your guarantee of
security of principal and
interest. Write for our
booklet about Profits from
Savings. It will surely in-
terest you. Address Dept. 1.

**STANDARD RELIANCE
MORTGAGE CORPORATION**
Head Office, 82, 84 King St. E., Toronto

Branches
Ayr, Brockville, Chatham,
Elmira, New Hamburg



MEMORIALS AND DOMESTIC ART GLASS

DOMINION STAINED GLASS
EST. CO. 1881
380 ADELAIDE ST. W. TORONTO.
—Mackey & Booth Proprs.

THE MERCHANTS BANK OF CANADA

ESTABLISHED 1864

Paip-Up Capital, \$7,000,000 Reserve Fund, \$7,245,140
206 BRANCHES IN CANADA

General Banking Business and Savings Department at all Branches. Deposits of \$1 and
upwards received, and interest allowed at best current rates.



Brobst Forestry Co.

Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603

Cheery Walls Make Happy Homes



YOU feel their restful
comeliness at once—
inviting you to slip
into cosy slippers, pull up
your own chair to the fire,
and find a new friendliness
in home's attachments.

PEDLAR'S PERFECT METAL CEILINGS AND WALLS

quickly change dull,
dreary rooms to ones you
like to linger in. Whether
you prefer plainness or a
touch of ornament, you
will find many to please
you in the 2,000 styles
and Period designs to choose
from. Easy to put on over
plaster or wood, the joints fit
in snug so they cannot show or
come away. Last without re-
pair as long as your house.
Shall we send you the complete
Ceiling Catalogue **C.L.**

Write for it!

THE PEDLAR PEOPLE
LIMITED

(Established 1861)

Executive Office and Factories:
OSHAWA, ONT.

Branches: Montreal, Ottawa,
Toronto, London, Winnipeg.

Anniversary of St. George's Day in Quebec

IMPRESSIVE SERVICE IN THE CATHEDRAL

THE anniversary service of the St. George's Society of Quebec was held in the Cathedral of the Holy Trinity last Tuesday. The service throughout was beautiful, impressive and patriotic. There was a large congregation present. Previous to the commencement of the service the members of the local branch of the Society entered the church in processional order, headed by the President, Mr. W. C. J. Hall, and the officers in regalia, and occupied the seats reserved for them. As the members entered and marched to their seats the talented organist of the Cathedral, Mr. E. A. Bishop, played the opening voluntary on the organ. Immediately afterwards the clergymen and choir took their places in the Chancel.

Those taking part in the service were:—The Right Rev. the Bishop of Quebec, the Very Rev. the Dean, Rev. Canon Kinn, Rev. Eardly-Wilmot, Rev. E. A. Dunn and Rev. A. R. Kelley.

SERMON BY DEAN SHREVE

The Very Reverend Dean Shreve for his sermon took his text from part of the sixth verse of the sixteenth Psalm, "Yea I have a goodly heritage," and in the course of an eloquent discourse explained how King David rose from the position of a shepherd boy to that of King of a great nation; and how in order to reach to the dignity of King he had to fight all the way to attain this prominent position. He was sure of the loyalty of his admiring subjects, for they sang "David had slain his tens of thousands and the former king had slain his thousands." The heritage to which David had secured was greater than he had ever dreamed of. The heritage which Canadians enjoyed was an amazing one. If we look at this land of ours, compare it to the land which Britons loved to call home, and which the St. George's Society recalls in its traditions, history and purposes, realizing this country of ours is about thirty times the size of it, we will have a little idea of the goodly heritage we possess. The officers of a navy in days gone by used to toast, from time to time, "To the Day." But they did it no more. If you take the country of that navy and multiply its size eighteen times it will also give us some conception of our goodly heritage in this vast Dominion.

The magnificent mountains, valleys, rivers and lakes, which give us such valuable riches in metals, grain and fish were also impressively outlined. The record of the pioneer in this land of ours was also touched upon as an example of what Canadians were made of. Canada's share in the war was a splendid example of loyalty to the Empire and the congregation were emphatically told that Canada's first line of defence was in Europe. "God forbid," said the Dean, "that the roar of the cannon should ever be heard in Canada," and it was certainly the duty of all Canadians to see that this should not occur. The French and the British were fighting side by side to prevent this. Years ago the same nations had clashed in arms but the Dean prayed that never again would that occur between the people who lived under two such grand flags. The Dean concluded his sermon by congratulating the St. George's Society on the objects for which it had been inaugurated, especially in the relief of the distressed. He exhorted the members to promote loyalty to the King and to set an example in righteousness and integrity.

THEY whom we loved and lost so
long ago.

Dwell in that city, far from mortal
woe;

Haunt these fresh woodlands whence
sweet carollings soar.

Eternal peace have they,

God wipes their tears away;

They drink that River of Life which
flows for evermore.

PAID-UP CAPITAL, \$7,000,000

RESERVE FUND, \$7,000,000

IMPERIAL BANK OF CANADA

Peleg Howland, President.

Established 1875.

E. Hay, General Manager.

Drafts, Money Orders and Letters of Credit issued
available throughout the world.

Dealers in Foreign and Domestic Exchange.

Dealers in Government and Municipal Securities.

Savings Department at each Branch.

Interest credited half-yearly at current rates.

General Banking Business transacted.

28

SEVENTEEN BRANCHES IN TORONTO

MAIN TORONTO BRANCH: 32 WELLINGTON EAST

P. BURNS & CO. Limited

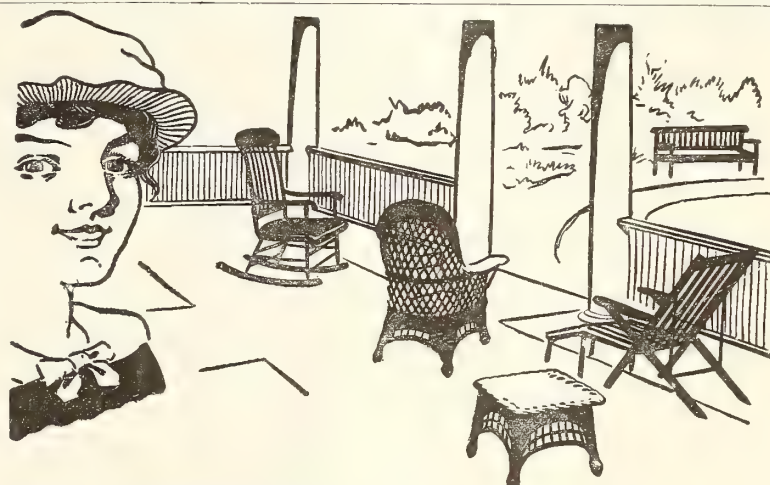
WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449
Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. Junc. 3786;
30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park, 771.



Mrs. Goodwife Says;

"I make my Verandah Furniture brand new
every Spring with

FLOGLAZE

"The Finish that Endures"

ENAMELS

LAC SHADES

Floglaze wears as well outdoors as indoors.

It renews and freshens up Verandah Furniture, Wicker Chairs
and Tables and makes them suitable for the summer. Besides,
it preserves them from the weather.

Floglaze is made in bright reds, greens and yellows, suitable for
Furniture, Garden Tools, outdoor play-things and is useful for
finishing Wagons, Buggies, Automobiles or Boats.

Write us for color card showing the thirty-six beautiful shades
in which Floglaze is made. Ten cents in stamps will bring a
sample tin of any color Lac-Shade for renewing furniture.

THE
IMPERIAL VARNISH & COLOR CO.
LIMITED
WINNIPEG TORONTO VANCOUVER
CANADA

The Bishop Strachan School
College Heights Toronto

Forty-Ninth Year
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Revd., The Lord Bishop of Toronto.
Principal, Miss Welsh, M.A. (Dublin).
Vice-Principal, Miss Watson, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Bassett (Higher Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR

ST. CLEMENT'S COLLEGE

FOR BOYS

Residential and Day School
NORTH TORONTO, ONT

Boys prepared for the University, Royal Military College and for business.

For information apply to
REV. A. K. GRIFFIN, Principal.

TRINITY College School:

PORT HOPE, ONTARIO

Residential Church School for Boys
FOUNDED 1885

Beautiful, healthy situation, overlooking Lake Ontario, with 20 acres of playing fields, Gymnasium, magnificent New Covered Rink.

Boys prepared for the Universities, Royal Military College and Business. Religious training throughout the course. Beautiful Chapel. Special attention given to younger boys. Several entrance scholarships for young boys.

For Calendar apply to the Headmaster,
REV. F. GRAHAM ORCHARD, M.A. Camb.
(Late Headmaster St. Alban's School, Brockville.)

Casavant Freres

Church Organ Builders
St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church	- Toronto
Convocation Hall	- Toronto
Knox Church	- Calgary
Westminster Presby. Church	- Winnipeg
Metropolitan M.E. Church	- Victoria
Baptist Church	- Syracuse
Notre Dame R.C. Church	- Montreal
All Saints' Cathedral	- Halifax

LINENS FOR THE HOME

We specialize strongly in all kinds of
High-Class Linens for
Domestic Use

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON

55 to 61 King St. East - Toronto
Established 1864

BELLS, PEALS, CHIMES

Send for catalog Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.

E. W. VANDUZEN CO., Prop'r Backeye Bell Foundry
(Estab. 1837). 601 E. Second St., CINCINNATI, O.

JOHN KLEES CO.
Pork Products and Provisions
Mild Cured Hams and Bacon

504 YONGE ST. PHONE N. 2851
TORONTO



BISHOP BETHUNE COLLEGE

Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School
for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY.
Makes Linen Last. Try It.
New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

REPRESENTING

The Mutual Life Insurance Company of New York

YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the "OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS

A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO



MORRIS AND BURNE-JONES
MEMORIAL WINDOWS
THE MOST BEAUTIFUL
STAINED GLASS IN THE
WORLD

MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND



YOU ENJOY A GOOD MEAL



American or European Plan



Well, who doesn't? When you come to Toronto stop at a house whose diningroom service is famous from coast to coast for good eating, quick, courteous service and reasonable prices. Our diningroom is our hobby as well as an important part of our business. We have a pride in it and our constant effort is to keep on increasing its fame. And every other department is right in line—large, bright bedrooms, beautiful tiled bathrooms, luxurious furnishings, and everything else the most fastidious traveler can require for comfort, convenience and economy.

One minute's walk from the Union Station brings you to

The Walker House
Toronto's Famous Hotel
Geo. Wright & Co., Proprietors

Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

Full information on request.

Robert McCausland Limited
Established 1856
141-143 Spadina Ave. - Toronto

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50.
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria and Booklets on application.

J. S. HAMILTON & CO.
Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONT.

Books You Should Read

Received from Mowbray's

THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations..... 75c.

THE PRACTICAL RELIGION — By Vernon Staley with a preface by Rev. T. T. Carter..... 35c.

THE MYSTERIES OF GRACE — A series of simple explanations. Rev. T. A. Lacey..... 35c.

THE CHRISTIAN WAY — A simple guide to Doctrine, Devotion and Duty by Rev. Vernon Staley..... 25c.

THOUGHTS ON HOLY COMMUNION—By Ethel Romanes..... 20c.

N.B.—Please add 10% for postage.

These may be obtained from

CHURCH LIFE, LIMITED
7 Queen Street East, Toronto

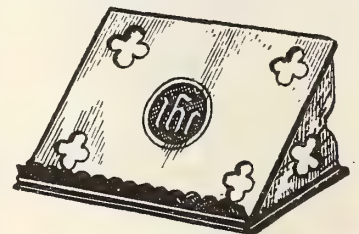
We make GOOD CLOTHES

Try Us On Your Spring Order
College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.

TORONTO BRASS MANUFACTURING CO.
364 370 Richmond St. West, Toronto

STAMMERING

or stuttering overcome positively. Our natural methods permanently restore natural speech. Graduate pupils everywhere. Write for free advice and literature.

THE ARNOTT INSTITUTE
BERLIN, CANADA

Church Life

TORONTO, CANADA

THURSDAY, MAY 11, 1916

CONTENTS

THE WEEK

REVIEWS

EDITORIAL

The Parochial Spirit

OUR OLD COUNTRY LETTER

LETTERS TO THE EDITOR

SUNDAY SCHOOL COMMISSION

Semi-Annual Meeting

ANNUAL MEETINGS OF THE
WOMEN'S AUXILIARY

PERSONAL MENTION

CURRENT EVENTS OF THE
CHURCH IN CANADA

GOD AND THE CLOUD

WOMEN'S WORK AND SOCIAL
SERVICE

EXPEDIENCY AND CONSERVA-
TION

Protects from Infection



This is the Wrapper of
WRIGHT'S
The Original and Only Genuine
COAL TAR SOAP
12c. per Tablet

Prescribed by the Medical Profession for 50 years

Boys' Shoes

Ever tried us for
boys' shoes?

If not, we believe
you're missing
the best boys'
shoes in the city.

We always have
the best leathers,
the best shoe-
making, the best
shapes—in fact,
the best of every-
thing that's needed
in a boy's shoe.

H. & C. BLACHFORD
Limited
286 Yonge St., Toronto

Cawthra Mulock & Co.

Members of Toronto Stock Exchange

INVESTMENT SECURITIES

Correspondence solicited. Full information on Bonds and Stocks
and advice on investments given upon request

12 King Street East

Toronto

Quality and Service count for much

and in these **New-Duplex** excell.
NO PERFORATION

One customer writing to us says: "Your envelopes are the best that we have
seen and have proved satisfactory and a great help in our parish financing."

Use our new, large size envelope which carries our
usual guarantee and this experience will also be yours.

Service Records, Confirmation and Marriage Certificates
The Church Envelope Company
TELEPHONE MAIN 7128 - 109 JARVIS ST., TORONTO, ONT.

Keep the Home Fires Burning!

BUT fire means fuel,
and fuel means
money, and money
is hard to get when
the wage-earner is
taken away.

Have you so arranged your
affairs that, in the event of your
death, your wife and children
would still enjoy fireside com-
forts?

A husband, aged 35, can
secure for his wife, if she be of
the same age, an income of \$50
per month, payable throughout
life by The Mutual of Canada,
for an annual premium of only
\$299.80.

By means of one of these
monthly income policies you
can be sure that, in the event
of your death, the "home fires"
would not go out.

Write us for further informa-
tion.

The Mutual Life
of Canada
WATERLOO, ONTARIO

116



Underwood and
other makes of type-
writers, new, re-built
and second-hand, at
prices to suite everyone
United Typewriter
Co., Limited
135 Victoria Street
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINNEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377
TORONTO

WESTERN ASSURANCE COMPANY

Incorporated A.D. 1851
(FIRE AND MARINE)

Assets - - - - - \$3,500,000.00
Losses paid since organization - - - - - 61,000,000.00

W. R. Brock, President

W. B. Meikle, Vice-President and Manager

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50.
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria
and Booklets on application.

J. S. HAMILTON & CO.

Manufacturers and Proprietors
BRANTFORD AND PELEE ISLAND, ONT.

**Accident and
Sickness**

Insurance

The

Dominion of Canada

Guarantee & Accident Insurance Co.

TORONTO

**The Oldest and Strongest
Canadian Accident Co'y**



296 Richmond St. W.,



**STAINED GLASS
MEMORIAL WINDOWS
AND LEADED LIGHTS**

**B. LEONARD
QUEBEC : P. Q**

ALWAYS CONSULT US WHEN ORDERING A WINDOW

**MEMORIAL
WINDOWS**

WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

CHURCH BELLS
ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm Bells equal any Steel Alloy Bells Imported.
ASK FOR PRICES
THE EXETER MFG. CO., LIMITED
EXETER, ONT.

**BURN
McGILL'S COAL**

PHONE NORTH 1134

COMMUNION WINE
ST. AUGUSTINE
(REGISTERED)

\$2.00 Per Gallon 25c extra for Containers
\$5.50 per doz. quarts

D. G. STUART
Phone Main 1329 391 Church St., Toronto

JUST
PUBLISHED

**The Precious
Promise Testament**

WITH COMPLETE INDEX
The most helpful Testament published. It has all the precious promises in RED. It has also a COMPLETE INDEX to every subject in the New Testament. Descriptive Pamphlet Free. Best Leather Binding only \$1. Agents Wanted. Glad Tidings Pub. Co., 602 Lakeside Bldg. CHICAGO ILL.

JOHN KLEES CO.

Pork Products and Provisions
Mild Cured Hams and Bacon

504 YONGE ST. PHONE N. 2851
TORONTO

We make GOOD CLOTHES

Try Us On Your Spring Order

College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

THE DOROTHY JANE

Special Lunch for Business
Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

**THE HOME BANK
OF CANADA** ORIGINAL
CHARTER 1854

BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

Seitz & McEvenue, Limited

ANY KIND OF INSURANCE

26 Adelaide St. West

W. E. EMSON, Manager

Main 2607. Fire & Accident Dept.

Vacation Days Are Near

The House of Plenty suggests that you plan your trip for enjoyment and economy by deciding to visit Toronto, the Queen City of Canada. Miles of superb bathing beaches facing the south; lake, lagoon and river of alluring beauty for the boater and canoeist. Pleasant parks, gardens and promenades. Excursions daily by boat or rail to Niagara Falls, Muskoka, the Thousand Islands and other far-famed beauty spots. The Walker House, Toronto's Famous Hotel, is the place to stay. The management of this hotel, Geo. Wright & Co., have earned an enviable reputation for the personal interest they take in seeing that every guest is made completely comfortable during a stay at the Walker House. Write to-day for illustrated booklet.

**The "HOUSE OF PLenty"
TORONTO'S FAMOUS HOTEL
Walker House**

Toronto, Canada

NO PASSPORTS REQUIRED
FOR AMERICAN CITIZENS

RATES

AMERICAN PLAN \$2.50, \$3.00, \$3.50

AND \$4.00 PER DAY

EUROPEAN PLAN \$1.00 UP PER DAY



**Church
Brass Work**
MEMORIAL
© BRASSES.
RAILS VASES.

**PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED**
264 Sparks St. OTTAWA.

Spring, 1916

We have imported a beautiful range of Woollens for Spring wear. A call from you would be appreciated.

**BERKINSHAW
& COLLIER**

Merchant Tailors

316 Yonge Street

Established 1885

Chief Office for Canada - TORONTO



Security - - \$30,500,000

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

Help!

When you feel the need of expert help in devising anything to be printed, write us. Our staff includes, besides skilled printers and pressmen, expert designers and copy writers whose services are always available to you.

Telephone, Wire or Write

**Acton Publishing
Co., Limited**

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

Church Life.

VOL. VIII., No. 19

TORONTO, THURSDAY, MAY 11, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance. otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

Third Sunday after Easter

THE leading thought of this Sunday seems to be faithfulness to our profession, or, in other words, our baptismal covenant. For we pray in the Collect that we may "eschew those things that are contrary to our profession," that is all those things that we renounced at our Baptism, and that "we may follow all such things as are agreeable to the same," i. e., that we may "keep God's holy will and commandments and walk in the same all the days of our life."

St. Peter in the Epistle urges the two aspects of the Christian life—the negative and the positive—for two reasons, which it may be well to consider for a moment. First of all he exhorts his readers in the most solemn fashion to "abstain from fleshly lusts which war against the soul." Whether the particular kind of sins he is referring to is to be understood in its narrower meaning or in a more general way is a question which need not here concern us; doubtless he would have said the same thing of all sin. The point to notice here is, that in this first exhortation he has in view the effect of sin on our own selves. It wars against the soul; and if it is not manfully opposed and overcome in the strength of the Lord, the result is separation from God, which is the death of the soul.

In the second place he enforces his plea for holiness of life by a consideration of its effect on "the Gentiles." By Gentiles of course he meant the heathen among whom the early Christians lived; but the principle is pre-

cisely the same in the case of professing Christians, who live among people indifferent to religion, and in the case of persons well instructed in the Faith, whose friends and neighbours have not had the same privilege.

And, observe, that the object of "living honestly among the Gentiles" is not that the Christians may plume themselves upon their superior virtue, —that is pride, and pride is a deadly thing,—nor is it chiefly that those without may be moved to admiration; but it is in order that they may glorify God, and rightly so; for, as a saint tells us, God crowns not our works, but His own works in us.

The connection of the thought we have been considering with the Gospel for the day does not appear at first sight, we may perhaps put it in this way:

We read there of the Apostles' sorrow at losing our Lord from their natural sight, which was to be followed by the joy of that spiritual vision, which has come to them through the enlightening power of the Holy Ghost. Now, surely, this vision is the reward of faithful striving to serve the Lord and to be like Him, so that to eschew those things that are contrary to our profession and to follow such things as are agreeable to the same is the only way to attain to that vision of Christ that brings abiding joy, and to that knowledge in which "standeth our eternal life."

Toronto Women's Auxiliary Annual Meeting

THE annual meeting of the Women's Auxiliary at St. Anne's Parish House, Toronto, showed a most gratifying record of steady growth and progress in the work done during the past year.

Financial receipts, upwards of twenty-nine thousand dollars, indicate the loyalty and zest of the members now numbering in the various branches almost seven thousand women devoted to the furtherance of missionary enterprise. Not the least noticeable item in the report is the fund raised by an "Extra Cent per Day" amounting to considerably over two thousand dollars. This exceeds slightly the total amount of the United Thank-offering. Another excellent feature is the "chain of prayer" composed of members belonging to one hundred local branches of the Women's Auxiliary, and pledged to offer daily prayer in behalf of our soldiers and sailors. By their fidelity in this respect the women of this organization set a noble example to the entire Church in this dominion, and their lead should be followed by the establishment of a prayer roll in every parish. Amid all the demands

made upon us by the war, it is especially heartening to realise that the financial pledges made in support of this and other Church endeavours have been for the most part fulfilled. One deep lesson we have been taught concerning our real capacity to give. And in this particular the women of our Church have been laudably diligent and foremost in maintaining every department of work advancing the great cause.

Prayer-Books for Soldiers

WE understand there has been a widespread request from the men at the front that a copy of the Prayer-book should be in their possession. It is another evidence of the serious temper in which the soldier lads are conducting the campaign, adventuring their lives on the high places of the field. Surely no difficulty should be found in complying with this request. A copy can be purchased by a would-be giver at a fractional cost, and the present would be more keenly appreciated by the men in the trenches than even by those remaining at home. One of the marked advantages of our order of service is just the simple fact it can be placed in the hands of individuals removed from the routine of public devotions in assembly. And since the application has been made, we notify it here so that no lad who feels what a comfort it would be to read over the familiar pages of his prayer-book, may be without a little volume which shall become perchance "a lamp to his feet and a light unto his path."

Compulsion at Last

THE most momentous happening of the week in relation to the war has been the introduction into the British Commons of a general compulsion measure that passed its second reading on Thursday last with an overwhelming majority of 328 to 26. It is Mr. Asquith's final answer to all those who have doubted his courage and ability to go all the way necessary for bringing the war to a successful conclusion, and it must effectually quell all German hopes based upon their belief in the half-heartedness of our people. The growth of Britain's military power during the past eighteen months has been little short of marvellous. Round the nucleus afforded by that contemptible little army which the Kaiser affected to despise, fresh forces have been steadily gathering until as the Prime Minister has now announced, thus satisfying a curiosity that has been long exercised, five million men have been got together

for naval and military purposes since the war began. It is a tremendous achievement when we reflect that the work has been accomplished by voluntary methods. Even with that great number, however, we cannot be content. Despite elaborate calculations made by experts in statistics to shew the rapid decline of Germany's striking power, the simple fact remains that the Teutonic forces are still being used with so reckless a disregard for casualties, that it would seem those in command do not, as yet at any rate, consider they need to husband their resources carefully, and are prepared to risk their entire manhood in a desperate attempt to snatch victory out of defeat. Our attention of late has been so concentrated upon the terrible losses of our foes that we have rather overlooked the staggering sacrifices made by France, yet the time must be coming rapidly nearer when we shall have to bear a greater part in the expensive operations of an advance upon the western front. This Germany has, no doubt, foreseen, and it is in her efforts to prevent such a concentration that she has fostered the Irish rebellion and sent her battle squadron against our coasts with threats of invasion. It is her policy to compel us to keep as large a body of men as may be inactive within the British Isles.

British Unity

WHATEVER hopes Germany may have entertained from our late dissensions, she has now received an emphatic and disconcerting reply. The ignominious collapse of the Irish rising, the gradual subsiding of trade disputes, together with the national offering not of a proportion only, but of its whole manhood if necessary, under a self-imposed and loyally received act of compulsion, all clearly go to show our generous British determination to carry through the undertaken task. To Germany the omen must be grim indeed. Her position is no enviable one. Despite the spectacular advance of her field armies since August, 1914, she now finds herself compelled after nearly two years of war, to hold with seriously diminished forces military frontiers of enormous extent. The weakening man force of France is also being made good by aid from Russia, who in her own field is speedily becoming stronger and more able to cope with her adversary on at least equal terms. If Germany has lately cherished any thoughts of victory she must recognize that the British Compulsory Service Bill is the death knell of her hopes. The measure of course applies only to Britain herself, but no doubt if it is

found necessary the empire will cheerfully accept a like demand upon its all. We are to win this war and whatever it costs we shall do it.

British Generosity

INCIDENTALLY the bill shews the genuine character, even the generosity, of the British alliance. There have not been wanting those who minimised it. The silent work of the navy has in some quarters, even at home, been overlooked or depreciated. Some again have not estimated the financial security which has become the general possession of the Allies owing to the lavish use of British capital. And over and above all that, the development of Britain as a military power, though never contemplated as a necessity for her in the continental sense, is strikingly indicated by the figures Mr. Asquith quoted. For a nation that expected at most to have to throw a small expeditionary force into France, the raising of such vast armies is almost a miracle, especially when we realise the voluntary character of the mobilization. Probably in no other European country could it have been done. When, therefore, a New York paper the other day fiercely attacked the incompetence of British methods and pilloried her failures, the writer betrayed at once his own ignorance of the total facts and his inability to distinguish between what was vital and what was merely of comparatively minor interest. Britain has done all that she was required to do, and this in addition. That compulsion ought to have been resorted to earlier in the day has been stated in many quarters. It is not, however, so clear that such critics are right. The gradual character of our mobilization methods has allowed time for other ideas to be circulated, debated, and assimilated. The enlistments, again, have certainly kept pace with the production of armament. Little, therefore, has been lost by the postponement of compulsion. That the fact when it does come, should be accepted so ungrudgingly and loyally by a people to whom the idea so short a time ago was utterly repugnant, is a clear indication of the soundness of the judgment of heart and mind in a race frequently criticised for its lack of this very virtue. The antagonism towards the Bill in certain quarters has proceeded from the not unnatural fear that, once introduced under the urgency of war, compulsion would remain as a burden in peace. Such fears, however, are groundless. Conscription proper it is certain Britain would never accept. No parliament dare impose that service upon such a liberty-loving people. But that some form of compulsory training will in future have to be adopted is now as certain as it is presently necessary and for the future beneficial.

The United States And Germany

GERMANY'S reply to the American note, if taken at its face value, is a virtual concession of the points

at issue between the two countries. President Wilson's demand that the present inhuman methods of conducting the submarine campaign should be abandoned is met by the promise that in future instructions will be given by the naval command that full regard shall be paid to the principles of international law and humanity. Were that all, the net result of the controversy would be a substantial gain by President Wilson on behalf of civilization. Unfortunately, however, there are conditions attached to Germany's undertaking that practically nullify it, and certainly make it impossible for the world at large to rely upon her good faith. Berlin makes her ultimate observance of the promise dependent upon the ability of America to bring about what amounts to a reduction of the British blockade. The government of the U.S. if it were to accept this condition would become little other than the Kaiser's tool against Britain. The scheme is craftily conceived along the familiar lines of Teutonic duplicity. It is hardly likely that the proposal will be entertained without qualifications by an America that has already had sufficient experience of the shifty character of her correspondent's diplomacy. And again what is to be thought of the reservation that vessels approached must neither resist nor attempt to escape? The clause will no doubt come in exceedingly useful for occasional use. The "Arabic" will provide a precedent for many another like tragedy. The simple truth is that the civilised world cannot believe any longer in the honor or good faith of Germany. The protestations of innocence and highmindedness in the German note make sickening reading. It cannot be self-deceptive: it is the deliberate assumption of a role. The note doubtless will furnish a basis for further negotiation. If as an ultimate result American diplomacy should score a triumph the patience exercised will not have been in vain. Meanwhile we await President Wilson's verdict, feeling confident that now he is upon his mettle he will bring his country through with honour at whatever cost may be necessary.

Nonconformist and Anglican

ADDRESSING the Baptist Union in England recently Mr. Shakespere presented a bold and candid account of the failure of the nonconformist Churches and the causes of their weakness and decay. Not without sympathy and certainly with restricted feeling the Anglican organs review the perilous condition of the so-called Free Churches, pointing out, however, that the decline of denominationalism is sooner or later inevitable. This is nothing but a simple statement of fact for which many cogent reasons can be found. The trend of the age is towards organic unity. The historical basis of the historic Church has an ever-widening appeal. There is to-day a larger and a firmer appreciation of the liturgical form of services. The place

of the sacraments in the Christian economy is receiving closer attention. . . . Again, there is to-day a growing conviction that a clear pronouncement of religious faith is required, such as is embodied in the creeds. And lastly, the broad and comprehensive nature of the Catholic Church, wider than denominational features, yet capable of absorbing these as a national language absorbs its local dialects, is a point in favor of the larger issue. It cannot be expected that denominations will make sudden and rapid strides towards the Catholic ideal. But it is much gained to learn that there is a nearer and more sympathetic approach to the viewpoint of that faith and order for which Anglicanism stands. And though Anglicans themselves have failed greatly to realise its significance, alike for them and for those who look on from the outside, it is the real and lasting root of liberty, progress, and the spiritual order of life.

Signs of The Times

UNDER this title the Bishop of Kingston has just published a small volume of six sermons that deal with various aspects of the Christian life in its relation to the problems raised by the great war. There has been much preaching on these topics and much has been written. These sermons, however, have such a direct and clearly expressed message that we wish to draw special attention to them. That it is the wisdom of the average preacher to discuss the war so frequently as he is inclined to do, we rather doubt. At the same time there are occasions when a seasonable word is helpful, especially in congregations composed for the most part of those whose lack of time, knowledge, or critical ability, prevents them from coming to just conclusions in matters that are, more often than is imagined by some, the source of much perplexity and heart-searching to the earnest seeker after truth. As a model of how such advice and help should be given we earnestly commend this little booklet to the notice of both clergy and others who may be interested. In a few well chosen sentences Dr. Bidwell has contrived to say more than many another has been enabled to convey in a whole discourse or volume. The principles of thought and conduct that he here suggests, if accepted and acted upon, would go far to help in the re-establishment of what is of permanent value in the civilisation we have known. We hope that the unassuming appearance of this little book will not cause it to be overlooked.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

A Friend	\$2.00
Total for week	\$2.00
Previously acknowledged	609.95
Total	\$611.95

We shall be pleased to acknowledge and forward any other amounts as they come in.

Reviews

The Nineteenth Century and After. April, 1916. Spottiswoode, Ballantyne & Co.

This is a remarkably good number. We hope Bishop Bury's article "Concerning Prisoners of War" will be widely read, for it is both charitable and comforting. Professor Morgan, who recently visited the French front as a guest of the Ministry of War, writes most delightfully on Our Allies in his four sketches entitled "With the French Armies," and helps us to realize the wonderful spirit of confidence and cheerfulness which animates them. A study of how Germany has departed from the policy of Bismarck, by Mr. J. Ellis Barker, is worth careful attention, and there is an optimistic war article dealing chiefly with the Balkan situation, by Mr. D. C. Tathbury. Articles under the heading "The Reorganization of the Empire," by Hon. B. R. Wise and Mr. Sidney Lord, will attract the attention to those great constitutional changes that must come after the war. Of other articles we would mention "Charlotte Bronte and Belgium," by Rowland Grey, and Kilemanzero, by Sir Harry Johnston.

The Treasury. April, 1916. C. I. Palmer and Sons.

An interesting interview with the Bishop of Birmingham on "The Church and the Home-coming Soldier" holds worthily the first place. Archdeacon Arbuthnot, formerly vicar of Stratford-on-Avon, writes on the Register of the Church unit in Shakespeare's time. In addition to large instalments of the two serials there are articles on "A Russian Easter," by the British Chaplain at Odessa and on Dr. Illingworth and his home. There are also other attractive features of interest and this number is one of the best we have seen.

The English Church Review. April, 1916. Longmans, Green & Co.

The Notes and Criticisms this month cover wide ground and are of particular interest, as also are the extracts from the episcopal charges of the Archbishop of York and the Bishops of Birmingham, Southwark and Worcester. "Extra Liturgical Devotions to the Blessed Sacrament," by Rev. Francis Underhill, is a strenuous defence of a practice which is growing in England and is likely to arouse much controversy. There is a characteristic sermon by Father Neville Figgis on "Bethlehem—The Helplessness of Love," and there are several articles in which the Catholic standpoint on controverted questions is ably maintained.

We have received from Messrs. A. R. Mowbray and Co., London and Oxford, copies of several well-known manuals of devotion and handbooks of instruction which we can heartily commend and for which we hope there will be a large demand. Copies may be obtained through the office of CHURCH LIFE.

Christian Duty—A plain guide to the knowledge and practice of religion, by Canon Vernon Staley 35c.

The Christian Way—A simple guide to doctrine, devotion and duty by the same author, 25c.

Letters to a Godson (2nd series)—"An attempt to give a reasonable account of Christian Doctrine, with suggestions for further study, by Rev. M. Cyril Bickersteth, M.A., 35c.

Plain Sermons on the Sacrament of the Altar—by the late Rev. W. H. Cleaver, M.A., 35c.

Simple Guidance for Celebrating the Holy Eucharist, to which is added some advice on the care of altar vessels and linen, by Rev. M. R. Newbolt, Principal of Dorchester Missionary College, 20c.

THE PAROCHIAL SPIRIT

FROM the letters which we receive at this office week by week, it is frequently possible to obtain interesting glimpses into the condition of things ecclesiastical in various parts of the Dominion. We see thus much that is encouraging, at times that which depresses, and upon occasions something that makes us merely marvel. This week we have, for instance, an admirable illustration of the sort of causes that produce the last-named effect. Obviously we do not quote the extract except for the purpose of drawing attention to an extreme instance of what as a tendency we are all at times guilty. As it is obvious the writer of the letter will never read this we are spared the necessity of assuring him that we have no intention of making a personal criticism. If, however, between the date of his writing to us and the publication of this comment upon his communication, he should have altered his attitude and thus come to read these lines, we should rejoice in the opportunity of stating our belief that he is doing excellent work quietly and unostentatiously for the Church we all delight to serve. At the same time we think that he lacks something that would aid him in his work. He tells us: "I do not see any reason for altering the practice of many years. I do not read Church papers and I do not recommend them. 'High' or 'Low' they do not appeal to me, by reason of their controversial tone."

It seems manifestly unfair to pass judgment upon the tone of Church papers if we do not read them and have not done so for years. Even if at a former time the periodicals we had access to, seemed to reflect inadequately the width of Catholic charity, it is to despair not only of human nature but of the operations of grace also, to close our minds against the evidence which at any time may be forthcoming of their betterment in that as well as other respects. Nor are Church papers of necessity divided between "High" and "Low," whatever those terms may signify. It may be that there have existed and still exist some that stand solely for the propagation of the peculiar views of a party. We fancy, however, that the majority are to the best of their ability sincerely desirous of witnessing for the full faith and not for a partial expression of it. Be that as it may, it is neither human wisdom nor Christian charity to condemn even a Church paper unheard. It should be given a fair trial, and if there be those who do not agree with its views they have the opportunity of stating their own and of improving matters. We at any rate in this office welcome the expression of any honest conviction, however opposed to ours. So now, we draw attention to an opinion as to our own utter worthlessness!

It is, of course, a pleasing fancy, and we all at moments entertain it, that we can preserve a strictly impartial attitude in our judgment upon all vexed questions. The truth really is entirely different. Whether or not we are conscious of it, we are always signifying by word or deed our acceptance of some certain interpretation of the facts of human experience. If we are not "high" or "low," we are something between the two, but if we shut our ears and eyes to the evidence others can give of their insight into beauties of thought and action that hitherto have lain outside our scope, we are cutting ourselves off from fresh accessions of strength, and at the same time are denying the validity of any experience that is not perfectly in accord with our own limited individual notions. The crippling which must hence ensue, not only to our own development but also to the usefulness of our work, is sufficiently obvious.

We believe that the Christian, the true Catholic, attitude is quite different. One of the gravest dangers that can beset the parish priest is the localisation not of his effort only but of his ideas. There is, of course, something splendid in the self-devotion of the clergy to the people whose pastors they are. But the devotion must be the concentration upon one point of sym-

pathies that are upon their other side as wide as the Church itself—that is as wide as life. "I am a Christian and nothing that is Christian is foreign to me." However difficult of attainment our ideal may be, yet as Christians, as Churchmen, as pastors we have to give local expression to an idea that is universal in its range. If we, therefore, shut ourselves off from sources of information that, however inadequate, are as yet the best we have, and that do enable us to widen our knowledge and sympathies, we are condemning ourselves to a parochialism, a mere congregationalism that is the utter negation of the first principles of the Catholic Church. As members of the historic Body of Christ we must take ever larger views if we are to fulfil our destiny. We must not deprive ourselves and others of knowledge, however disturbing to our placidity, for the sake of apparent peace. Rather we must multiply our points of contact with all that is human and Christian for the sake of the fulness of truth. There is not, we imagine, a single one of us who does not long and hope and pray that the Canadian Church whose merest foundations we to-day are privileged to be laying, will in God's good time become the fullest possible expression for the people of this dominion of all that the life and death and resurrection of Jesus Christ mean for the redemption of sinful man. Constantly, therefore, we must be examining ourselves whether we are each in his sphere doing all that we can to further the work. The whole to which we belong can never become that which ideally it ought, unless as individuals we are becoming such. The relation we bear to wider units must ever be in our thoughts to inspire and direct our efforts. As the individual is to the parish, the parish to the diocese, the diocese to the national Church, and the national Church to the federation of the whole communion, so will the Church militant be to the whole kingdom of Christ as He intended it. If the prospect should seem too great for our humanity to grasp, that defect proceeds merely from our lack of faith and vision. We tend to get so immersed in details that we have no longer courage to venture all for the cause. What most of all we require is to escape from parochialism of mind and spirit into the freer, wider air of a romantic Catholicism.

Our Old Country Letter

April 19, 1916.

CANON CARNEGIE preached a remarkable sermon in his church, St. Margaret's, Westminster, on Palm Sunday. Practically taking as his text Mazzini's prediction that Christianity would gradually lose its hold on the masses in consequence of its inability to satisfy their needs and aspirations, he examined two cases in which it might be supposed to have failed. The first was the attitude of German theologians towards the war. All of them, including men like Harnack and Eucken, approve of the German army and its methods. None of them, as far as we know, has raised a voice of protest. The only section of German opinion which has declared itself against spoliation is the Social Democratic party, which is generally supposed to be indifferent if not hostile to the Christian Faith.

The explanation of this painful fact the preacher finds in the Lutheran view of Christianity, which Harnack defines as a matter solely between God and the individual. The social aspect of the Kingdom of God seems to be excluded. To those who hold this view it is easy to go back to the ancient Hebrew conception of a tribal God, or the old Teutonic belief in a war god exclusively identified with the race. And this is what the Germans seem to have done. Service of the state is service done to the God of the German people, and there is no code of morality defining the duties of the State or its citizens towards those who are outside. The preacher might have quoted Bismarck, who once said, with reference

to the lives lost in his wars, that he had long since settled all that with his Maker.

The second apparent failure was that of the Pope in letting slip the opportunity of protesting against the atrocities in Belgium. The preacher finds a probable explanation of this in the view which makes Christianity so predominantly a Gospel of the future life that its bearing upon mundane matters is an almost negligible factor. If the Pope had protested, he might have alienated a large body of Roman Catholics from the Church. This would appear to him a disaster outweighing, in its effects, the failure to assert the laws of Christian morality; the Church whose main duties are supra-social would be wrecked for the sake of the assertion of merely social duty.

Thus imperfect views of Christianity are responsible for its apparent failures; on the one hand individualism, on the other "other-worldliness." Your readers will have guessed the moral—that the Kingdom of God is not merely individualistic but social; not "other-worldly" alone, but concerning itself with this world also. Canon Carnegie concluded with an impressive warning that Christians are living in a fool's paradise, ignorant of what is going on around them. The democratic movement is becoming hostile to the Faith, and will continue to do so until we wake up to the social duties inculcated by the teaching and the example of Christ.

* * *

A lecture on "St. Paul's Cathedral: Its History and Preservation" was lately given by Canon Alexander to members of

the London Workers' Educational Association at the Chapter House in St. Paul's churchyard. Speaking of the danger from fire, the lecturer said that during the last three or four years inflammable material had been removed, and hydrants had been carried right up to the dome of the Cathedral. With the help of an electric pump, water could be got up to any part of the building and right over the cross. For the first time in the history of St. Paul's, they were now in a position to deal adequately with an outbreak of fire.

About half the sum of £70,000, which had been appealed for to make St. Paul's structurally safe, was still wanted. The money was not as yet being spent on the foundations—a problem which could only be taken in hand after the fabric had been strengthened. They could not afford the risk of any excavation in the neighborhood of St. Paul's. The weight of the dome of the Cathedral was calculated a little while ago, and found to be 45,000 tons. The great piers, eight in number, had only a surface of Portland cement, and the stone used inside that was not adequate to carry the weight of the dome. The extraordinary quantity of iron which had been used was another source of weakness. It had been found lately in all sorts of unexpected places. The work of strengthening was being carried on from the crypt upwards. They hoped ultimately to make the piers as strong as they had been originally, or even stronger. But the condition of the Cathedral got worse as they went higher and nearer the arches. They must go on working steadily for a long time yet. The work would very likely take ten or even fifteen years to complete, but the critical part of what was now in progress, to secure the safety of the dome, would be finished in a few weeks.

* * *

The Bishop of Mombasa, Dr. Peel, whose death is announced by telegram, came into prominence after the conference held at Kikuyu, in June, 1913, between representatives of the various religious bodies working in British East Africa. "He gave his whole life," says a contemporary, "to the foreign missionary work of the Church of England, and in India, where the greater part of his ministry was spent, it was marked by evident success."

* * *

The King and Queen will attend the service to be held on Easter Tuesday, the 25th, at Westminster Abbey, in memory of the Australian and New Zealand soldiers who lost their lives in the Gallipoli campaign. Two thousand "Anzacs" will march to the Abbey. Admission to the service will be by ticket and preference will be given to those who lost relatives in the campaign.

* * *

"In no small degree, the value of the National Call to Repentance and Hope, will depend on its being the united act of the whole Church, and it would be a matter for keen regret if isolated parishes feel obliged to stand aside, as we fear some are at present inclined to do. It is easy to complain that the time is too short, that the scheme is too vague, that other parochial arrangements stand in the way. But the great majority of the clergy have determined to make all needful sacrifices in order to join in a spiritual effort for the uplifting of the nation, and the act of obedience is itself a great witness to the reality of our desire to subordinate personal opinions to a common purpose. Already there are hopeful evidences that the clergy of different schools of thought are being drawn together in the fellowship of common intercession. We recognize how inadequately we have presented the Christian Gospel in all the fullness of its power and gladness, and as we offer ourselves anew to the Holy Spirit as the servants of His Divine purpose, we find ourselves lifted out of despondency and distrust, into a new atmosphere of courage and faith."

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

OLD TESTAMENT LESSONS FOR FIRST SUNDAY AFTER EASTER

To the Editor CHURCH LIFE:

Sir,—Rev. R. B. Waterman does a good service in calling attention to the special appropriateness of the Old Testament lessons for the first Sunday after Easter (Num. 16; 17:12). Easter Day and the first Sunday after Easter are (as we would expect) closely related. In both the Church shines out clearly and unmistakably. The Church is a resurrection fact. If there were no resurrection, there would be no gospel, as St. Paul reminds us. The Church exists to tell men that Christ died and rose again. So the first lessons for Easter Day describe the Passover, a great Church festival. The morning second lesson shows Christ speaking to the seven Churches, and standing among the "seven candlesticks" which are "the seven churches" (Rev. 1:26). The evening second lesson describes Mary Magdalene carrying the good tidings of the resurrection to "the disciples" (John 20:18). The Easter Epistle is Col. 3:1-7, and its first verse refers back to Col. 2:12 and throws the Colossians back on their baptism. St. Paul rejoices that Epaphras won the Colossians into the fellowship of the Church, and writes to build them up in their new-found faith. The Easter Collect teaches us that the risen Lord, who triumphed over hell and death, can bring "good desires" to "good effect" and inspires the Church to do and dare great things in the risen Saviour's name.

Then on the first Sunday after Easter the Church shines out radiantly again. In the Gospel Christ stands in the midst of His disciples and gives the memorable commission under which the Church has worked ever since. The first lessons tell us God destroyed the rebels who challenged the authority of His ministers. In the second morning lesson the Church's faith is built on the risen Christ. In the second evening lesson Christ is again amongst His disciples standing in their midst. The Gospel and the second evening lesson record the risen Lord's two first appearances to His Church (John 20:19-30) as distinguished from His earlier appearances to individuals.

On these two Sundays we see what we also see in the Christian Creed, viz.: That faith in God involves fealty to His Church. The Church called herself "catholic" and set out to win the world for Christ. The victorious faith built on Christ's resurrection is satisfied with nothing less (Epistle). In closest accord with the Easter message are the lessons declaring that God destroyed those who rebelled against His Church, and that the plague was stayed when Aaron stood between the living and the dead.

T. G. A. WRIGHT.

London, May 4th, 1916.

LEGAL RIGHTS OF CHURCH SOLDIERS

Trinity College, Toronto,
May 4, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—Since my letter to you asking for information regarding the rights of Church of England soldiers in the matter of non-conformist "Church" parades, an officer has very kindly drawn my attention to the paragraphs in "The King's Regulations and Orders for the Army," which deal with this question.

The paragraphs are as follows:—

1333—"Every soldier, when not prevented by military duty, will attend

divine service, but a soldier will not be obliged to attend the service of any other religious body than his own."

1334—"Soldiers will be marched to and from their places of worship, and the officer or N.C.O. in charge will remain with them throughout the service."

1335—"The duty of playing troops to Church will not interfere with the attendance of a bandsman, drummer, bugler or piper at the regular service of his own denomination."

In view of the foregoing it would seem that members of the Church of England have precisely the same privilege as Roman Catholics. It is, therefore, somewhat surprising to find some of our men claiming that they are compelled to parade for service with the main body of non-Romanists. According to the plain letter of "K.R. & O." they are not compelled to do any such thing if it is against their consciences. Perhaps, because few or none make bold to claim the right to attend their own Church, it is assumed (wrongly, I trust) that they do not care.

WM. C. TURNEY.

April 29th, 1916.

To the Editor of CHURCH LIFE:

With regard to the legal right of Church soldiers, the Militia Act is quite definite, par. 1055 (1910): "Every soldier, when not prevented by military duty, will attend divine service, but a soldier will not be obliged to attend the service of any other religious body than his own."

When several of my choirmen enlisted I asked the Colonel to allow them to come to church while mobilizing, calling his attention to this paragraph. He replied: "They can go if they insist on it, but in that case we make it unpleasant for them by giving them dirty jobs, such as cleaning latrines, etc." Even Church of England officers decline to make a stand, as they want to make a good show on parade. Recently they were paraded to the "Christian Church" here, and the pastor invited them all to partake of Communion, and "bread and grape juice" was handed round to all the pews. One of my men always paraded with the Romanists as he said he was a Catholic and objected to attending the various Protestant places of worship. I have made several protests but without result.

INDIGNANT.

THE F. R. AND THE RELIGIOUS LIFE IN THE CANADIAN CHURCH

To the Editor, CHURCH LIFE:

Dear Sir,—There are, throughout the country, many Companions and Associates of the Fraternity of the Resurrection. A number doubtless joined after the last Canadian tour of the Reverends J. C. FitzGerald and T. Rees.

To these and others of like mind, the article "Mobilization," by the Rev. Fane Edge and the Rev. D. Convers' letter, "The Religious Life in the Canadian Church," must have brought great satisfaction and joy.

The third rule for Associates (men and women) is to "interest others in the special aims of the Community, viz.: (a) The Revival of the Religious Life."

May I therefore suggest to fellow-Companions and Associates of the F.R. that we accept Mr. Convers' invitation to join our prayers to his, "to raise up some way to increase the efficiency of the Canadian Church." And may there be many others who will do likewise. ([I have asked the Editor to

kindly reprint the prayer at the foot of this letter.]

It affords one pleasure to add the suggestion of an experienced priest and valued friend that prayer may also be offered by those interested, that some may be guided in the development of a plan for the introduction of "the Religious Life" in our Canadian Church, which is not foreign to our soil, nor to "Canadian thought and custom" (as Mr. Edge put it), but will appeal to the best that is in our Canadian manhood, for the best and highest and permanent welfare of Church and people.

A. R. MERRIX.

44 Algoma St. N.,
Port Arthur, Ont.

* * *

(This is Mr. Convers' prayer, published in "Church Life" of May 4th:—

"O God, Holy Ghost, Sanctifier of the Faithful, visit we pray Thee the Canadian Church with Thy love and favour; pour upon it the spirit of religious dedication, and call its sons to serve Thee in poverty, chastity and obedience, that Thy Holy Name may be glorified and more souls come, by their efforts, to know Thy Truth, O blessed Spirit, whom with the Father and the Son together, we worship and glorify, ever one God, world without end. Amen.")

COMFORTS FOR OUR SICK SOLDIERS

France, April 18, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—I have to-day received from the Senior Chaplain of the 1st Canadian Division a cheque for £10, being a proportion of the amount subscribed by readers of your journal to be expended in "the purchase of cigarettes and comforts for the soldiers who are sick in Hospital or convalescent."

In acknowledging this amount, permit me to thank the readers for their thoughtful generosity and to assure them that the donation materially assists the unit in the care and comfort of those in our Hospital.

LT.-COL. C. P. TEMPLETON.
O. C. No. 3 Can. Fld. Ambulance.

To the Editor CHURCH LIFE:

7 Queen St. East, Toronto.

Sir,—I beg to thank the readers of your paper for the very kind donation of £10 received by me from Major F. G. Scott, Senior Chaplain, 1st Canadian Division.

The money will be used for the purpose of providing cigarettes and other comforts for soldiers in hospital, and I wish to assure your readers that these extra comforts are very much appreciated and gratefully received by the men.

Again thanking you.

I am yours faithfully,
N. P. WRIGHT, Lieut.-Colonel.
C. O. No. 1 Canadian Field Ambulance, B.E.F.

COMMUNION VESSELS WANTED

To the Editor of CHURCH LIFE:

The incumbent of a weak, struggling mission appeals for Communion vessels of small and convenient size. Can any of the readers of this paper help him? If so, please write the editor for particulars.

COMMUNICANT.

Ave Atque Vale

THEY saw in wider vision
The Empire and its need,
And came with swift decision
To do the utmost deed.

And now, and ever after,
Their fame will grow with years;
They came with songs and laughter
We leave them here with tears.

—FREDERICK GEORGE SCOTT.

March, 1916.

(Written at the front.)

Sunday School Commission

Semi-Annual Meeting

THE spring meeting of the Sunday School Commission was held this year on May 2nd in the quiet surroundings of Holy Trinity Vestry, Toronto, a very satisfactory, central and commodious place. Between thirty and forty members were present, including the Bishops of Toronto, Montreal and Ottawa, and much business was got through in the course of the day.

There was a Celebration of the Holy Communion at 9 a.m. in Holy Trinity, taken by the Bishop of the Diocese, assisted by the Chairman and the General Secretary, with Mr. Hodgkinson, assistant of the parish. The business opened at 10.30.

The feelings of the Commission at the great loss sustained by the death of Canon Powell were expressed in several ways, both by words from the Chairman and by the report of the Secretary, and by formal resolution entered upon the Minutes and sent to the family. It is not too much to say that the recognition of the vacancy in the membership thus caused was a very noticeable feature throughout the whole day, in all the discussions.

The chief work done at the outset was a careful revision of the Litany for use at Teachers' meetings, removing objections to certain phrases and revising it here and there, till it received the endorsement of the whole body. The course for Teacher Training was left unaltered for the present.

The General Secretary's report was comprehensive and valuable. It dealt with the action of the General Synod as it affected the Commission, and then was taken up with the account of the present plans for "Our Empire." Here it may be well to say that the arrangements for handling "Our Empire" in Canada were, after much discussion, approved, as the best possible under the circumstances. It is likely the paper will be made a self-sustaining Canadian Sunday School Magazine eventually; for the present it will be incorporated with both the Institute and Church Record Publications. Sunday Schools may obtain it with either set of Sunday School leaflets, and it will remain a weekly magazine. It will become more Canadian than was possible while it was published by the S.P.C.K., and time alone will show how the change will work out.

The General Secretary then gave a review of his own work for the past seven months during which he has visited almost every part of the field and traveled over 14,000 miles. It covered also the work at the office, the examinations, Boys' work, Literature, Lantern Slide Exchange, etc., showing how vitally the Commission has now come into touch with every department of the Sunday School work of the Church. The report will be printed and circulated by order of the Commission.

The Executive Committee's report followed, touching on a number of the same matters and showing what action had been taken. The Ven. Archdeacon Paterson Smyth, and Rev. E. G. Burgess-Brown were elected as members of the Sunday School Commission, with the re-election of several others, on the nomination of the Executive.

The Treasurer's report showed receipts from Children's Day, 1915, of \$7,308, being almost \$500 more than in the previous year and the largest in the history of the Commission. This was encouraging, but it will be

impossible to carry out the policy of appointing Assistant Secretaries while some of the Dioceses still fall so far short of what they are asked to do. This plan was endorsed by the General Synod and will come into effect when funds permit.

The report of the Committee on Lesson Schemes showed two decisive results from the series of questions submitted to the clergy, viz.:—

(1) Those in charge of Sunday Schools wish for a scheme which will give one Lesson Topic only each Sunday; and

(2) That Junior and Senior Courses should be separately provided, each with a three year cycle.

The Committee was continued and will present a plan at the next meeting. This will have a far-reaching effect upon the whole Lesson plan for the Sunday School work of the Canadian Church. Much will depend on the wisdom of those who have it in hand. It will not come into effect until the present cycle is completed, i.e., December, 1917.

The report of the Scholars' Examinations showed that 15 dioceses took part and that 574 pupils passed successfully. The medals for first place going in each grade to Rupert's Land.

A useful set of Graded Bible Readings for daily use, Senior and Junior, was approved, and will be printed and circulated for use in 1917.

A long and valuable discussion followed on the report of a small committee which had charge of literature dealing with Temperance and Purity. A series of recommendations was made, some being accepted and some referred to the committee for further consideration, new names being added to the membership of it.

The officers of the Commission for the next three years were then elected: Chairman—Dr. Rexford.

General Secretary—Rev. R. A. Hiltz. General Treasurer—Mr. G. B. Nicholson.

Auditor—Mr. Sydney Jones.

The Executive Committee was elected as follows:—His Grace the Archbishop of Rupert's Land (President), Rev. Dr. Rexford (Chairman), Rev. R. A. Hiltz (General Secretary), Ven. Archdeacon Ingles (Honorary Secretary), Mr. James Nicholson (Honorary Treasurer), The Archbishop of Nova Scotia, The Bishop of Montreal, The Bishop of Toronto, The Bishop of Niagara, The Bishop of New Westminster, The Bishop of Ottawa, Very Reverend Dean Neales, Ven. Archdeacon Dewdney, Canon Snowdon, Rev. A. E. Burgett, Canon McMillan, Rev. R. F. Nie, Rev. C. V. Pilcher, Rev. W. A. Fyles, Rev. T. B. Howard, Rev. Canon Bedford-Jones, Rev. Prof. Cotton, His Honor Judge McDonald, Mr. F. H. Gisborne, Mr. W. H. Wiggs, Mr. H. Mortimer, Mr. Fred Irvine, Mr. T. Mortimer, Mr. G. C. Coppley, Mr. W. D. Stiles.

Votes of thanks were passed to the Churchwardens of Holy Trinity for the use of the Vestry Room, and the meeting was closed about 11 p.m., having sat through the whole day.

The matter of the paper, "Our Empire," and the question of the next cycle of lessons for the main school, with various other points considered, made the meeting of great importance for the work with which the Commission has been charged. The spirit of unity and co-operation which has characterized all actions in the past was

manifest throughout, and it seemed as if the utmost care was being taken to arrive at the wisest decisions on all matters before the meeting so as to

command the assent of the Church at large for whom the Commission acts.

H. H. BEDFORD-JONES,
Press Secretary.

Annual Meetings of the Women's Auxiliary

Toronto and Niagara

DIOCESE OF TORONTO

ON Wednesday, May 3rd, the thirtieth annual meeting of the Woman's Auxiliary was opened in St. Anne's Parish House, while on Thursday, May 4th, the Communion service was held in St. James' Cathedral, when about six hundred and fifty members were assembled to hear the Right Rev. Bishop Farthing of Montreal, preach from the First Epistle of St. John, 1 chapter, 2-3. Christ brought life into the world but left the Church to manifest it; in this mission she had failed. Thus it was not the failure of Christianity that caused the present war but rather the failure of professing Christians to live up to the ideals of the faith. The celebrant at this service was His Lordship the Bishop of Toronto, assisted by Bishop Reeve, Archdeacon Warren, Canon Dixon and Canon Plumptre.

The diocesan offering amounted to \$631.63, which included the offering at the service in St. James' Cathedral of \$325.13, also the thank-offering which amounted to \$306.50.

BUSINESS MEETINGS

The business meetings opened with the President, Miss Cartwright, in the chair. After Mrs. Sweeny had expressed deep sympathy to those who had suffered bereavement and a cordial welcome to the delegates, there were presented the many reports, which showed a rapid growth and development of the society's work during a year of perplexities and anxieties produced by the great war of all which envelops our Empire.

Through the loyalty of the branches the treasurer reported on pledges met and the receipts for the year being something over \$29,000.00. Through a resolution moved by Mrs. H. D. Warren, the pledges were raised to \$8,000.00. At the treasurers' conference, the treasurers were urged to be very systematic and businesslike in all transactions.

The Dorcas secretary-treasurer reported the grand total spent in that department as \$10,478.04, which shows an increase of \$1,015.76. Nine outfits for chaplains were placed at Bishop Sweeny's disposal, besides 169 outfits which were sent out during the year.

The Parochial Missionary Collections amounted to \$1,138.57, while the Literature secretary-treasurer's total receipts were \$514.00. Great satisfaction was expressed at the vast growth and development of the Literature work. Branch after branch was showing an awakening interest in this department.

The importance of only a cent a day showed, by the extra-cent-a-day fund amounting to \$2,215.81. This amount was distributed as follows:—

Canadian Missions	\$1,537.13
Diocesan Missions	 397.48
Foreign Missions	 281.20

During the year a monthly average of 4,359 Letter Leaflets were distributed, while the receipts were \$1,701.76.

In the diocese there are 196 branches, the senior membership being 6,799, of these there are 618 life members. The

plan of continuous prayer for our sailors and soldiers arranged for at the last annual has been adopted by 100 branches, thus forming a continuous chain of prayer which is offered daily from 7 a.m. to 11 p.m.

It was with regret that the resignations of three most efficient officers were accepted, Mrs. Ricketts, who was editor and secretary-treasurer of the Leaflet Circulation; Mrs. Lincoln Carlisle, recording secretary, and Mrs. Snively, Dorcas secretary-treasurer. The following officers were elected for the year: President, Miss Cartwright; 1st Vice-President, Mrs. Willoughby Cummings, D.C.L.; 2nd Vice-President, Mrs. Reeve; Corresponding Secretary, Miss Summerhayes; Recording Secretary, Mrs. Donaldson; Diocesan Treasurer, Mrs. H. C. Rae; E. C. D. Treasurer, Mrs. Bigwood; Dorcas Secretary-treasurer, Mrs. Cuttle; Junior Secretary-treasurer, Mrs. E. F. Blake; Literature Committee, Miss Minty, Miss Dalton; P. M. C. Secretary-treasurer, Mrs. Dykes; Secretary-treasurer Babies' Branch, Mrs. Pleros; Convenor of Junior Branch, Mrs. Forsyth Grant; Candidates' Committee, Mrs. Clarke; Secretary-treasurer of Leaflets, Mrs. Clatworthy.

ADDRESSES

A spiritual address was given by the Rev. Laurence T. Skey, who took as his text St. Matt. 5:38.

In speaking of the stewardship of money, Mr. Dyce Saunders emphasized the fact that most of the difficulties in the relations with our fellowmen, are caused by failure to recognize stewardship. Callous indifference to the needs and claims of others is the foundation of many troubles between labour and capital. The only standard we should use is the measure of our brother's need and our capacity to fill it. In speaking on "What Patriotic Work Can Teach Us in Regard to Missions," Miss Jones gave three lessons—immediate response, organized work, and unlimited service. The present war has taught this generation a most decisive lesson in the necessity of immediate response. As to-day is the day of action in the battlefield, so too, is it the day of action in the mission field. Until this is fully realized progress will be slow.

Miss Una Saunders, who spoke on "Reconstruction after the war," predicted that women will take a large share in citizenship, that woman's influence will be felt more and more in Church life, that women will do their part to help those less fortunate. The effect of the present war is that women of all creeds are working shoulder to shoulder.

Canon Cornish, of Peterborough, told of the "Present Situation of the Church in the West," emphasizing the already recognized fact that we are in the war not only for the Empire and Allies, but for Christianity. In his former parish in a western town of 4,000 inhabitants, every available man has gone, while from one college out of 25 postulants, 20 have enlisted for service.

In her address Miss Cartwright drew

attention to one effect of the war being to enlarge the idea of the brotherhood of man and of how people have laid aside their differences and are working and making sacrifices together. The war is moulding our daily lives, we are forming new habits of activities, the old standards of life have been proved inadequate.

The members of the W. A. were urged to be faithful soldiers in their work, to improve and be systematic with a spirit of love and devotion. This diocese, in which it is our privilege to live, is strong numerically and financially, it must grow and we must grow with it.

GIRLS' MEETING

At the Girls' meeting on Wednesday evening, 45 Branches responded to the roll call. Miss Young of Japan, spoke of the vast difference in the manner of living, and in the privileges and freedom in the lives of the Japanese girls and Canadian girls, urging on the members to appreciate their advantages.

Mrs. Gould gave a talk on "Life in Palestine."

The prizes for the Literature Competition were presented and were as follows: St. Anne's, 1st prize; St. Paul's, 2nd prize; St. James', Orillia, 3rd prize.

Leaflet Competition, St. Matthew's. Reading Competition, St. Stephen's.

Individual Competition, Miss Lovel, Church of Redeemer, 1st prize; Miss Edith Carr, Innisville, 2nd prize; Miss Morley, St. Luke's, 3rd prize.

The diocesan treasurer told the girls that their response to her appeal had amounted to \$1,091.81. The collections at this very enthusiastic meeting was \$76.20.

THE MISSIONARY MEETING

At the Missionary meeting His Lordship, the Bishop of Toronto, presided and thanked the women for their response to his appeal for an emergency fund which had made it possible for him to relieve some from anxiety and to give comfort to others.

"War and Missions" was the subject of a strong address by the Rev. Dr. Macklem, Provost of Trinity College. While the Rev. Canon Gould, M.D., spoke on "The Eastern Situation from a Missionary Standpoint," and left on his hearers' minds a most wonderful picture of the Holy Land which can never be effaced.

A QUIET HOUR

At the conclusion of the last business meeting a Quiet Hour was conducted by the Rev. C. Ensor Sharp, of St. Thomas' Church, who touched on the great influence of woman because of her special gifts given her in fuller measure than to men, her imagination, her realization of the unseen, her aptitude for prayer. An influence so great that many men were saved by the remembrance of a mother's example. The speaker also told of how we are learning that there are things that private prayer cannot win because corporate prayer is needed; suggesting that the day may come when women may ask for open Churches that they may go in to pray in company.

Thus closed a series of meetings, which from their depth and quality meted to each member much thought as to whether she was pushing to the immediate front as one of Christ's soldiers.

THE JUNIORS

On Saturday afternoon the Juniors' held their meeting, when one realized that the units in the foundation of a future woman's auxiliary were portrayed in this band of little workers.

During the year there were 62 branches with a membership of 2,392,

the receipts being \$1,264.84, of which amount \$838.89 was given to Missions and \$425.95 to Dorcas work. The Rev. Mr. Fry gave a talk with lantern views on work among the Esquimaux.

DIOCESE OF NIAGARA

THE annual meeting of the Diocese was held in Hamilton on May 4th, the President, Mrs. T. E. Leather, occupying the chair. In her address Mrs. Leather said she was very well pleased with the showing of the society this year. She thought that a real and definite progress had been made. There had not been any appreciable falling off of the contributions, notwithstanding the very adverse conditions brought about by the world war, and taken altogether, the society was in a better condition in every way than it was a year ago.

At the present day there were 500,000,000 Christians in the world, but twice that number of human beings had not the chance of hearing the gospel at all, she said. "Surely the duty of Christians was very clearly defined."

"We must be on the watch against being pacified, and thereby missing the voice of the Spirit, and the call of special opportunities to do missionary work," she said.

The president then thanked all the parochial presidents and officers for their loyalty to, and interest in the work of the diocesan officers, and uttered words of sincere praise for the young members of the Church.

In closing, she touchingly referred to the death during the past year of three life-members — Mrs. Sutherland, Mrs. Irving and Mrs. Geiss, all of whom always took a very deep interest in the work and well-being of the society, in all its branches, and who would be missed very much by all with whom they came in contact with in their labors.

FINANCIAL STATEMENT

Mrs. C. S. Scott, secretary-treasurer of the United Thankoffering, stated that the givings to this fund had averaged 35 cents per member. Last year's collection amounted to \$737.70, while this year's was \$968.89, or an increase of \$225.19. There were, in all, 2,982 subscribers, including the seniors and the girls.

The report of the Extra-Cent-a-Day Fund was presented by the secretary-treasurer, Mrs. C. S. Scott. In all, 26 branches showed a marked increase in contributions during the year, as against 13 in the previous year. Four new branches have affiliated with the fund. The collections last year presented a deficiency of \$39 with 1914, while this year collections show an increase of \$78 as compared with 1915. The total income was \$886. Of this amount \$576 has been distributed, leaving a balance on hand of \$310. Mrs. Scott was accorded a hearty vote of thanks for her work.

Mrs. T. Hobson, district treasurer, gave an explanation of the financial position of the board, showing conditions on all sides. The total receipts, together with a balance of \$2,449.58, amounted to \$11,898.88, and expenditures for the year were \$8,614.99, leaving a bank balance of \$3,283.89.

During the session, Miss I. Metcalf, of Grimsby, convener of the literature committee, conducted a conference on Putting First Things First, in connection with the business methods of the board, and her opinions were strongly endorsed. It was moved and seconded by Mrs. Canon Davis and Miss M. Ambrose, that the pledge fund be \$2,350, which will be added to if necessary.

ELECTION OF OFFICERS

The officers for the next terms were elected as follows: President, Mrs. T. E. Leather; first vice-president, Mrs. F. F. Dalley; second vice-president, Mrs. D. Thompson; organizing secretary, Mrs. Houston; recording secretary, Miss Isabel Morgan; corresponding secretary, Miss

S. E. Slater; Dorcas secretary, Mrs. F. Glassco; junior secretary, Miss E. B. Moody; extra-cent-a-day fund, Miss C. S. Scott; secretary-treasurer of the literature committee, Miss M. Woolverton; convener of the literature committee, Miss Metcalf; editor of Leaflet, Miss Ida Bull; secretary of the babies' branch, Mrs. O. S. Clarke; treasurer, Mrs. Hobson.

It was decided by vote that the life-membership fees, amounting to \$300, be divided as follows: Parsonage building fund, northwest, \$116; church furnishings, \$106; work among the women and children of Honan, China, \$78.

MISSIONARY MEETING

In the evening there was a public missionary gathering which was presided over by the Bishop.

There was a large attendance and a special collection was taken. A good amount was realized, which will be devoted to the work of the board.

The first speaker of the evening to be introduced by the Bishop was the Rev. Canon Gould, of Toronto, who spoke principally on mission work in China and amongst the Moslems. The speaker referred briefly to the efforts of the Church in Damascus and its earlier history. He said to a certain extent the missionaries had failed by reason of the fact that the Mohammedans had located in large numbers in Damascus. China, the speaker contended, was the biggest problem in the world, and there was much scope for missionary work.

R. W. Allin, of Toronto, editor of the *Canadian Churchman*, spoke on Canada and its Needs Before and After the War. He said that because of the large number of members of the Church who had enlisted for active service, greater work would be demanded of those staying at home. An urgent appeal was made to mothers to influence their children in behalf of the Church. In speaking on the conclusion of the war, the speaker said that when the Canadian soldiers returned home, if they were not adequately provided for, many would leave Canada and drift over to the United States, which would seriously affect the Church.

He made an appeal for men workers in the Church missionary field, mentioning particularly northern Ontario and the Canadian west.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—Why is an eagle used for lectures?—J.B.

Ans.—The eagle is the natural enemy of the serpent, and the two outspread wings represent the Old and New Testaments.

Ques.—What is the correct usage for wearing the stole?—A. S. P.

Ans.—The stole is really an eucharistic vestment, but may be worn for Baptism, Confirmation, Holy Orders, matrimony and preaching.

There is a black scarf called the tippet which may be worn for any choir office. There is also a black scarf for chaplains. There is also a black stole for requiems, etc. The tippet is of silk for graduates, of stuff for non-graduates. The chaplain's scarf is of silk and is the remains of the family badge worn by members of great households. The tippet and chaplain's scarf are not easy to distinguish in appearance.

Ques.—What is the meaning of the interlaced triangles?—E. M. P.

Ans.—Either a single triangle or the

interlaced triangles refers to the Blessed Trinity, as it presents three in One.

Ques.—Can Holy Baptism, weddings and funerals be taken in a school-house which is used for services on Sunday in a place where there is no church?—R. M. F.

Ans.—Only the Bishop can decide such a matter. There would be no difficulty we imagine as regards Holy Baptism.

Conditions in the West

DIFFICULTIES CONFRONTING THE CHURCH

From a Special Correspondent

THERE is no doubt that a serious crisis confronts the Church in the West to-day.

The Western Dioceses are faced with a dwindling staff of clergy and no prospect of any augmentation in sight.

The Theological Colleges have contributed most of their men to the war, with the result that there are next to no ordination candidates for presentation. Clergy are still going to the front as chaplains and "vacant parishes" are on the increase.

The usual resignations are taking place of men moving to the East and elsewhere, and there are no clergy to take their places. The age limit, death, and retirement are all creating vacancies in the various Diocesan clergy lists and the vacancies are not being filled.

Parishes are being amalgamated to keep the congregations together and to allow of the people receiving the sacraments, even if only at long intervals, and this method of "doubling up" is likely to be extended as time goes on but it is very unsatisfactory.

This shortage of clergy constitutes the chief difficulty which the West is facing to-day.

Another problem is the stipend question. The supporters of the Church, both in town and country, are enlisting in large numbers and consequently contributions are dropping off in an alarming way. Many clergy—and married clergy, too—are endeavouring to subsist on \$700 a year (and even less) and keep a team, too. Some have children as well to provide for out of this. Food and clothing and fuel are all going up in price at the same time, and some clergy are face to face with dire poverty if not semi-starvation. The writer knows of several cases of real want—one a clergyman and his wife and sister and a child living on \$500 in 1915, and a large vicarage and a team to keep up as well. Other cases of like poverty are being patiently and uncomplainingly borne. "It is our part in the war," said one young priest, "and we must stick to our guns."

Another problem that touches the stipends of the clergy is the threatened reduction in "grants." The English Societies and the M.S.C.C. may have to reduce their "grants in aid," and the result will be reduced grants by the Dioceses to the Missionary clergy.

Some clergy are literally "living on their grants" to-day, and the reduction of "grants" will mean real distress to a great many. Such then are some of the problems that confront the Western Missionary Dioceses in 1916, and until the war ends this situation will get steadily worse as time goes on. The only alternative is the closing of parishes wholesale or the grouping together, where possible, of contiguous parishes, or "help" forthcoming from laymen of the East of Canada who will keep the flag flying in the West, until those who have gone to the war return and once more support their parish priest, and keep the Church in funds.

Personal Mention

PRINCIPAL G. E. LLOYD, of Emmanuel College, Saskatoon, has resigned. His resignation, it is understood, is to take place at once. No reason has as yet been given for this sudden decision.

Dr. Lloyd's three sons are in the army, Arthur and Exton being already in France, while Lieut. Percy Lloyd has lately been in Saskatoon recruiting for the 203rd Battalion.

Dr. Lloyd is at present in England, where he has been speaking in different parts of the country for the Colonial and Continental Church Society.

His resignation will be much regretted at the University, as his keen interest in all its activities has won for him the respect and sincere regard of the whole university.

* * *

The Rev. C. E. Riley of St. Luke's Church, Hamilton, will succeed the Ven. Archdeacon Irving, who has been forced to retire owing to ill-health, as rector of Dundas.

* * *

We regret to announce the death of Mr. R. G. Cuthill, a son-in-law of Bishop Clark of Niagara, which occurred at Niagara Falls last week.

* * *

The Bishop of Kingston has been recommended as chief chaplain of the Barrieffield Camp, and will likely be given the rank of lieutenant-colonel.

* * *

Dr. Archer, recently of the Kangra Mission, India, left on Friday last for England to take his position in the R.A.M.C.

* * *

Rev. Dobson Peacock, rector of St. Stephen's Church, Oldcastle, N.S., has been appointed brigade chaplain at Shorncliffe camp, England. Mr. Peacock was chosen chaplain of the Thirty-third Battalion more than a year ago. When the battalion recently landed in England he was selected as brigade chaplain by the British War Office.

* * *

We regret to hear of the death of the Rev. John Gibson, which occurred in Toronto on Monday. We hope to make further reference to his life and work in our next issue.

* * *

Miss Evans of St. Christopher's College, London, England, and at present connected with the staff of the Bishop Strachan School, Toronto, has kindly consented to take the chief part in the lectures to be given at the Summer School to be held at Qu'Appelle in July. She will have the help of Miss Bosquet and Miss Clarke, members of the Archbishops' Western Canada Mission, who are at present working at Keniston, Sask.

* * *

Last Thursday afternoon a memorial service for the late Herbert Bethune Daw, Captain of the 58th Overseas Battalion, C.E.F., who was recently killed in action in France, was held in the Church of St. John the Evangelist, Hamilton, of which his father, the Rev. Canon Daw, now Chaplain of the 120th Battalion, has been rector for the last twenty years. The service was conducted by the Right Reverend the Lord Bishop of the Diocese, assisted by the Rev. Dr. Renison and Mr. Snell, assistant of St. John's.

The Bishop, in an address which was beautiful in its simplicity, referred to the association which the Church where the service was being held had with the memory of the late Captain. There he had been confirmed, there a regular worshipper and communicant for many years, and there, to-day, they were gathered in devout thankfulness for both his life and his death and to commend him to the

God Whose soldier he was and in Whose service he fell.

The congregation was a representative one and included a large number of the clergy and military officers of the city. Brig.-Gen. W. A. Logie was present and also Lieut.-Col. George D. Fearman and the other officers of the 120th Battalion.

The call of the war and the preparation for it gave Herbert Daw, as it has given many, the supreme opportunity of life and his response was made with the clear understanding, deliberate purpose and full sense of responsibility of one who had counted the cost. Those who loved him, and they were not a few, hoped great things for him, and now, though not as they had pictured, he has won his promotion, yet they know that it is but the call that has summoned the knight of Christ from the lower service to the higher.

Obituary

ARCHDEACON W. B. CAREY.

ON Friday last many of the clergy of Ontario Diocese were shocked at getting the news that the Ven. Archdeacon Carey of Kingston had passed away. He was the son of a surgeon of the Royal Navy who settled in Napanee, the Church there possessing two memorial windows to the late Archdeacon's father and mother. Wm. Banfield Carey was sent to Trinity College, Toronto, and took his B.A. in 1866, entering the Divinity Class under Provost Whitaker, and being ordained Deacon in '68 and Priest '69. He held various charges in Ontario Diocese, e.g., Marsh and Iroquois, and became Rector of St. Paul's, Kingston, about 1881. This title he retained till his death, though he retired from active work some years ago. Archbishop Lewis made him Domestic Chaplain and then one of his Examiners, a position he also held under the present Bishop of Ontario. His health partly failing he spent a winter in Switzerland, holding an S.P.G. chaplaincy at Montreux, and subsequently took temporary work at Edmonton, Alta. This seemed to restore him in very large measure and he lived quietly at Kingston, going about his Archdeaconry, taking part in diocesan councils and committees, though not in regular parish work. Only last summer he was in charge of Amherst Island during the illness of the incumbent. After Christmas his health became more uncertain, he became weaker and finally passed away last week. He was twice married, his first wife being a sister of Mrs. Buxton Swift. His second wife survives him with one son, who was for several years at St. Alban's School, Brockville.

The funeral service was held in the Cathedral, Kingston, on Saturday, May 6th, the Bishop of Kingston taking the service and about 25 of the clergy being present to manifest their respect and esteem for one of the men who have given their lives to building up the Church in Eastern Ontario. He was laid to rest at Napanee in the cemetery beside the little river.

Archdeacon Carey was of a kindly disposition, always anxious to help the sick and the poor,—a liberal subscriber according to his means to many Church funds, and unsparing in his efforts to carry out work for the Church. His advice to candidates for Holy Orders was always sound and based on his own experience. He will be much missed at the meetings of the Diocesan Synod, and at the various meetings of the Executive in which he always took a prominent part. He was a warm advocate of all Mission work both at home and abroad, and was always ready to plead for that cause. May he rest in peace and obtain a due reward of his labours from the Master's hand whom he tried faithfully and loyally to serve.

A Diocesan Letter

ALGOMA

From our own correspondent.

THE Bishop of Rochester, presiding at the last annual meeting of the Algoma English Association, said that "there must be something magnetic in Algoma which made the Bishops of that See refuse offers which would draw them away. Bishop Sullivan refused the Bishopric of Huron, and Dr. Thorneloe had three times refused to leave Algoma for easier and less harassing work." What is the magnetism of Algoma we may ask? Certainly not ease, nor rich endowments, nor attractive opportunities! If the Archbishop of Algoma himself were asked the question he would probably answer "God's call to duty in the great need of the Diocese." All through his episcopate Archbishop Thorneloe has felt this need, has heard this call, and has answered (as the Church in Canada is beginning to realize) with a self-sacrificing devotion which has been as inspiring as it has been noble and heroic.

With all too few and uncertain funds, with constantly insufficient workers, with new and pressing needs, the Archbishop has not ceased nor does he cease to give himself with unwearied zeal and continuous, unflagging service to this "magnetism" of the diocese, imparting both enthusiasm and encouragement to his clergy and people, who ever count themselves happy in the example and oversight of their Father-in-God.

If there can be comparisons drawn in the trying times of a missionary diocese such as Algoma, surely the present time presents a situation which cannot but be keenly felt by the Archbishop whose heart is so wrapt up in his God-given work. Perhaps it will be remembered that one of the reasons which the Archbishop gave for refusing the See of Ottawa and remaining with Algoma was the war's inevitable effect upon his diocese. That effect is already much in evidence and the whole situation calls as the Archbishop foresaw for the greatest prudence, fortitude and faith.

First, there is, of course, a diminishing in the number of Church-folk in the diocese. This, like other features of the war's effects, is to be found everywhere. Yet where souls are carefully counted and needed even a slight decrease must be greatly felt. But the diocese is giving generously of its members. From such centres as Fort William, Port Arthur, Sault Ste. Marie, Sudbury and North Bay large numbers of men, in the thousands, have gone, a large percentage of whom belong to the Church. This is having its effect upon the work and maintenance of the Church's funds. Many congregations are being sorely tried and the Archbishop has had to make readjustments to meet serious needs. All this anxiety and distress is not unaccompanied by pardonable pride on the part of the diocese at what it is doing and suffering for the cause of liberty and justice. The diocesan president of the W.A. has given three of her four sons; one is killed and another very seriously wounded. A former president of the W.A., a widow, has given five sons. A Rural Dean has given three sons, and so on.

Secondly, there is a diminishing in the number of the clergy and catechists. Two clergy have gone as chaplains, four others hope to do so. Several catechists who were serving in missions have enlisted, and six of the students preparing at Trinity College and Bishop's College have also joined the forces. All this in a diocese where it is not easy to get sufficient workers constitutes a grave problem indeed. There is great need then at the present, greater than ever before, for men and for the means wherewith to support them in their work.

Perhaps some who read these words will feel moved to come to the help of Algoma. Surely the Archbishop who gave up much to be with the diocese at such a time as this, to help the diocese and steer it through the troubled waters, deserves help and encouragement from all sympathetic Churchmen.

Before ending this letter it might be interesting to refer to the Indians of the

diocese as the war affects them. In another letter, if opportunity offers, something might be said about the Church's work among the Indians within the boundaries of the diocese. The intense loyalty of the Indians is very apparent. It is a common sight to see their young men marching in khaki alongside the white men. As all are brothers in the Church, so in the common cause of Christian civilization for which the Church stands and works the Indians and white men are as one. And those who cannot give themselves give of their substance. Some time ago now certain Indians of the Church asked the Government to deduct for the war so many dollars from the allowance due to them.

In such gratitude and appreciation the Church cannot be mistaken in seeing some of the fruits of the Spirit.

Social Service Council Meeting in Toronto

THE Primate called a meeting of the Social Service Council in Toronto on Wednesday, the third inst., at the Parish House of St. James' Cathedral.

This was the first meeting of the Council since its formation under the canon passed at the meeting of the General Synod last September in Toronto. The Dioceses of Huron, Niagara, Ontario, Montreal, Algoma, Toronto and the Maritime Provinces were represented by the delegates, clerical and lay, appointed by their several Bishops. The Ven. Archdeacon Ingles was elected chairman. The object of the meeting, to consider the great present opportunity for social service in Canada by the Church, and to prepare as far as possible for the meeting of the Provincial Synod in September next, by taking all necessary steps for the creation of working machinery and the furthering of practical methods for social service work throughout the Dominion, was ably presented by Canon Tucker, of London, and discussed and arranged for by delegates present at the meeting, which closed its session early in the afternoon.

The following were present: Archdeacon Ingles; Archdeacon Dobbs, Kingston; Canon Tucker; Revs. G. Bousfield, Ottawa; W. M. H. Quartermaine, Renfrew; R. L. Brydges, Toronto; W. S. Bunbury, Sault Ste. Marie; A. E. Dunn, Quebec; A. E. Burgett, Qu'Appelle; Judge McHaffy, Bracebridge; T. Mortimer; Canon Greene; C. J. Agar; Evelyn Macrae.

A Committee was formed consisting of: Archdeacon Ingles, Canon Tucker, Rev. W. M. H. Quartermaine, Rev. R. L. Brydges, Archdeacon Dobbs, Evelyn Macrae—to prepare statement of work suitable to be undertaken and to report at meeting of council in fall.

SUGGESTIONS

The following were some of the subjects suggested for the committee to work upon:

1. Temperance.
2. Sex questions and rescue work.
3. Picture shows.
4. Political impurity.
5. Question of the foreign element in Canada.
6. Industrial conditions in towns.
7. Literature.

MEMORIAL TO LIEUT. W. G. C. GLADSTONE

A MEMORIAL to Lieutenant W. G. C. Gladstone, M.P., a rood in the village church of Hawarden, was dedicated on the anniversary of his death on the battlefield. An alabaster tablet speaks of Lieutenant Gladstone, in Chaucer's words, as "a veray parfit gentil knyghte," and as "the young Squire of Hawarden, who wrote in words and wrought in deeds in the trenches in France his life's own best motto—'It is not the length of existence that counts, but what is achieved during that existence, however short.'"

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
Bishop of Kingston	
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM

ST. PAUL'S CHURCH

The services during Holy Week and Easter Day were splendidly attended. The music on Easter Day was well up to the standard of the past, but special mention must be made of the Sung Eucharist. The setting used was Field in D, which is very appropriate for the Easter Festival of the Church. The several parts were sympathetically rendered and too much credit cannot be given to the members of the choir for their splendid work. A large number of communions were made during the day.

On Easter Tuesday the annual Vestry meeting was held with over 200 present, the largest attendance in the history of the Church. In presenting his annual report the rector, the Rev. E. Pierce-Goulding, stated that while over 200 members of the Church had volunteered for active service, one of them Corp. W. Saxelby, making the great sacrifice of his life, the number of communicants during the year was larger than ever. One particularly gratifying feature being the number who attended week-day celebrations, there were 36 of these celebrations with an average attendance of 10.

He also spoke very strongly of the Sunday School work, which was often the only place where the children received definite religious instruction, and urged the parents to send their children regularly and the teachers to make it a point to be always present. In closing he paid a very high tribute to the retiring wardens, Messrs. F. Babe and F. Depew, and to Mr. W. C. Lillie, the envelope clerk, for their splendid work during the year.

Mr. F. Babe presented the financial report, which shewed that the income from all sources during the year amounted to \$10,847.93. He also mentioned that while no attempt was possible to reduce the mortgage, the floating liability of the Church had been reduced by \$2,000.

All the other reports presented were equally satisfactory.

Messrs. F. Babe and F. W. Atkinson were elected wardens.

Select Vestry—Messrs. C. C. Gamble, C. W. Jarvis, M.L.A., W. Hind, H. E. Girvan, W. C. Lillie, D. G. Mathias, G. W. Game, F. Poulter, A. Sear,

G. Taylor, H. J. Sterling and A. J. Boreham.

PORT ARTHUR

ST. JOHN'S

Services were held in St. John's Church on Easter Day as follows: 7 and 8 a.m., Holy Communion; 10 a.m., Military service for 94th Battalion (sermon by the Chaplain, Canon Hedley); 11 a.m., Matins and Choral celebration of the Holy Communion (with sermon by Canon Hedley); Children's festival service, 3 p.m.; 7 p.m., Evensong and sermon by Rev. F. W. Colloton.

Canon Hedley is conducting drum-head services at the steel plant armory, West Fort William, where B and C companies of the 94th Battalion are quartered, the local Churches being insufficient to accommodate all the men.

Five Confirmation classes are held each week in St. John's, for boys, girls, members of 94th Battalion, business men and other adults. The Archbishop will be in the district for the week beginning May 14th.

The Rev. F. W. Colloton is assisting Canon Hedley in parochial work, and will remain as locum tenens for an indefinite period.

CALLANDER

Mr. H. Peeling, who has had charge of this Mission for some time, has been transferred to the Mission of Thorne- loe—with Hudson and Harley.

FALKENBURG

The Rev. J. E. Graham, who for some time has been in charge of this Mission and who has done splendid work, is shortly leaving for the twin cities at the head of the lakes, and is to take charge of the Parish of St. Thomas, Fort William—taking the place of the Rev. F. W. Clayton who has gone to Englehart.

NEW LISKEARD

The removal of the Rev. F. W. Colloton from this parish is a distinct loss to the town. Though only being in charge for a short time, the effect of his work is very marked.

NORTH BAY

His Grace the Archbishop passed the latter part of Holy Week in the town, and on Maundy Thursday administered the rite of Confirmation to twenty candidates in St. John's Church.

The Archbishop also conducted the Three-Hours' devotion on Good Friday.

The Archbishop has lost two more of his men, who are in training. Messrs. Petty and Smith who have been working in the Temiskaming region have enlisted.

CALEDONIA

During the ooligan fishing Indians gather from all the villages on the Naas River at Fishery Bay, which is about fifteen miles up this river from the coast. The work of catching these small fish, which are very oily, and boiling them to get the grease, lasts about seven weeks. Archdeacon Collison has for some time past been giving religious instruction to the natives gathered for this fishing, and on Good Friday afternoon Bishop DuVernet confirmed in St. Peter's Church, Fishery Bay, fifty-four candidates presented by the Archdeacon. There were thirty young men and twenty-four young women: 17 came from Kincolith, 20 from Lakkalzap, 6 from Aiyansh, 4 from Gitladamiks and 2 from Underleaf or Gwinoha—all villages on the Naas River—3 came from Gitwangool and 2 from Gitwangak, villages on or near the Upper Skeena River. The old road across from the Upper Skeena to the Upper Naas used to be called the "Grease Trail" because of the hundreds who travelled it to secure the ooligan grease. The Government has opened a shorter road from Gitwangak by way of the Gitwangool Valley to the Naas River so that the old trail by way of the Kispiox Valley above Hazelton is now seldom taken.

CALGARY

CALGARY

THE PRO-CATHEDRAL

Lent has been observed, as in past years, with special services. A Daily Celebration of Holy Communion with intercession for those at the front was attended by a little company of the faithful. At the Noon Service for business people, a new departure was tried of dispensing with an address and substituting intercession for our sailors and soldiers. The Daily Evensong at 5 p.m. was closed with a five-minute meditation on the "Life of Our Lord," delivered by Dean Paget, while the Special Lent Service on Wednesdays with a course of most interesting and helpful sermons by the Rev. R. G. Harker, Assistant Priest, was very well attended.

The Three-Hours' Service on Good Friday, at which there was a good attendance throughout, was conducted by Dean Paget. On Easter Day there were Celebrations of Holy Communion at 6, 7, 8, 9, with Choral Celebration and Sermon at 11. In spite of the facts that such numbers of our men are away at the front, the number of communicants at all the services was good and totalled over seven hundred with satisfactory offerings. On Palm Sunday evening the Bishop held the Annual Confirmation using the proposed new service, which was felt by all to be an improvement. His Lordship delivered only one address, at the end of the service. The number of those confirmed was well up to the average in past years.

BATTENBURG

On Easter Day there was a fairly large congregation at Emmanuel Church. The sacred edifice has been beautifully panelled, which will be especially appreciated during the winter months. The work was only completed on Saturday night, and beside the great comfort, there is a marked improvement in the acoustic capability for preventing the sound escaping in every direction it should not. Previously singing was a matter of considerable difficulty. The late Mr. Gibbons

took a great interest in the Church and chiefly through him, Mrs. Gibbons and family, the necessary work has been brought to a successful issue.

The incumbent, Rev. O. J. Roberts, F.Ph., intimated that he hoped the greater comfort of the Church would induce a greater number of people to attend, stating that unfortunately any shortcomings of comfort in a Church seemed to be far more noticed, than if like or worse characteristics were present in a building where amusement was being held.

LETHBRIDGE

ST. CYPRIAN'S PARISH

During the first four days of Holy Week a Special Mission was preached by Dean Paget of Calgary, in St. Cyprian's. The Mother Parish of St. Augustine's and the Church of St. Mary, both united in these special services, which were well attended and from which it is hoped some good resulted. Canon McMillan by his active work and earnest prayers had done his best to prepare his people to participate in the Mission, and they responded well.

MONTREAL

STANBRIDGE EAST

The Vestry meeting of St. James' Church was held in the Parochial Hall on Easter Monday. There was a representative gathering of the congregation. Rev. Robert Atkinson, rector, presided. The financial reports shewed balances in favour of all the funds. Mr. Harvey Beatty, J.P., was chosen as clergyman's warden, and Mr. G. H. Corey retains the office of people's warden for a third term. Mr. C. H. Hibbard was re-elected cemetery warden. The finances in connection with the cemetery fund were found to be in a sound condition. Messrs. M. S. Cornell, J.P., and Mr. C. H. Hibbard were elected lay delegates to the Diocesan Synod. Messrs. A. N. Reynolds and E. C. Knight were appointed a repair committee, and Messrs. E. H. Baker and C. S. Moore an endowment committee. Hearty votes of thanks were passed to all the officers, including Mrs. M. Allan Cornell (organist), the choir, the Church societies of the Parish and others who had contributed to the prosperity of the congregation during the past year.

Miss Constantine has recently presented a framed photograph of the original Church, to be hung in the vestry of the present Church. The Rev. Isaac Constantine served as rector for 42 years and was rector when the present beautiful edifice replaced the old one. The members of the congregation are grateful to the daughter of their former venerable rector for this reminder of the past history of the parish.

NIAGARA

The annual meeting of the Synod will be held in Hamilton on the 30th and 31st of May.

HAMILTON

It is expected that the new pipe organ for St. James' Church will be ready for use during the summer. The rector, the Rev. G. W. Tebbs, has already secured cash promises for \$1,627 of the \$2,600 required.

NOVA SCOTIA

Within a little over a week there is to be held in Halifax the annual meeting of a most important women's organization which owes its existence to his initiative and which has justified his faith by splendid usefulness—

the Women's Auxiliary to the Missionary Society of the Church of England in Canada, Diocese of Nova Scotia. Its officers are:

President, Mrs. Cunningham; 1st Vice-President, Mrs. LeMoine; 2nd Vice-President, Mrs. Llwyd; Recording Secretary, Mrs. E. L. Fenerty; Corresponding Secretary, Miss Murray; Treasurer, Mrs. H. St. Clair Silver; Dorcas Secretary-Treasurer, Mrs. W. M. Humphrey; Girls' Secretary, Mrs. J. S. McLeod; Secretary-Treasurer Junior Department, Miss C. S. Almon; Secretary-Treasurer Literature, Miss E. A. Ritchie; Organizing Secty. Babies' Branch, Mrs. R. D. Morrison; Leaflet Editor, Mrs. Noseworthy; Extra Cent-a-day Treasurer, Mrs. C. W. Vernon; General Organizing Secretary, Miss Johns.

Its first president (who held that office until the sorrowful day of her death) was Mrs. Worrell. It now numbers hundreds of earnest churchwomen in every part of Nova Scotia and Prince Edward Island—the annual meeting will bring many of them to the city. On the morning of the opening day there is to be a celebration of the Holy Communion in St. Paul's Church and on the following day another celebration in All Saints' Cathedral, with sermon by His Lordship the Bishop of Ottawa, the annual thankoffering to be presented at this service.

Mrs. W. R. Foster, of Dartmouth, is to deliver the address of welcome to the delegates to which Mrs. W. S. Muir, of Truro, is to respond.

A large party from Halifax will go up to Windsor on May 11th, for Encaenia. Among the clergy who will attend being His Grace Archbishop Worrell, Dean Llwyd, Dr. V. E. Harris, Canon Vernon, Rev. H. W. Cunningham and Rev. Noel Wilcox, and among laymen, Dr. M. A. B. Smith, D.D., J. Walter Allison, M.D., A. B. Wiswell and Mr. R. V. Harris.

Results of the campaign on behalf of the reduction of the mortgage debt on All Saints' Cathedral, so that it may be consecrated on All Saints' Day next, are meeting with encouraging success; up to the present time there has been one subscription of \$4,000 from A. Handfield Whitman; one of \$2,500 from Dr. Allison, who is not the type of man to ask others to do what he will not undertake; one of \$1,200 from John W. Brookfield, to whose mother, of sweetest memory the Angel lectern is a memorial; one of \$1,000 from W. H. Wiswell; six of \$500 each from Mr. and Mrs. S. R. Cossey, Garnet F. Ring, Mrs. H. D. Mackenzie, Canon Wilson, and Miss S. J. Cabot; two of \$400 each from Sir Charles Townshend and A. B. Wiswell; one of \$350 from Miss M. K. Odell; one of \$250 from the Cathedral Sunday School; one of \$200 from Mrs. W. H. Wiswell; one of \$150 from G. E. E. Nicholls; eight of \$100 each from Colonel W. M. Humphrey, Rev. John Mackenzie, Dr. M. A. B. Smith, Canon Bullock and the Misses Bullock, Mrs. Margaret Cowie, Mrs. Keator, "In memory of Mrs. J. Taylor Wood," and J. G. Rainnie; one of \$75 from R. H. Edwards, Jr.; one of \$60 from C. E. Wainwright; and six of \$50 each from W. S. H. Morris, T. I. D. Moffatt, Miss Mary Ritchie, Miss Carrie Wiswell, T. N. Goudge, and Mrs. Neish.

ONTARIO NAPANEE

An interesting marriage was recently solemnized by the Vicar, Rev. J. H. H. Coleman, in which the bridegroom was a member of the Greek Orthodox Church, the bride of the Church of Rome, one witness of the Church of England, and the other a Presbyterian.

The wardens appealed for increased subscriptions to the General Fund to cover the increased expenses incurred by the recent purchase of a Rectory, and have received a response already amounting to \$400 a year, with more to follow.

The Bay of Quinte Clerical Union held a very successful meeting at Napanee on May 3rd and 4th, the Bishops of Kingston and of Ottawa and 25 other clergy being present. The Bishop of Ottawa conducted a conference on the Devotional Life for the clergy, and also preached the sermon at the public service in St. Mary Magdalene Church. The Bishop of Kingston also addressed the clergy and gave counsel on several matters of importance. Rev. V. O. Boyle read a scholarly and lucid paper on the contribution made by modern archaeology to the study of the O. T.; Rev. A. F. C. Whalley read a stirring paper on "Redeeming the Time," and Rev. F. G. Kirkpatrick brought a proposed Canon on the Stipends of the Clergy to the attention of the members. All the papers, addresses, and discussions were of a high order. The officers were re-elected as follows: Rev. A. H. Creighton (at present chaplain at the front), President; Rev. J. H. H. Coleman, Secretary; Rev. Rural Dean Blagrove, Rev. Canon Beamish, Rev. R. W. Spencer, Executive Committee.

KINGSTON

THREE TABLETS DEDICATED IN ST. GEORGE'S CATHEDRAL TO THE MEMORY OF THE LATE DR. JOHN STUART, SERGEANT GEORGE R. TAYLOR AND MRS. NORTON-TAYLOR

The ceremony of unveiling three memorial tablets in St. George's Cathedral took place on Sunday morning. Dean Starr gave a brief address on the fitting association of Easter with memorials of the blessed dead, whose lives were linked to their Master's resurrection power. After singing the hymn, "On the Resurrection Morning," the Dean unveiled the tablet to Mrs. Norton-Taylor, wife of the late Colonel Duncan Norton-Taylor, R.A., and spoke of her devotion and generosity to the Church which would ever be an inspiration to those who worshipped within these sacred walls.

The clergy, with Colonel Hemming, officer commanding the district, and Professor George Ferguson, of Queen's University, proceeded to the south transept, singing the hymn, "The Son of God Goes Forth to War," where Col. Hemming unveiled the tablet to Sergt. George Rutledge Grant Taylor, who fell in action October 8th, 1915. He had been a member of St. George's Sunday School and choir, and had given up a good position in the bank to serve his country. Kingston is proud of such sons, and his heroic sacrifice will ever be remembered.

Mrs. Hugh Fraser, one of Kingston's oldest inhabitants, the grandmother of the young hero, was present at the service.

Singing the hymn, "For All the Saints Who from Their Labours Rest," the procession proceeded to the west door where Professor Ferguson dedicated the tablet to the memory of the Rev. John Stuart, D.D., a United Empire Loyalist, who founded the Church of England in Upper Canada, and was first rector of St. George's. The congregation met for worship in a room in Tete de Pont barracks on St. George's Day, 1784, and continued to hold service there until 1791, when the first church was built.

The tablet was made in England and is of rich mosaic and onyx stone. It is erected by the Historical Society, and proceeds of Dean Starr's book, "Old St. George's." The inscription reads:

"In sacred memory of the Reverend John Stuart, D.D. (1740-1811), who came to this province in 1784, as a United Empire Loyalist, and was known as the 'Father of the Church in Upper Canada.'"

He founded the Cathedral (the first parish in the province), and also the first school. He was chaplain to the garrison and to the first Legislative Council, and for 27 years was rector of Kingston. Associated with Tyendinaga (Chief Brant) he translated the gospels and Book of Common Prayer into the Mohawk tongue. He was instrumental in founding many important missions throughout the province from Cornwall to York. Universally beloved, this intrepid herald of the gospel fell asleep August 15th, 1811."

OTTAWA

OTTAWA

MISSIONARY SUNDAY IN ALL THE CITY CHURCHES

Sunday, May 7th, was observed in all the Anglican Churches of the city as a Special Missionary Sunday. The Church has realized that the great principles of freedom, justice, and righteousness which have bound the British Empire together as never before are the principles of the kingdom of Jesus Christ. Loyalty to Christ and self-sacrificing zeal for the propagation of His gospel is the highest and most practical form of patriotism. The increased difficulties which the war has caused in the Mission field constitute a real call to every loyal Christian patriot, and these difficulties and opportunities were carefully set forth on Sunday. Special preachers were present from many parts of Canada, as follows:—

Christ Church Cathedral, 11 a.m., Dean Owen, of Hamilton; 7 p.m., Rev. Canon Snowdon; St. George's, 11 a.m., Rev. Canon Gould, Toronto; 7 p.m., Rev. A. H. Moore, Quebec; St. John's, 11 a.m., the Archbishop of Algoma; 7 p.m., Rev. Canon Tucker, London; St. Alban's, 11 a.m., Rev. G. F. Kingston, Toronto; 7 p.m., Dean Owen, Hamilton; All Saints', 11 a.m., Rev. Canon Tucker; 7 p.m., Archbishop of Algoma; St. Matthias', 11 a.m., Rev. J. H. Dixon; 7 p.m., Rev. G. F. Kingston; St. Barnabas', 11 a.m., Rev. A. H. Moore; 7 p.m., Rev. C. R. Palmer; St. Matthew's, 11 a.m., Rev. E. A. Anderson; 7 p.m., Rev. Canon Gould; St. Luke's, 11 a.m., the Bishop of Ottawa; 7 p.m., Rev. J. H. Dixon; St. Bartholomew's, 11 a.m., Rev. J. E. Lindsay; St. Margaret's, Eastview, 11 a.m., Rev. C. L. Bilkey; Trinity, Ottawa South, 11 a.m., Rev. C. R. Palmer; Holy Trinity, Ottawa East, 11 a.m., Rev. E. G. Hutson; All Saints', Westboro, 7 p.m., the Bishop of Ottawa.

A Missionary meeting was held in St. George's parish hall on Monday evening, with His Lordship Bishop Roper as chairman. Rev. Canon Gould,

general secretary of the Missionary Society, spoke on "The Situation in the Near East from the Missionary Standpoint." Rev. Canon Tucker also gave an address.

RUPERT'S LAND

OAK LAKE

The various services at St. Alban's on Easter Day were beautifully rendered, and the Church tastefully decorated. There were seventy-one communicants.

Sixteen members of St. Alban's congregation have enlisted for service overseas.

In the afternoon the rector, the Rev. J. A. Shirley, addressed the Sunday School, and the Children's Lenten offerings for Missions were given in.

On St. Phillip and St. James' Day the Rev. H. W. K. Mowll, B.A., of Wycliffe College, Toronto, en route to Regina, visited the rector, and gave an interesting address in the afternoon in the Church to the S. S. children. He also conducted evensong and preached a forceful sermon upon "Prayer."

Prof. Mowll is a Cambridge graduate and was ordained by Bishop Knox of Manchester. This is his second visit to Oak Lake, he having accompanied Canon O'Meara of Wycliffe, on his trip to the west last autumn.

The officers of the W. A. for the ensuing year are: President, Mrs. Henry Stevens; Vice-President, Mrs. George Harrison; Secretary-Treasurer, Mrs. R. H. Hockin. G. A.: President, Miss Fenton; Vice-President, Miss Loverock; Secretary-Treasurer, Miss Hollies. J. A.: President, Mrs. Shirley; Secretary-Treasurer, Miss Hockin. B. B. W. A.: Secretary-Treasurer, Mrs. T. C. Butterworth.

SASKATCHEWAN

NORTH BATTLEFORD

ST. PAUL'S

On Good Friday the Three-Hours' Devotion was observed from 12 to 3, and at the evening service the choir rendered Stainer's "Crucifixion."

The Easter vestry meeting was held on Wednesday, April 26th. Rev. Dr. Langfeldt was in the chair and stated that 41 men of the congregation had gone to war. The total receipts from all sources were \$3,086.44. Mr. J. W. Curry was appointed rector's warden and Mr. H. F. Boyce was elected people's warden. Messrs. H. Basil Thomas, J. G. Cookson

An Efficient Executor

An efficient Executor must be one who has time to attend the affairs of the estate, and also experience in dealing with the variety of interests involved. A Corporate Executor with its departmental experts is the Executor most approved by men of business experience.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.
HON. J. J. FOY, K.C., Vice-President. HAMILTON CASSELLS, K.C., LL.D., Vice-President.
A. D. LANGMUIR, General Manager. W. G. WATSON, Asst. General Manager.

TORONTO, OTTAWA, WINNIPEG, SASKATOON, VANCOUVER

THE SIGNS OF THE TIMES

AND OTHER SERMONS ON THE PRESENT CRISIS

BY
THE RIGHT REV. EDWARD J. BIDWELL, M.A. (Oxford), D.D.,
D.C.L., Bishop of Kingston and Coadjutor of the Diocese of Ontario

NOTE—Any profits arising from the sale of this book will
be given to the funds of the Canadian Red Cross Society

On Sale at Messrs. Uglow & Co., Kingston; Upper Canada Tract
Society, Richmond St., Toronto; H. F. Kimball, 148 St. John St.,
Quebec; M. Poole, 45 McGill College Ave., Montreal; Messrs. W.
Heffer & Sons, Cambridge, England

PRICE, 25c.

BY MAIL, 30c.

and H. F. Boyce were elected delegates
to the Synod.

TORONTO

The Bishop administered the rite of
Confirmation at St. Paul's, Uxbridge,
on Friday last. On Sunday he preached
at St. John's, Bowmanville, in the
morning, and confirmed a class of 13
girls at Bishop Bethune College in the
afternoon, and a class of 23 at St.
George's Church, Oshawa, in the even-
ing. On Tuesday evening His Lord-
ship visited Cookstown to attend the
induction of the Rev. Walter Cres-
wicke, and on Wednesday he conducted
a Quiet Hour for the rural deanery of
South Simcoe, proceeding from there
to Thornton and Ivy.

On Sunday the 14th the Bishop will
confirm at York Mills in the morning
and at Leaside in the evening.

Bishop Reeve confirmed at Pene-
tanguishene on Sunday last, and on
the coming Sunday will confirm at
Grace Church, Toronto, on Sunday
morning and at St. Matthias' in the
evening.

TORONTO

ST. MATTHEW'S

On Tuesday, April 25th, at the annual
W. A. tea, a presentation was made to
the Rev. R. Augustus Forde of a purse
of gold amounting to \$100.00, accom-
panied with an address testifying to the
value of his work during the past three
years.

THE MOTHERS' UNION

The last service of the season was
held in St. James' Cathedral on Tues-
day, May 2nd. The special preacher
was the Rev. S. A. Selwyn, who, in the
unavoidable absence of the Rev. Canon
Plumptre, also read the Mothers' Union
Litany—the words from St. Mark 2:1, "It was noised that He
was in the house," suggested primarily
"Home" and all that is usually asso-
ciated with the word. First the house
itself, not chosen merely for cheapness,
but because of its suitability. How-
ever desirable it does not become a
home until sanctified by prayer. The
children in such a home must see their
father, priest in his own house, reading
family prayers each day, they should
there learn the lessons of the Bible,
that they may grow in Faith, and
learn that good manners are essential
to the Christian in every walk of life
but especially at home.

The Mothers' Union is based on
prayer for the children of the Home,
and for those of others, and it is the
duty of each member to train her own
children by example and precept, and
strive to arouse all mothers to a sense
of their responsibility, in the training
of their children, to their Church and
Empire.

MEETING OF THE DEANERY OF NORTH-
UMBERLAND AND PETERBOROUGH

The 65th meeting of the Deanery of
Northumberland and Peterborough
was held at Norwood, on May 1st and
2nd. Evensong was said in Christ
Church on Monday, the preacher be-

ing the Rev. Prof. Cosgrave. On Tues-
day the day commenced with the cele-
bration of the Holy Eucharist, when
a devotional address was given by
Canon Cornish on "The Value of the
Holy Communion."

At the business session an excellent
paper was read by Professor Cosgrave
on "The Eschatology of the Old Testa-
ment," in which he shewed how the
prophets viewed the end of their world
order (1) as a disaster, and (2) a golden
age of peace and prosperity, which
should be ushered in with the birth of
a Wonderful Child. The Rev. Canon
Davidson spoke about "Religious work
among soldiers," urging the parochial
clergy to increased activity both with
regard to the present and to the future,
when they should return from the war.

An interesting paper was given by
Canon P. C. Cornish on "The present
situation of the Church in the West,"
showing how the West had become de-
pleted of men through enlistment, and
how difficult was the problem of the
foreigner from the financial point of
view and how serious from the moral.

The Greek Testament portion, 1
John, v. 4-13, was read and explained
by the Rev. T. J. O'Connor Fenton in
his usual able way, and considerable
discussion was evoked. A Round
Table Conference on "Synod Expenses"
drew forth much valuable comment
and criticism, which will be of help
when the Rural Dean brings in a resolu-
tion concerning this matter at the
near session of Synod.

Owing to the removal from the
Deanery of the late R. D., the Rev.
C. W. Holdsworth, an election was held
and the Rev. T. J. O'Connor Fenton
was appointed to the office. Votes of
thanks to the incumbent and hostesses,
expressed the sentiment of the brethren,
and fittingly brought to a close
a very helpful session.

COLLINGWOOD

Mr. William C. Stubbs, Divinity
Student at Trinity College, is assist-
ing Canon Allen at Millbrooke.

God and the Cloud

DEDICATION OF ST. PETER'S CHURCH,
HAMILTON

ARCHDEACON CODY GIVES COMFORTING
MESSAGE

THE dedication and formal opening of
the new St. Peter's Church took place
in the presence of a very large congrega-
tion on Wednesday, April 26th.

Assisting the Bishop in the dedication
of the Church were Very Rev. Dean
Owen, Archdeacon Forneret, Rev. Canon
Daw, Archdeacon Davidson, of Guelph,
and the rector of the church, Rev. J. W.
TenEyck.

For his sermon, Bishop Clark took as
his text the words, "Will God in very
deed, dwell with men on earth?"—2
Chron., vi. 18. His lordship referred to
the building of the temple by King Solo-
mon, and to his sacrifice in offering up

22,000 oxen and 120,000 sheep. He said
that it was within the recollection of many
present that he had laid the corner-stone
of the new church which had been erected
to the glory of God. His lordship ex-
pressed his surprise that the many difficul-
ties which were encountered had been
surmounted during the building operations
and he was more than pleased at the com-
pletion of the work. He called attention
to the costly buildings which were going
up for different purposes, and asked if
it was not quite as proper that as equally
fine a one should be used for the worship
of God. To many, he said, the custom
of the day was to serve God as cheaply
as possible, while at the same time men
spent large sums of money for their own
enjoyment and good.

The dedication services were con-
tinued at St. Peter's Church on Sun-
day, April 30th, when stirring sermons
were given in the morning by Rt. Rev.
David Williams, D.D., Bishop of Huron,
and in the evening by Ven. Archdeacon
Cody, D.D., of St. Paul's, Toronto. Dr.
Cody took as his text verses 34 and 35 of
the eleventh chapter of St. Luke. The
speaker complimented those responsible
for the erection of the building and ex-
pressed the opinion that with larger
accommodation and better equipment a
greater work would be done for the
Master. He said when the disciples
looked upon Christ after the Transfigura-
tion there came a cloud which over-
shadowed them and gave them fear, but
from it came the voice of God, which took
away the fear of the disciples.

"It is the same with us to-day," con-
tinued the preacher. "First there comes
the cloud, then the fear, and afterwards
the voice of God, which takes away the
fear. We see clouds in the sky, yet we
know that behind each one the sun shines.
So God shone in the cloud which over-
shadowed the disciples. The speech of
the disciples was interrupted by the voice
of God in the cloud. All through the
Bible the cloud serves as a veil to over-
shadow a glory which is too great for man
to behold—a veil between man and God's
majesty. Whenever He would lead men
to greater heights He brings down the
cloud.

"To-day He uses the cloud. Some-
times it is the loss of somebody dear,
of poverty, or of disappointed hopes.
How is it that God allows this present
conflict? The cloud overshadows when
God is about to reveal Himself more fully
or give us a new aspect. When the
cloud came upon the disciples they feared,
as we fear now, but the voice of God fol-
lows. The cloud is big with love.

"In the days of the French revolution
it seemed as though all was dark, but it
served to show that God still lived, a
God of order and of love. Who of us does
not fear in the present time? Yet it may
be that God is arousing the nations that
were dormant, were self-complacent and
indulgent.

"Christ Himself suffered the fear of
the cloud at Gethsemane, but He over-
came it by His death and resurrection. It
is fear which opens our ears and eyes and
brings us to a realization of being spiritu-
ally asleep. When we are aroused by
fear we are then in a state to listen to the
voice of God. The words spoken at the
baptism of Christ were repeated again.
It is the voice of One Who will lead us
through eternity. It may come to few of
us to be on a mount of transfiguration, but
the voice of Jesus comes to us daily. As
we enter every cloud we should think of
the words of Jesus: 'I have given you an
example that ye should do as I have done.'
From the day when Christ was trans-
figured every thought and effort for the
uplift of man has come from the teachings
of Christ, Who goes with us into the val-
leys of service and touches our lives with
His power.

"If the building be beautiful and
Christ be not there, it is as a whited sepul-
chre. In a flippant age it is necessary
that we have a reverence for the cloud
and the voice of God. Jesus only, the
only living power, sums up the power of
the ideal Church. May God help us all
to keep our spiritual ears open in this
dark hour, that we may hear His voice,"
concluded the speaker.

THE "POSITIVE" REAL PIPE (not Reed) ORGAN REPRESENTS THE FINEST VALUE IN ORGAN BUILDING

A one-manual Pipe Organ giving two-manual and pedal
effects from its single keyboard. Entirely British made
of the finest materials. Over 900 supplied. Highest
testimonials. From \$430.00 f.o.b. Send for Catalogue "L"

POSITIVE ORGAN CO. LTD.
44 Mornington Crescent, London, Eng.

MLLE. ELLA LAMBERT

Masseuse, Chiroprapist, Beauty Specialist
GALVANIC, FARADIC, HIGH FREQU-
ENCY, ULTRA-VIOLET-RAY ELECTRI-
CITY for Neuritis, Rheumatism, Paralysis,
Nerve Troubles, Sulphur, Electric-Water and
Light Baths, ELECTROLYSIS for removing
Warts, Moles, Birth Marks, Superfluous Hair.

Reference—Leading Doctors in the City.
Office Hours: 10 a.m. to 8 p.m.

2 College St., Suite 102. Phone North 78

A Baby Food for Baby Chicks

A carefully prepared,
partly cooked, partially
predigested food—just
what is needed for the
first three weeks to give
the chicks the right
start. Do not confuse with
ordinary chick feeds. Sur-
prising results (which we guaran-
tee or your money back) will fol-
low the use of

Pratts' BABY CHICK FOOD

At all dealers.
25c. pkgs. and larger money-saving sizes.
Pratts' White Diarrhea Remedy—
A guaranteed preventive. 25c. will
save 100 chicks.
FREE—"Poultry Wrinkles," 64
pages. Write for it.

Pratt Food Co. of Canada Limited
682 Claremont Street, Toronto 12

BELLS, PEALS, CHIMES

Send for catalog Our bells made of selected
Copper and East India Tin. Famous for full
rich tones, volume and durability. Guaranteed.
E. W. VANDUZEN CO., Prop'r Backeye Bell Foundry
(Estab. 1837). 601 E. Second St., CINCINNATI, O.

ALTAR BREAD AND INCENSE made at
St. Margaret's Convent, 17 Louisburg Square,
Boston, Massachusetts. Price list and samples on
Application. Address SISTER IN CHARGE OF
ALTAR BREAD.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two
cents per word per insertion up to five
insertions; over five insertions one and
one-half cents per word per insertion.
Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates
reasonable. Georgina Houses Association.
106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done
by Miss Going. 198 University Ave., Kings-
ton, Ont.

WANTED

PRIEST, experienced, would take post as curate
or locum in Toronto for six months. Preacher,
good churchman. No. 2, Church Life, Toronto.

RECTOR, experienced, would take services in
Toronto for one or two months this summer.
Apply X, Church Life Limited, Toronto.

EXPERIENCED Church Worker (High Church
Woman) requires position in August—Canada
or the States. Over 3 1/2 years in present post.
Box 5, Church Life Limited, Toronto.

HELP WANTED

WANTED—Matron for Rothesay Collegiate
School, Rothesay, N.B. Must be an experi-
enced housekeeper. Trained nurse preferred.
Duties to begin in September. Apply, stating
qualifications, to the Headmaster.

WANTED—Organist for small church in west
end of Toronto. Full choral service. Box
10, Church Life Limited, Toronto.

Women's Work and Social Service

THE unusually late date of Easter this year had made us eager for a real spring festival: we hoped that "all the green things are upon the earth" would praise the Lord with us on the day of Resurrection. But in spite of the calendar, there was on Easter Day little outward sign of the coming of spring. True,

"There was a presence in the air
Which seemed a sense of joy to yield,"

but it was indeed only to "bare fields" and bare trees; it was felt rather than seen to be the approach of spring. Within a few days, however, the miracle was happening under our very eyes; the grass changing from lustreless brown to the glowing green of a jewel; the fields springing to life with their delicate carpet of tender, green shoots; the bare outlines of the trees swelling gently with the new buds, "putting forth their green." It is the yearly miracle:

"Once more the Heavenly Power
Makes all things new,
And domes the red-plowed hills
With loving blue;
The blackbirds have their wills,
The thrushes, too.

"Opens a door in Heaven;
From skies of glass,
A Jacob's ladder falls
On greening grass,
And o'er the mountain walls
Young angels pass."

Sometimes we almost resent the idea of the "new heavens and the new earth." We love this earth, so beautiful, so desirable, in spite of the havoc caused by our wilfulness and selfishness. We cannot think of its transformation into, perhaps, something quite different without a passion of regret. In spite of everything, we love it, it is so dear, so familiar, so good, "as God has made it."

What Readers Think of "Church Life"

I enjoy and profit by your paper.

6/1/16. Indian Head, Sask.

Your paper is much liked and appreciated, particularly the Christmas number.

Jan. 10, 1916. Odessa, Ont.

I would congratulate you upon your splendid Church paper.

Jan. 7, 1916. Mount Forest.

I like the paper very much.

Jan. 10, 1916. Ottawa, Ont.

AGENTS WANTED in every parish.
Liberal commission allowed.

Church Life, Limited
7 Queen St. East, Toronto

We want it; we love it; yet do we not want it "made new"?—delivered from the bondage of corruption, freed from the spoiling hand of our own lusts and passions, renewed by the incarnation with its power to touch and hallow the whole human life of which our earth is the scene and setting

* * *

And on the other hand, to many of us, pre-occupied as we are with the war, its anxieties and its necessities, "there is something alien and distasteful in the passionless renewal of spring's normal pleasures." Could not spring have waited till the war is over, till its peace and beauty will not suggest such a mocking contrast to the realities of life and to the universal sorrow of heart. "But the temptation to turn one's face from the sunshine is to be avoided for the sake of those very interests for which we are carrying on the war. Even the stern and miserable business of war cannot be carried to a good issue by minds entirely bent on its hostilities and horrors. On a dark day we need all the light there is." So let us cherish the loveliness of spring and listen to its greeting.

Our soldiers are very sensitive to this: they note the song of the lark between the intervals of cannonading; they plant primroses beside their dug-outs, because "it's primrose time at home"; they are glad in the beauty of the Nature around them; they break into songs, stimulated into a new realization of beauty by the near presence of death, and the overwhelming revelation received by those who are facing death. "Had this war been fought in a room, I should have gone out of mind long ago," writes one, while an experienced observer says, "Of old it never struck the majority of them that there was such a thing as beauty. . . . But the war has developed in them a sense of longing for the beautiful and a power of seeing it." They who are about to die salute the earth in a new revelation of its loveliness and wonder.

* * *

There are many kinds of renewals. You observe a man as he lounges here or there, watching idly a company of soldiers at their drill; himself, purposeless and indifferent; they, keen and zealous; watch the change when, later, he has himself become a recruit,—how his eye brightens, his form straightens, his whole being responds to the new life of duty and discipline, to the power of an object and an aim. Watch a company at its daily drill, and see the change that from day to day is taking place through the spirit of discipline. All kinds of men are being renewed under this influence into miracles of courage and heroism, of patience and steadfastness, of

kindliness and unselfishness. There is a renewal of life in the nation, too, through the new sympathy with others, the new co-operation in patriotic service, the new spirit of self-denial, the new sense of duty and patriotism, the new ideal of "living for others as the corollary of living by others"; old ideals, of course, yet new in the force and power with which they are interpreted by the spirit of the day.

And all this wonderful new life of nature in the earth, this miracle that we have seen repeated every year, yet never see without the thrill of wonder before, an entirely new experience,—it all comes out of death.

Every year the late autumn is a reminder of death, and as we watch the dying down of the beautiful life of trees and flowers and of all vegetation, we sigh, indeed—yet it is with a "forward-looking" hope for the spring-time which we know will succeed. The coming of spring is a sort of parable of the Resurrection,—life coming after and out of death,—reminding us that death is not the end, but rather the prelude, even the condition of life.

* * *

And as we look out over fields and gardens, the woods with their lovely abundance of wild flowers, the birds breaking into song, the trees into leaf and bud,—our minds turn instinctively to the scenes of bloodshed and suffering and destruction, where men are at work in deadly conflict, where there is every horror except the horror of submitting to the dominion of unrighteousness. This anguish of death which is claiming our best and bravest, which is marking the burial of so many of our dearest hopes and purest ambitions,—is it not to be the prelude and condition of resurrection to newness of life; are not we, who are in a manner, dying with our sons and brothers, to rise again, dedicated to the making of a world of new sympathy, new brotherhood, new justice, new freedom, through the life of righteousness and indicated and defended at such terrific cost. It is what our men are calling on us to do, calling in the very act of death, calling from their very graves—

TIME TO "CLEAN UP"

Clean-Up Days Are Set Aside for Cities—
But How About the Human Body?

The advent of Spring brings the usual agitation for cleaning up the cities. It is customary in most cities to designate a certain day as a "Clean-Up Day" on which house-holders are asked to co-operate with the city government in cleaning up the dirt and rubbish that have accumulated during the Winter. On the appointed day everybody gets busy with his own yard; there is a beating of rugs, sweeping of gutters and flushing of sewers, until the city finally emerges with a clean face and a new Spring raiment.

But how about the human body? The city doesn't pay any attention to cleaning up individuals. And yet the human body needs a Spring "house-cleaning" even worse than the city. The liver is clogged, the kidneys are over-burdened and the intestines filled with the poisonous rubbish and gases of a heavy Winter diet. How shall we rid the body of these toxins? Surely not by purgatives or saline laxatives. There is but one normal and healthful way, and that is by adopting a simple, wholesome, nutritious diet which not only supplies all the body-building nutriment needed for the Spring days, but sweeps out from the intestinal tract all the accumulated poisons of the Winter.

It is time to cut out heavy, greasy meats and eat whole wheat cereals, fruits and green vegetable, such as spinach and lettuce. The best cereal food ever discovered for restoring physical vigor and mental alertness and for bringing about perfect elimination is shredded wheat biscuit. It supplies all the tissue-building material in the whole wheat grain in a digestible form and retains the bran-coat prepared in such a way as to stimulate bowel exercise in a natural way. Eaten with milk or cream and fresh strawberries or other fruits it gives the body a thorough house-cleaning and brings back the bounding buoyancy and freshness of youth. Being ready-cooked, it is easy to prepare a delicious, wholesome meal with shredded wheat without any kitchen bother or worry.

"For the steel that slit our side.
Has his red hands crucified:
We have made a gain of loss—
Giant War hangs on the Cross.

"Nothing fair has man assayed,
But by loss his gain was made:
Giant War is slain, but still
Live more giants that do ill.

"Sword and trowel each to hand
On the scaffold take your stand,
Guard and build what we began,
Man's Jerusalem for man."

Indisputable Proof

of all we claim for

"SALADA"

can be found in every packet bearing the name.
Freshness, fragrance and a unique flavour of
'goodness'—these are the prominent good
qualities of this National Favourite. B125

MEMORIAL WINDOWS
ENGLISH ANTIQUE
STAINED GLASS
LYON GLASS CO.
141-5 CHURCH ST. TORONTO ONT.

PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee.
The reasonable price will be a pleasant surprise to you.

*Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. *Phone Adelaide 420

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25;
Covers \$1.50; Mud Guards 50c. pair; Foot
Pumps 50c.; Spokes 15c. dozen; Frame Pumps
50c.; Pedals 75c. pair; Wrenches 15c.; Cyclo-
meters \$1.00; Bells 15c.; guaranteed Saddles
\$1.50; Tool Bags 40c.; Locks 25c.; Handlebars
complete \$1.50; Front Wheels \$1.50; Coaster
Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

Even a dollar earns interest

when deposited with us.
We pay 4% on daily
balances.

And when you have
\$100 on deposit you can
purchase a Standard
Reliance Mortgage
Debenture that will
pay 5%.

A \$1000 Debenture for
five years, pays in interest,
(if compounded)
\$280, or a gain of 28%
It is one of the safest, if
not the safest, investment,
for never a dollar
has been lost in Ontario
Mortgage Debentures.

Write for copy of our
book, Profits from Savings.
It tells you how
to become a debenture
owner. Address Dept. 6

**STANDARD RELIANCE
MORTGAGE CORPORATION**
Head Office 62-68 King St. E. Toronto

Branches:
Ayr, Brockville, Chatham,
Elmira, New Hamburg



10

Established over 30 Years Phone North 331

Hopkins & Burgess Co.

UNDERTAKERS

Private Chapel Private Mortuary

529 Yonge Street

COLIN E. BURGESS, Managing Director

Motor Equipped or Horse-drawn Vehicles

It is an officer in the Royal Field Artillery who utters the call; while a sailor writing from the watch of the Grand Fleet, voices the secret thoughts of our fighting men:—

"Great God most mighty, of love and peace,
Is Thy message for ever vain?
Strikes never the hour of Thy sons' release,
From the self-riven bonds of Cain?
Must brother for ever with brother fight?
Is love lost for evermore?
Or is it that wrong shall give birth to right,
And that peace shall be born of war?
As boys shake hands when the Fight is done,
And vanquished hands clasp the hands that have won,—
Great God, shall it be that this war begun
In hatred, shall cease in love?"

The resurrection to newness of life must come through death and sacrifice, through the effort which is waking us out of the sleep of materialism and self-seeking to the new life of unselfish idealism. It will come through the union between ourselves and our soldiers, and through the union of them and us with the Cross of Christ. Not merely economy and self-denial and generous effort for the war,—that is necessary and good as far as it goes,—but we are called to a steadfast upholding, to a "vehement passion of love," to a persistent warfare for the principles of the Kingdom of God, for which our men are fighting,—for which we, too, are pledged to fight, but which in times of prosperity we have too often forgotten. And every one of their costly endeavours along the lines of battle is a fresh reminder to us of the lesson of Passiontide and Easter, that "the way to newness of life lies through sacrifice. There is no other way."

Shall we not study to carry this spirit into the experience of our social, business and political worlds? Freeing our social life from the canker of jealousy and insincerity; our business life from the tyranny of dishonesty and the grip of unfettered competition; our political life from the throttling hand of "graft" and patronage and blind partisanship? Well, "the resurrection to newness of life is through sacrifice," and the Fight for Right behind the lines of battle, in the struggle to cleanse our world from these great evils, will need a discipline and a devotion, a dedication in every-day life, no less complete than that of the soldier to his country's cause in battle.

* * *

And in spite of war and evil, Nature will go on with her beneficent work bringing life to the world; clothing it with beauty; telling us that war is not an end in itself; that there is something better than war, which can sometimes only be defended and preserved by war, which it may be war's mission to guard and

ensure, but which is always better and more to be desired than war; speaking to us in parables of the ever-living Presence of God, who Himself changes not but abides through all the changes and chances of our mortal life.

In speaking of the poignant and almost unbearable contrast between the war and the beautiful unfolding of Nature, an officer writes thus, and the message of spring and resurrection could hardly be more perfectly expressed:—

"Christ saw in the lilies of Galilee the tokens of a Father's love, an assurance of the beauty of the life which was eternal; while the Cross with its tradition of sordid degradation, He raised to be the symbol of love divinely beautiful and of life triumphant over death; and if the Master was right, if beauty is one and life eternal, is not the problem solved? The scarlet poppy and the blue corn-flower, the red ragged-robin and all the company of gaily dressed fellows are not pagans but good Churchmen after all. To be gay and debonair for the day is the work the Father has given them; it is their beauty and His glory, and therefore it is our pure joy to see them nodding at His Feet. On the other hand, the same good Father has laid it upon men to give their life for an ideal. If we fought from blood-lust or hate, the war would be sordid. But we fight, as only a Christian may, that friendship and peace with our foes may become possible. Then fighting is our duty, and our fasting and dirt, our wounds and death are our beauty and God's glory. The glory of the flowers is one, the glory of man is another, but both alike belong to the one Father and Creator of all."

"O all ye works of the Lord, bless ye the Lord: praise Him and magnify Him for ever. . . .

"O all ye green things upon the earth, bless ye the Lord: praise Him and magnify Him for ever. . . .

"O ye holy and humble men of heart, bless ye the Lord: praise Him and magnify Him for ever. . . .

"O ye children of men, bless ye the Lord: praise Him and magnify Him for ever."

HONOUR BRIGHT.

The W. A. in Calgary Diocese

BISHOP PINKHAM DISAPPROVES OF PROPOSED CHANGES IN THE CONSTITUTION AND REQUESTS THAT THERE BE NO DISCUSSION ON PROPOSED AMENDMENT.

A LARGE number of the members of the Woman's Auxiliary of the Calgary Diocese and many clergymen of the city and district were present at a meeting held on the afternoon of May 2nd in Paget Hall by the Bishop of the Diocese. The meeting was called for the purpose of considering the proposed change in the Constitution of the W.A., which is to come up for consideration at the annual meeting to be held in Lethbridge on June 1st. The meeting was simply to hear the Bishop's request on the matter and no discussion took place.

The proposed change affects one clause of the Constitution of the Diocesan Woman's Auxiliary, which reads that "the diocesan organization shall be known as the Calgary Diocesan Branch of the Woman's Auxiliary to the Missionary Society of the Church of England in Canada, and is under the control of the Bishop."

During the past year the Diocesan

Brobst Forestry Co. Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603



Ecclesiastical Art

CHURCH EMBROIDERY
SILVER AND BRASS WORK
WOODWORK TEXTILES
WAR MEMORIALS

Special work from our own or other Artists' Designs executed at strictly moderate charges. Illus. Catalogue free.

CLERICAL TAILORING

SUITS CASSOCKS
VESTMENTS SURPLICES

CHAPLAINS' OUTFITS

Patterns and Self-Measurement Forms Free

A. R. MOWBRAY & CO., Ltd.

28 Margaret Street, London, England,
and at Oxford

RIDER AGENTS WANTED

In every community to ride and exhibit a sample 1916 Hyslop Bicycle.

10 DAYS TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.

TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT**

BUY until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED**
DEPT. 11 TORONTO, ONT.

A Roll of HONOR

For EVERY SOLDIER'S HOME.

Specially Designed for This Purpose is Our
Soldier's Record of Service

It has oval space for photograph, surrounded with handsome border, Union Jacks suitably draped on sides.

Tablet in centre on which we engrave by hand, the name, battalion, date of enlistment, etc.

Upper portion of this work of art, which is lithographed in several delicate colors, contains a portrait of **HIS MAJESTY KING GEORGE**, grouped around which are portraits of rulers of Allied Nations. Canadian Coat of Arms, surrounded with maples leaves with Rose, Shamrock, Thistle entwined.

No description can do it justice, it must be seen to be appreciated.

While it cost us hundreds of dollars to execute the design and lithograph this work of art, which is exactly 13½ x 19½ inches in size, we will on receipt of one dollar send one post paid to any address. Write name and other particulars plainly.

We engrave it by hand without any extra charge. Agents wanted.

THE PHOTO SPECIALTY CO.
590 Yonge Street, - TORONTO

Board of the W.A. appointed a committee to go over the Constitution and report on proposed changes. This committee was in favour of eliminating this particular clause, striking out the words "under the control of the Bishop." This recommendation was submitted to the Diocesan Board and received its endorsement.

The change, however, does not meet with Bishop Pinkham's approval, and His Lordship explained to the meeting that while he did not wish to interfere with the workings of the W.A. or had never done so, his duty to his office as head of the Church in the Diocese prompted him to ask that this clause of the Constitution be left unchanged, with the addition of the words, "and to the Diocesan Missions" following the word "Canada." His Lordship further asked that a change be made in the programme of the board meetings, recommending that the meetings should be opened by a clergyman, if present, and should be followed with a Bible reading by him also.

His Lordship explained that he made these requests in what he felt to be the best interests of the W.A. and asked that they be accepted without discussion at the annual meeting. He had not been consulted about the proposed changes and had not received any notice of the change. Loyalty to the Church, its Supreme Head and the bishops and clergy was urged. The Bishop further urged the Diocesan W.A. to devise some means whereby expenses of the parochial delegates to the monthly board meetings could be paid. This question will be considered at the next diocesan board meeting.

An appeal was made to the W.A. for the sum of \$500 to assist in the building of a new house for Archdeacon Tims on the Sarcee Reserve. Mission work among the Indians has become an important feature of the work of the W.A. and the need of a new house for the resident clergyman has become a pressing one.

Expediency and Conservation

ST. GEORGE'S ANNIVERSARY IN HAM-ILTON—FORCEFUL SERMON BY CANON GOULD

THE annual sermon to St. George's Benevolent Society was delivered on Sunday evening, April 30th, in Christ's Church Cathedral. The event was also of special significance as the tercentenary of William Shakespeare was also celebrated. Very Rev. Dean Owen extended a cordial welcome to the members of the society, each of whom wore a red rose, England's national flower. The sermon was preached by Rev. Canon Gould, General Secretary of the M.S.C.C., who chose as his text St. John 6:12—"Gather up the fragments that remain that nothing be lost."

Canon Gould spoke of the interpretation of the command of Christ and its application in the present time of stress. This could be done, he said, as there was always, if we were simple and sincere enough to take it in, some golden thread of divine purpose which united the past with the present. From this standpoint a great contrast could be drawn, and also a great unity. Against the scene of Galilee, where the miracle was performed, we have the scene of the world stricken with pain and sorrow, fallen by the wayside in hunger.

The great unity in the two circumstances was embodied in the two great principles in the command—expediency and conservation. There were two kinds of expediency—it may be selfish and it may be noble. The Christian expediency is that which suffers loss that future

good may come. It finds its expression in that supreme declaration of Christ, "Whosoever will save his life shall lose it, but whosoever will lose his life for my sake shall save it."

"The principle of conservation is contained in one of the oldest facts of science—that matter can change its forms, but it can never be lost," said Canon Gould. "How hard it is for us to see in the fragments that remain the material which God unites to build the temples of eternity." He spoke in glowing terms of the work of St. George's Benevolent Society, in gathering together the fragments of humanity, all being of inestimable value.

Continuing the speaker delivered a magnificent panegyric of William Shakespeare, quoting the famous death bed speech of John of Gaunt upon "the royal throne of kings," England.

"The great principle of Christianity is that no man liveth unto himself," said Canon Gould. This war has been caused by an individual—an insane individual. Its idea emanated from the abnormal brain of a sickly man, whose infamous doctrines infected the whole German nation. That man was Nietzsche. His was the awful creed that reduced agreements into "scraps of paper," which caused Belgium to be overrun by a barbaric host, which scourged the world with blood and fire. The true principles at issue are spiritual and the principal values involved are moral values.

Canon Gould said that the two forces which could turn the stupendous loss of the war into gain were the spirit of nationality and the spirit of language. He gave a vivid description of the awful sufferings of the Armenians, and stated that of the two million people composing that unfortunate race eight hundred thousand had already perished. Nationality, he held, was indispensable in the constitution of humanity. Speaking of the spirit of language, the canon referred to the wonderful strides made by the English language during the past century. While in the beginning of the century the English tongue was spoken by twenty million people, by 1900 it was used by 130 millions of the world's inhabitants. Finally, he expressed confidence that out of this trial England would come with the clear vision of a great nation.

INVEST IN HAPPINESS

ELEANOR H. PORTER in her latest book—

"JUST DAVID"

has given us a story that, even in these serious times, may be read with profit and pleasure. "Just David" is a peculiarly appealing story and will help everyone who reads it to get more happiness out of life.

To those who have read the "Pollyanna" stories, enough is said.

Order a copy to-day from your bookseller.

PRICE, \$1.25

Librarians—Be sure this book is on your shelves

PUBLISHED BY

THOMAS  ALLEN

TORONTO, ONTARIO

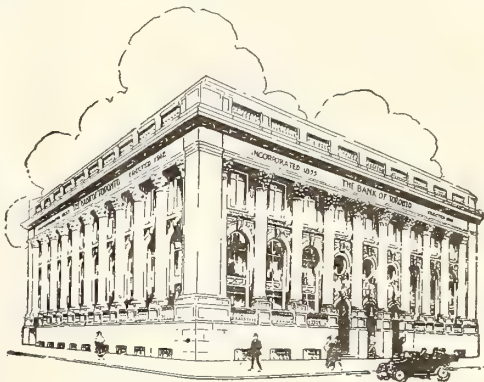
THE BANK OF TORONTO

YOUNG PEOPLE

should open a Savings Account in The Bank of Toronto.

A Savings Account to any young man or woman will encourage thrift, and will be an assistance in saving money for future use. It also acts as a deterrent against wasteful and extravagant habits.

Capital\$5,000,000
Reserved Funds \$6,439,382



ADVERTISE IN "CHURCH LIFE"



Floglaze

"The Finish that Endures"

ENAMELS and LAC-SHADES

Like paint, is applied with a brush. It keeps woodwork and floors bright and in sanitary condition. It wears as though it were an actual part of the wood.

On floors and stairs it is the one finish that will wear on the job—not off. It gives an excellent gloss surface and unlimited service in hard wearing.

Lightens Housework

A splendid range of shades for furniture, woodwork and floors in any room in the home are shown on our complete color card which we will send you free on request.

Send 10c. in stamps for a sample of Floglaze Lac for renewing woodwork. State color desired.

THE
IMPERIAL VARNISH & COLOR CO.
WINNIPEG TORONTO VANCOUVER
CANADA

The Bishop Strachan School
College Heights Toronto

FORTY-NINTH YEAR
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Rev., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nulton, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union, late of Cheltenham Ladies' College).

FOR CALENDAR APPLY TO THE BURSAR

St. Agnes' School

Belleville Ontario

Patron, The LORD BISHOP OF ONTARIO

Handsome, thoroughly equipped building—beautiful, extensive grounds—all outdoor sports—rinks—swimming tanks. An ideal place for a school.

Preparation for the Universities
Physical Training, Art Departments
School of Music

ERNEST WHEATLEY, A.R.C.O., Director
Special Courses for A.T.C.M.
Concert Hall Recitals

For Prospectus apply to
MISS F. E. CARROLL - - Principal

ASK

our sales office nearest you for prices and terms on fertilizers adapted to your soil and crops

Send for Canada Booklet-Free

The American Agricultural Chemical Co.

New York, Boston, Buffalo, Detroit

Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

Full information on request.

Robert McCausland Limited
Established 1856
141-143 Spadina Ave. - Toronto

Casavant Freres

Church Organ Builders

St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church	- Toronto
Convocation Hall	- Toronto
Knox Church	- Calgary
Westminster Presby. Church	- Winnipeg
Metropolitan M.E. Church	- Victoria
Baptist Church	- Syracuse
Notre Dame R.C. Church	- Montreal
All Saints' Cathedral	- Halifax

HOTEL TUSCO
PRIVATE
235 JARVIS ST. TORONTO

50 rooms; splendidly equipped; central; heated by the Three-O-System, Oil burning, insuring cleanliness and comfort. Rates moderate; special to permanents.

E. SEDMAN, PROPRIETOR, M. 6656



BISHOP BETHUNE COLLEGE

Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY.
Makes Linen Last. Try It.
New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

REPRESENTING
The Mutual Life Insurance Company of New York
YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the "OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS
A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

PEACE

MORRIS AND BURNE-JONES
MEMORIAL WINDOWS
THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD

MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND

VICTORY

ESTABLISHED 1856
P. BURNS & CO. Limited
WHOLESALE AND RETAIL
Coal and Wood Merchants
Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and
YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. June. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.

AN INVESTMENT WHICH HAS PAID 7%

Would you be interested in such an investment? Could you think of anything more acceptable as a Christmas Gift from father or husband? Then investigate the securities offered by this Corporation—Bonds of a successful, efficiently managed company which for more than TEN YEARS have been paying 7% per annum, credited half-yearly. These bonds are issued in denominations of \$100, \$500 and \$1,000 or may be purchased by installments. Your investment is as safe as a mortgage.

WRITE TO-DAY FOR FULL PARTICULARS
NATIONAL SECURITIES CORPORATION, LIMITED
CONFEDERATION LIFE BUILDING, TORONTO, ONTARIO

LINENS FOR THE HOME

We specialize strongly in all kinds of
High-Class Linens for Domestic Use

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON
55 to 61 King St. East - Toronto
Established 1864

NEW BOOKS

"LIFE'S JOURNEY"
By H. H. Montgomery, D.D.
A book for encouragement. Net 90c.

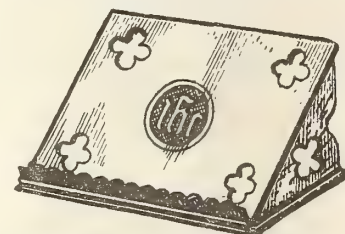
"DISCOVERY AND REVELATION"
By H. F. Hamilton, D.D.
A study in comparative religion. Net 90c.

"BETWEEN THE LINES"
By Boyd Cable.
One of the best books printed on the War. Net \$1.35.

"THE GLAD TIDINGS OF RECONCILIATION"
By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester.
\$1.35

Upper Canada Tract Society
JAMES M. ROBERTSON, Depositary
2 Richmond St. East Toronto

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.
TORONTO BRASS MANUFACTURING CO.
364 370 Richmond St. West, Toronto

Books You Should Read

THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations. 75c.

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. A Study in the Apostles' Creed. By Rev. Henry Barclay Swete. "Anything which comes from the pen of Dr. Swete is worthy of serious consideration, if only for the acknowledged thoroughness and care of his scholarship and the earnest tone which pervades his writings. The book before us is no exception, and deserves to be widely read."—The Challenge. \$1.00

THE DAWN OF RELIGION IN THE MIND OF A CHILD. By Edith E. Read Mumford. "We wish that every young mother in the land could be induced to read this book, for it is, without exception, one of the most fascinating and helpful books on the subject we have seen. . . . Parish priests and, indeed, all who have to deal with children, should make a point of studying these pages; they will learn many things of eternal value."—Church Times. 50c.

THE TREASURY. Published monthly. The Church Family Magazine. Contains each month well-written and interesting articles. Annual subscription, \$1.80 N.B.—Please add 10% for postage.

These may be obtained from
CHURCH LIFE, LIMITED
7 Queen Street East, Toronto

Church Life.

The University of Toronto
Library

TORONTO, CANADA

THURSDAY, MAY 18, 1916

CONTENTS

THE WEEK

OUR OLD COUNTRY LETTER

EDITORIAL

Unity or Disruption?

THE CHURCH IN THE WEST

PERSONAL MENTION

THE BEND IN THE ROAD

A LA ESCOBAR

CURRENT EVENTS OF THE CHURCH IN CANADA

LETTERS TO THE EDITOR

WOMEN'S WORK AND SOCIAL SERVICE

THE APOSTOLIC RITE OF CONFIRMATION

Total Abstainers

are becoming more and more appreciative of the benefits of insuring with THE MANUFACTURERS LIFE INSURANCE COMPANY, as we not only give Total Abstainers the advantages of special plans and rates, but keep a separate classification as regards mortality. In 1905, the ratio of business done in the Abstainers' Section to that in the General Section was 2 to 3; in 1915, just a decade later, this ratio had changed to 4 to 3 in favor of the Abstainers' Department.

Two essential factors are responsible for this wonderful increase: First, the popularity of our special policies for Abstainers, coupled with public approval of our Assets and progressiveness; and Second, the growth of temperance sentiment.

Wouldn't you like to carry a policy in a company that recognizes in a concrete way the advantages you are entitled to as a Total Abstainer?

The Manufacturers Life Insurance Company

King and Yonge Sts. TORONTO, CAN.

Insurance in Force	-	-	\$83,746,172
Assets	-	-	20,744,678

Write for booklet regarding Abstainers' Guaranteed Investment Policy. It will interest you.

BOOSEY & CO. Music Publishers

The house that has produced the Biggest Selling Standard Songs in the World and is to-day unequalled for Vocal New Issues of Merit.

A Few Gleanings from our Catalogue:
Audacity (Encore Song) C. D. V. Eville
In Distant Lands. Eb. G. L. Lemon
Enchanted Glade, The. F. Ab. Lois Baker
Nuthin' (Encore Song). Eb. G. L. D.

Where Pond Lilies Gleam C. E. Lois Baker
Thora D. Eb. F. G. Stephen Adams
Love Bells, C. Db. Eb. F. (Wedding) Dorel
All Joy Be Thine. G. Ab. Bb. Db.

Garden of Your Heart. F. Ab. Bb. Dorel
Little Road Home, The. D. Eb. F. G.
(A delightful ballad.) A. H. Brewer
Fairy Pipers, The. F. G. A. Bb. C. Brewer
Friend o' Mine. F. Ab. Bb. C. Sanderson
(In memory of Stephen Adams)
In an Old-Fashioned Town. D. Eb. F.
(A great favorite.) G. Squire
Until. Db. Eb. F. G. W. Sanderson

PATRIOTIC NUMBERS
Veteran's Song, The. C. D. Eb. F. Adams
When You Come Home. D. Eb. F. G. Squire

On His Majesty's Service. F. G. Trevalsa
Soldier, What of the Night? C. D. F. Allitsen
There's a Land. Db. Eb. F. G. Allitsen

SACRED NUMBERS
God That Madest. Db. D. Eb. F.

W. Sanderson
Nearer My God to Thee. F. G. Ab. Carey
The Angel's Ladder. Eb. F. G. R. Coverly
God is our Refuge. D. F. Lewis Carey
Gift, The. C. Eb. F. A. H. Behrend

The above Songs may be had from your local Music dealer.
FREE—Write for our Thematic Booklet of New Songs (containing two lines of Songs) which will be FREE, mailed each month of issue.

Boosey & Company
Ryrie Building, Yonge Street
Toronto - Ontario
Also at NEW YORK and LONDON, Eng.

The Dominion Bank

SIR EDMUND B. OSLER, M.P., PRESIDENT. W. D. MATTHEWS, VICE-PRESIDENT
C. A. BOGERT, General Manager

Capital Paid Up	-	-	-	\$6,000,000.00
Reserve Fund and Undivided Profits	-	-	7,300,000.00	

A Savings Department

is conducted at every Branch of the Bank where deposits of \$1.00 and upwards are received and interest at current rates added.

It is a safe and convenient depository for your money.

PRINTING

We have special facilities for handling any sort of Printing. "Quality and Service" is our aim in this branch of our business, as well as in "New Duplex" Envelopes, Envelope and Service Records, Confirmation and Marriage Certificates, etc., etc.

SEND US YOUR NEXT ORDER

The Church Envelope Company

109 Jarvis Street

TORONTO

Phone Main 7128



Cassocks To Your Measurements

ALSO

In stock—Surplices, Cassocks and Mortar Boards for Choirs

Harcourt & Son

103 King St. West
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINNEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377
TORONTO

BRITISH AMERICA ASSURANCE COMPANY

(Fire, Marine and Hail)

Incorporated A.D. 1833

Assets over - - - \$2,000,000.00

Losses paid since Organization, over - - - 38,000,000.00

President—W. R. BROCK

W. B. MEIKLE, Vice-President and General Manager.

CHURCH BELLS ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm Bells equal any Steel Alloy Bells Imported. ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

Organ Blowing by Electric Power

When you have installed SPENCER STEEL ORGOBLO you will get the highest standard of service at less cost than by any other method. Write for descriptive Booklet

LEONARD DOWNEY
LONDON - - - CANADA

THE DOROTHY JANE

Special Lunch for Business Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

JUST
PUBLISHED

The Precious Promise Testament

WITH COMPLETE INDEX
The most helpful Testament published. It has all the precious promises in RED. It has also a COMPLETE INDEX to every subject in the New Testament. Descriptive Pamphlet Free. Best Leather Binding only \$1. Agents Wanted. Glad Tidings Pub. Co., 602 Lakeside Bldg. CHICAGO ILL.

**BURN
McGILL'S COAL**

PHONE NORTH 1134

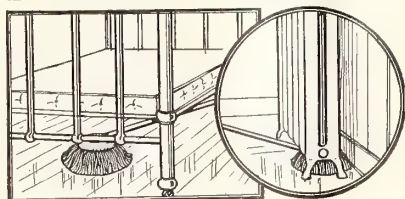


STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD

QUEBEC : P. Q.

ALWAYS CONSULT US WHEN ORDERING A WINDOW



HOUSE WORK MADE EASY

That is what the use of an O-Cedar Polish Mop means. On the end of its long handle it gets every where and every speck of dust clings to it to be shaken out later. Not only does the



pick up all dirt and dust but it leaves a hard, dry lustre wherever it goes, because it is treated with O-Cedar Polish. It eliminates all that stooping and bending usually necessary in dusting and cleaning.

GUARANTEED BY YOUR DEALER.
75c., \$1.00, \$1.25, \$1.50.

CHANNELL CHEMICAL CO., Limited
369 Sorauren Ave., Toronto

We make GOOD CLOTHES

Try Us On Your Spring Order

College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

SAVING MONEY

The wisdom of saving money must be apparent to every person who gives the subject any thought.

A little money saved enables you to take advantage of opportunities for making more money; to buy a lot, to make the first payment on a home, to start in business for yourself. The opportunities come to the man with Capital. Saving the small sums is the creation of Capital.

There is but one certain safe way to accumulate money, and that is to save it. Thus, and thus alone, can the foundation of wealth be firmly laid. Those who earn and spend are many. Those who save even a small proportion of their earnings are the select few who gain a competence and place themselves in a position to grasp life's opportunities.

Economy is the Road to Wealth. Save, and deposit your savings with Canada's premier Mortgage Company, where they will be absolutely secure and will also earn for you compound interest at THREE AND ONE-HALF PER CENT. per annum.

**Canada Permanent
Mortgage Corporation**
TORONTO ST. TORONTO
ESTABLISHED 1855

PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee. The reasonable price will be a pleasant surprise to you. Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. Phone Adelaide 420

THE MERCHANTS BANK OF CANADA

ESTABLISHED 1864

Paid-Up Capital, \$7,000,000

Reserve Fund, \$7,245,140

206 BRANCHES IN CANADA

General Banking Business and Savings Department at all Branches. Deposits of \$1 and upwards received, and interest allowed at best current rates.

ESTABLISHED 1856

P. BURNS & CO. Limited

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. June. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.



Kurch Brass Work

MEMORIAL
BRASSES.
RAILS. VASES.

**PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED**
264 Sparks St. OTTAWA.

ASK

our sales
office near-
est you for
prices and
terms on fertil-
izers adapted to
your soil and crops



Send for Canada Booklet-Free

**The American Agricultural
Chemical Co.**

New York, Boston,
Buffalo, Detroit

Chief Office for Canada

TORONTO



Security - - \$30,500,000

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

Help!

When you feel the need of expert help in devising anything to be printed, write us. Our staff includes, besides skilled printers and pressmen, expert designers and copy writers whose services are always available to you.

Telephone, Wire or Write

**Acton Publishing
Co., Limited**

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

Church Life.

VOL. VIII., No. 20

TORONTO, THURSDAY, MAY 18, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance. otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Office: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

Fourth Sunday after Easter

IN the Liturgical Scriptures for this week there are many lines of thought suggested, and perhaps that which best combines them is the thought of the work of the Holy Spirit—the perfect Gift, as the Fathers love to call Him—who came down from the Father of lights. First, let us think of Him as ordering the unruly wills and affections of sinful men. We are made in God's image, made for Him, and so made with a longing, a tendency, an impulse towards an ideal beyond ourselves. Our fallen nature is turned aside from its true end or aim, and seeks to satisfy its longing with the pursuit of other and lower ends. This is the abuse of free will. God does not force our wills, for if He did we should become mere machines and His image in us would be destroyed. But He will and does assist our wills by the influence of His spirit, when we are willing to receive that assistance. He enkindles our affections also and so we pray that we may love the thing which He commands, the natural consequence of which will be that, assisted by His grace, we shall do the thing we love.

Next, let us think of Him as convincing (a better rendering than "reprove") men of sin and righteousness and judgment. The original reference of the words was no doubt chiefly to the world at large in Apostolic times; we may, however, fruitfully apply them to ourselves, we need in our day to be convinced of these very things.

1. Of sin. For various reasons, which we need not discuss here, the sense of sin is less keen than in former days. A writer of great fame and influence recently said approvingly, "The modern man is not worrying about his sins." That is, to a great extent, unfortunately true. But we must maintain that the Gospel, as Christ delivered it and, as we have received it, has no message for the man who is convinced that he has never done anything wrong. And, when we realize, even faintly, the awful holiness of God and something of the meaning of our Saviour's Passion for the sins of the world, we realize also that "the modern man" is wrong, and that we still need to be convinced of sin.

2. Of righteousness. The example of our Lord's life, illuminated by the light of the Holy Spirit, shews us, as we are enabled to see it, what true righteousness is. The complete submission to the Father's will, the doing always those things which please Him, the entire confidence and love which the Gospel shews us as existing between the Blessed Persons, set before us the model for our copying. And the more completely we are convinced of the character and of the possibility of that righteousness, the more we are convinced, at the same time, of how far we ourselves come short of it.

3. Of judgment. We confess in the Creed, "From whence He shall come to judge the quick and the dead." How different our lives would be if we realized that truth more fully, if we were convinced, not theoretically, but practically, that every act and word and thought is fully known by Him, who is to be our Judge at the last.

Surely we need to pray that the Holy Spirit may convince us of sin, of righteousness and of judgment.

The War

DURING the past week, while the opposed forces have not been idle, there has been an absence of spectacular activities in every field of operation. With a persistence worthy of a better cause the Crown Prince's Army still batters away at the French position round Verdun. Whether he may still entertain hope of capturing the place or not, the reckless leader seems under the necessity of justifying the terrible losses he has sustained there, by making a show of a deliberate plan to reduce the fortress piecemeal. The German papers, suppressing with a wonderful success their intense disappointment at the trend of affairs, console their readers by pointing out that progress

must, of course, be slow. The *Kölnische Zeitung* goes so far as to say that everything is proceeding according to schedule. The *Frankfurter Zeitung* also harps upon the same string, pleading for the exercise of a sense of proportion among its readers. If such could only be exercised by the German people one and all, what miseries mankind might be saved. Meanwhile the fact must not be overlooked that the foe is eating little by little into the defences of the citadel. Doubtless he is being forced to pay dearly for every inch gained, though his progress might give rise to some little uneasiness were it not for our conviction that it is part of General Joffre's policy to let his adversary bleed to death anywhere so long as he is confident that if need be he could hurl the German advance back when occasion called.

Ireland

THE inevitable outcry is being raised against the Government's action in dealing the death penalty to the ringleaders of the rebellion. It is urged that clemency would have been a wiser policy and that the execution of these men is alienating Irish sympathies very generally from the administration. Doubtless it would be better if the movement could have been stamped out by means which would have confined bloodshed to the days of actual fighting. It is difficult, however, to see what other course than the one adopted could have been pursued with discretion. When the Sinn Féin brotherhood embarked upon their disastrous adventure it was with full knowledge of the consequences to which they were liable. That no punishment should be meted out to those guilty of inciting and organising a conspiracy that cost so many lives would be intolerable. The penalty of death was already provided. Those who suffered it deserved it richly. Now, however, that the ringleaders have been removed, it is to be hoped that the mildest possible methods will be used in respect of their unfortunate dupes, many of whom cannot have known to what they were committed. We do not believe that the common-sense of the Irish race will permit of the rebel leaders being set up as national martyrs. The best elements of the country represent the great majority, and their verdict has already been one of emphatic condemnation upon those whose folly and crime have set back the solution of Ireland's special problems many years.

War Prayers

CHRISTIAN people of all denominations to the south of us are laying stress upon the necessity for prayer—more and more prayer—on behalf of their President and those who share with him the responsibility of government in this time of strain. *The Continent*, of Chicago, and *The Living Church*, of Milwaukee, and they are by no means alone, are impressing upon their readers the urgency of this need. "What more effective work for peace can be done," asks the former, "than by the Christian people of this nation uniting in daily prayer for our country and a warring world? If the whole nation would stand around the President as a phalanx armed with prayers . . . peace would soon dawn upon the earth." With the sentiments here and elsewhere expressed we heartily agree. The power of united prayer is so great as to be like a miracle. Yet the extraordinary thing is that our own people seem to think otherwise, or if they do not think otherwise they act as if they did. That passionate heartfelt prayer is poured out in private by countless troubled souls among us needs no stating, but the unfortunate fact remains that of congregational petition we have the most striking neglect. It seems almost incredible, yet it has been known that people have objected to the addition of the authorized forms of war prayers to "an already sufficiently long service." It is a disconcerting fact but most parish priests can tell how disappointed have been their efforts to gather the people together for a weekly hour of prayer. "Out yonder, sir," said a returned soldier crippled for life, "we are being killed like flies, and at home people do not care enough to pray for us."

Misunderstanding

THE truth we believe is not really contained in the soldier's criticism. People do care, and care immensely. The trouble is that their ideas on the subject of intercessory prayer are very often hopelessly wrong. They think of Britons praying, of Germans praying, of Turks praying—of every conceivable kind of peoples praying for the granting of petitions that are mutually destructive. It does seem absurd, if it were not so tragic. And people imagine that all the Christian intends by his prayers is to acquaint God with the things that he wants and to beseech the Almighty to give victory to his nation irrespective of the justice or otherwise of his cause. It is foolish and it is selfish, men say. God and humanity are bigger things than that.

It is better to be up and doing something practical than wasting time in foolish litanies. Leave God alone. He will do what seemeth Him good. Otherwise quite admirable people are saying this sort of thing. . . But their understanding is at fault. They quite fail to grasp the meaning of the Christian doctrine of prayer. Its effort is not bent to bring God into conformity with our human desires. "Our wills are ours to make them thine." Christian prayer is an effort to bring ourselves into a right and due relationship to God. We know before we pray that God has already full knowledge of our needs and that he will so govern and direct our human affairs that His greater glory will be manifested, and our greater good secured. It is to confess our own inadequacy, to gain gradually a more fitting humility, to increase the house room in our hearts for God that we ought to approach the mercy seat. No prayer is modelled after the instruction of Christ that fails to begin with the surrender of ourselves to the divine control. It is thus in prayer that little by little we take by storm, we recapture, we occupy our wills for the Divine Commander. So we bring before Him all our needs, our failing and shortcomings, that He may do with them what is best, giving us the gift of insight and understanding that we may consent faithfully to His disposal of us and ours.

National Faith

AND as it is with ourselves so it is with our nation. Is there, after all, any exaggeration at all in the words of *The Continent*, which we quoted? It is by no means too much to say that if only the nations could be got into a right frame of mind for Christian prayer the war would cease as if by magic. What carries us on, one and all, in the mad struggle is the fixed determination that no solution shall be acceptable at God's hands which does not give us the satisfaction of seeing our own wills enforced on subject peoples. If we pray, it is on the understanding that we may point out to God just along what lines he must bring about the ultimate settlement. Before we can be got as nations to pray aright we shall have to learn that our first petition must be for the perfection of His will. It cannot be that any single one of the races at war to-day will secure its undiminished desires. We shall all have to be content with something less. Our prayers will be inadequate until they recognise that we have all been at fault, and however justly as we believe, the false occasion and the inhuman methods of warfare are to be laid at the door of the one studious provoker of conflict, yet deeper causes lie behind the upheaval, causes to which we have all contributed and for which we must in common atone. When we realise this it will be time, and not till then, for days of national humiliation and prayer. Could the world but be brought to a humble acknowledgment of its faults the war would cease in a moment. That as yet it cannot be, is all the more

reason for our attempting what we may accomplish, believing that elsewhere faithful Christians are likewise laboring in the hope that sooner or later we may all join together in a common act of faith so that His will may be wrought in us and through us.

Nurse Cavell

WHEN Edith Cavell gave her life for her country in its hour of need, what struck us most was the quiet unassuming way in which she met her death. The heroic not infrequently have spoiled their sacrifice by ill-timed histrionics. You have the feeling that some have acted as though they were conscious that the world had come to attention. Occasionally it looks as if they assumed a defiance or counterfeited an indifference for the sake of effect. It was not so with the martyred nurse. There was a consistency especially admirable in her life and death. She went about her work in a steady unobtrusive way, aware of the danger and willing to face it because she had counted the cost and thought it worth while. When the time came she died as she had lived, a dignified noble Englishwoman of whom we were so proud that we could speak very little about her. . . An amazing contrast to her spirit is shewn by the advertisement of a moving picture to be given in Toronto. "Sensational drama of Nurse Cavell—harrowing and vivid details of her life and execution"—such is the heading of it. We are assured that the exhibition "does not fall short in any respect of its advertised reputation as a most sensational photo play. It is realistic in the extreme. The execution of Nurse Cavell comes as a climax to an interesting romantic

story which involves a young French lieutenant, and his sweetheart a German spy, and a ruthless German officer who arrests and finally executes the nurse. . . The final death scene"—of which gruesome details are mentioned—"is pictured with harrowing detail." And so on. It is interesting to note that the play is "supplemented" with pictures from the Russian front, etc. . . The whole advertisement is so remarkable that we cannot refrain from drawing attention to it. We do refrain from making a comment, because we feel such would be unnecessary for all right thinking readers. For others it would be useless. It appears that the show is being given to induce recruits to offer themselves. If this is so—if it has come to this pass—we trust, that while we have still some sense of reverence and loyalty left, compulsory service should be at least considered, for there are things done in the name of recruiting that cause us greater shame.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

F. L., Beamsville.....	\$2.00
Trinity Church Sunday School, Streetsville, Ont., per Rev. T. O. Curliss.....	5.50
Total for week.....	\$7.50
Previously acknowledged.....	611.95
Total.....	\$619.45

We shall be pleased to acknowledge and forward any other amounts as they come in.

Our Old Country Letter

APRIL 26, 1916.

A FEW days ago the "old country" was much pleased to read that the Victoria Cross had been conferred upon a London curate, acting as temporary chaplain of the forces. On three successive days he, during very heavy fighting, "went repeatedly backwards and forwards, under continuous and heavy shell and machine-gunfire, between our original trenches and those captured from the enemy, in order to tend and rescue wounded men." In the first two days he brought in twenty-two who had been badly wounded, and three were actually killed while he was dressing their wounds. Then, next day he took charge of a party of volunteers and once more went out to bring in those who remained.

"This splendid work," says the official notification, "was quite voluntary on his part, and outside the scope of his ordinary duties."

A secular London paper comments thus on ideas connected with the above phrase: "Only foolish people slight the ordinary duties of a chaplain of the forces. They are not despised by the men of the regiments to which the 'padres' are attached. There is overwhelming testimony that among the manifold influences which pervade the front, the spirit of religion is strong and strengthening, and the chaplains perform their ordinary duties in a way which wins for them the respect and often the affection of the men. Though non-combatants, they cheerfully take their share of hazard where their

ministrations are required, and their quiet, serene courage in the face of danger is well known to every soldier. Nevertheless, the splendid story of the 'most conspicuous bravery' of the Rev. Edward Noel Mellish will raise the whole order of army chaplains still higher in public estimation. Holy Orders do not make the naturally brave man less brave. Why should they? Rather, they refine his courage, and turn it, as in this case, to the noblest purposes. For, even in war, to save life is nobler than to take it, and if comparisons may be instituted in those loftiest altitudes of courage where the Victoria Cross is won, we are not sure that the type of courage which Mr. Mellish displayed is not finer than the Hector-like courage of the lion-hearted fighter, who revels in the clash of arms, and to whom the joy of battle is an ecstasy."

I have given you the quotation as it stands, but I agree that the expediency of any sort of comparison is doubtful where unnumbered deeds of heroism are being done hour by hour by many men and in many places of the war. We read how Mr. Mellish had done fine work among lads and young men in his Thames-side curacy, and one feels, as so often, that "to him that hath shall be given" in the wider opportunity rewarding faithful service. There has been only one previous clerical holder of the Victoria Cross, an Irish clergyman who won it in the South African War.

* * *

The Shakespeare Tercentenary has, as

you will know, just been observed; and especially so, of course, at Stratford-on-Avon, where, by the way, I can find no foundation for the strange assertion that soldiers had been billeted in the church. Such a thing is inconceivable without the most dire necessity. The Shakespeare relics there are preserved with the greatest care. But in any case no English churches are so used, that I have ever heard of; and one trusts need not be. The weather was rather chilly on Monday, but the procession was not spoiled, and there was a fine show of wreaths and loose flowers about the grave. Some were sent from distant kinsfolk, and a laurel chaplet came from the Shakespeare Club of Dunedin, New Zealand. The large Town Hall was full, for the address on "Shakespeare and Germany" by Dr. Charles Sarolea, and other distinguished speakers—there and elsewhere—had much to say about Shakespeare and about the would-be appropriation of him in Germany, which I cannot give further space to here, even though it found mention also in some leading pulpits. In Oxford a Shakesperean Exhibition was inaugurated at the Bodleian Library in connection with the Tercentenary of the poet's death.

* * *

A greater Death and Life have had commemoration since I last wrote. Seldom, as is natural, have we experienced a more devout observance of Holy Week and Easter than this year, when sadness, heart-searchings and uncertainties on so many solemn and painful accounts accentuate the call of the National Mission. This is beginning to be widely heard, and one hopes will find a rapidly deepening attention everywhere. "Repentance and Hope" are indeed seasonable keynotes. The "Primus" has announced that the Scottish Bishops have decided to co-operate in this movement, and that they will shortly decide on their line of action. In Ireland also preparations are afoot, with some individuality of arrangement; and—to return to England—the Bishop of London's explanatory tour to various dioceses has proved a great success. He has received a warm welcome everywhere, and has both allayed anxiety and quickened enthusiasm. Members of the Central Committee of organization appointed by him are already meeting at Fulham Palace.

* * *

Of "Anzac Day"—yesterday—you may probably read in the secular papers. I am unable just now to describe the beautiful and touching commemorative service at Westminster, which has already been anticipated in these notes; but hope to do so next week. Their Majesties were present, and about 2,000 of the Australasian troops.

* * *

Now that Easter is over, something of the usual orgy of "May meetings" is already beginning in London. During the next few weeks an immense number of societies and Church organizations will hold their annual gatherings, including S.P.G. and C.M.S. Some account I must try to give you as they come.

* * *

There is a heart-rending appeal for help for Armenian Refugees in connection with the Lord Mayor of London's Fund for these poor sufferers. "Five hundred thousand Armenians," we read, "are believed to have lost their lives in the massacres of last year, massacres without parallel in history. Another 500,000 have been deported to desert places, and 300,000 have made their escape to the Russian Caucasus, where 40,000 have died, and hundreds are still dying weekly of want and sickness."

"Although the Russian government, with Armenians in Russia and other lands, are making great sacrifices to aid these deserving people, and notwithstanding the assistance so generously given throughout the United Kingdom, the need for help is still acute and almost boundless."

Donations of any amount will be, we are told, gratefully received by the honorary treasurer, "Lieut. Col. Gregory, Armenian Refugees' Fund, 96 Victoria St., London, S.W."

UNITY OR DISRUPTION?

ONE of our daily contemporaries—a journal whose efforts in other directions we have frequently had cause to esteem—has been busying itself with the vexed question of Anglican discipline. It published a letter last week, contributed by one whose good faith and Christian zeal we do not for a moment question, and gave the additional weight of a leading article to the arguments therein contained. The writer of the letter we refer to, no less than the author of the editorial comment, is concerned with a problem that we hope and pray is pressing upon us all more insistently day by day—What is to be the religious outcome of the war; and what place will the Church of Christ, organised (or disorganised) as we presently know it, take in the readjustment of human relationships when the inevitable social and international reconstruction comes? The chief difficulty in the way of effective action by the Church is stated in the words of Canon Green of Manchester, whom, by the way, we hardly fancy his best friends would wish to describe as “a pronounced High Churchman.” “Of all the hindrances to the spread of effectual religion in England none is so powerful as our unhappy divisions.” We heartily agree with what has long been a truism. The question naturally thereupon arises—How are we to get rid of these divisions? After pointing out that Nonconformists are as little likely to become Church of England men, as Church of England men are likely to become Nonconformists, the Canon proposes that since concessions must be given, it is the duty of the Church of England to waive the necessity of Confirmation as a pre-requisite for communion and to admit dissenting ministers to her pulpits.

We do not need to state the sympathy with which we should view any reasonable proposal making for the union of the various sections of disparted Christendom. To any such we should give our earnest support and furtherance. But in the scheme that is here again brought before the attention of local Churchmen there are many features that to us seem utterly inconsistent with the principles of true unity. We do not, therefore, hesitate at once to deprecate the mere raising of such a contentious question among us to-day. We do not intend at the present to speak of the doctrine of confirmation—its relation to baptism—its apostolic warrant—the “character” which, it is held, is conferred by the rite, thus distinguishing it sharply from any mere profession of adherence to an organised body of Christians. To that subject later we may return. All that for the time being we wish to point out—the more earnestly because the matter is very near to our own hearts—is the danger to the cause of true unity which is bound to come from any such attempts to slur over differences, that exist not merely in accidental affairs of convenience, but in doctrines that are held by many to be of the very essence of the Church. We ourselves do not believe that in any case there is evidence of a widespread desire on the part of Nonconformists to frequent Anglican altars. We do not think that the entertainment of such a supposition would be held by most Nonconformists as very complimentary either to their own understanding or sincerity. Where definite cases of occasional hardship are encountered, it is within the province of the Ordinary of that place to grant a dispensation to the individual. Otherwise it does not seem unreasonable that the would-be habitual communicant should, if not yet an Anglican, conform to the conditions assented to by those already members of that communion. We believe that no one will more readily acknowledge the justice of this contention than the dissenter himself, who we believe is not so loosely attached to the honourable principles for which he stands as to be continually seeking a back door entrance into the privileges of a church with whose doctrine he cannot conscientiously agree. We give him credit for a greater perspicacity and consistency.

What, too, is to be the attitude of those conscientious Anglicans who hold to the doctrines of the Church which they have received as their dearest possession? Where there is good cause and evident need the Bishop has the right to admit a non-Anglican minister or indeed layman to the pulpit. But we do not believe that the average preacher among those outside the Church is desirous of neglecting his own flock that he may attend to others. His calling to a definite sphere is, we imagine, much more real than his would-be friends give him credit for. That apart, is it tolerable that convinced Anglicans, much as they may and usually do esteem the personal qualities and general character of the dissenting minister, are to be subjected to doctrinal instruction from the lips of those whose very organised existence shews that they differ on matters of so great an importance that disruption was found the only possible solution for the difficulties caused thereby? It is, moreover, an insult to worthy men to propose that they may preach in a church at whose altar they may not officiate.

It must be quite evident to anyone thinking the matter over carefully that such a proposal as we are criticising could never become fact without causing, as Bishop Gore pointed out when the Kikuyu controversy about the same matter was acute, a disruption within the Church of England itself. There cannot, to any one who is conversant with the inner workings of the Church of England at home, as well as abroad, be any doubt that such a disaster would at once follow any rash action at the present or in the future. The cause of unity would not be served, but merely a fresh impetus given to disruptive forces already sufficiently active. We are convinced that the unity which we all seek and long after, can never be found along courses such as these. We believe that the differences that brought about our present divisions are not, and ought not to be, negligible. They are matters not for simple denial or ill-considered depreciation but rather for the fullest consideration. The Catholic Church as we hope and trust it will some day exist, will be wider than any mere amalgamation of the Church of England with the bodies that have dissented from her. She has a greater destiny to fulfil. For those who seek the fulness of Christ's fold in its most comprehensive sense, we believe that the methods adopted by the World Conference on Faith and Order are infinitely superior to any others yet made. Our problem is not that we may settle matters most easily and pleasantly for ourselves, but that we may secure even if only in the remote future a true Catholicism of mind and spirit. That the difficulties presented by modern schism appear well nigh insurmountable is not a thing that should lead us to despair, but one that will and ought to bring home to us first the sin of that condition in which we are one and all involved, and also the necessity for humble and painstaking efforts to correct former errors and prevent their recurrence. Short cuts will not do.

Reviews and Notices

The Church Year of Grace from Modern Continental Divines. Sermons for the successive seasons of the Church Year. Volume I. Advent, Christmas, Epiphany, by the Rev. Joseph Miller, B.D., Rector of Bolas Magna, Elliot Stock, London, England.

Many of these sermons appeared in “The Church of England Pulpit” and met with a favourable reception in some quarters.

Aspects of the New Theology. Practical, Historical, Scientific, from Dr. F. Naumann, by Rev. Joseph Miller, B.D., Elliot Stock.

“The papers comprised in this volume are selected from the ‘God’s

Help’ of Dr. Fr. Naumann, one of the most recent and accredited devotional exponents of the New Theology on the Continent.”—Preface.

Our Homeward Way, being Addresses on the Service of Holy Communion, by the Rev. S. I. Sykes, Vicar of St. Mary the Virgin, Waterloo, Liverpool. Longmans, Green & Co., London and New York. Price, 75 cents net.

This book contains the substance of a series of addresses delivered to communicants. The main idea in the author's words is that the Communion Service gives us a Wonder-Picture of our Religion. Whilst this may by some seem a little fanciful and in places somewhat forced in its working out, the addresses are full of beautiful thoughts and full of help. They are somewhat compressed, but for

those who use them as bases for their own instructions this will be found an advantage, giving opportunities for expansion. The Sacramental teaching is sound and entirely on the lines of the Prayer Book. We were specially struck by the author's treatment of the Consecration Prayer as showing the fulfilment of Old Testament Types and our offering of Christian Sacrifice. *The Church Quarterly Review*, April 1916. Spottiswoode, Ballantyne & Co.

Previous experience led us to turn at once to the article on the war by an unnamed contributor, for these articles have been a special feature of this Review. We were not disappointed. "The War—The task before us," is weighty and impressive. Without being pessimistic it makes us realize the tremendous work which is yet before us, the evils which have resulted from want of foresight, and the dangers which have still to be faced. It will serve as a corrective to the light-hearted optimism, which is responsible for so much of our want of success so far.

It was with lively expectation that we then turned to Dean Beeching's article "Shakespeare as a Churchman." The Dean quickly and conclusively disposes of the conflicting theories that Shakespeare was a Puritan or a concealed Roman Catholic, saying that it may be taken as certain that he was a loyal member of the Church of England and had certainly learned the Church Catechism, for does he not make Hamlet speak of his hands as "pickers and stealers." The general effect of the article, which will we think be widely read, was to make us wish that it had been much longer.

The number is full of interesting articles. There are two on the coming National Mission, by the Bishop of Lichfield and Father Couran, respectively—a somewhat controversial article by Professor Headlam, on the Russian and English Churches, a fascinating account of monastic life in Miss Graham's sketch "Life at Cluny in the Eleventh Century," and a discussion of the origin of the Chasuble and Cope, by Dr. Wickham Legg, entitled "The Paenula and the Chasuble," which should do something to allay controversy.

Of more strictly theological articles, that by the Master of Selwyn on "The Empty Tomb, the Resurrection and the Intermediate State" and "Our Lord's view of the Future," by Bishop Hamilton Baynes, will well repay reading.

Just David, by Eleanor H. Porter, published by Thomas Allen, Toronto. \$1.25.

Those numerous readers who have already become acquainted with the charm and infectious optimism of the characters drawn in Eleanor H. Porter's previous books, especially *Polyanna*, will gladly welcome this her latest story. "David is one of those characters that seem too real to stay inside a book. It is safe to say that every single reader will regard him as a cherished friend."

Churches as Memorials

BISHOP DEPENCIER, of New Westminster, B.C., presided at a mass meeting in Albert Hall, held by the Society for the Propagation of the Gospel. The Bishop of Qu'Appelle urged that a war memorial could be fittingly bestowed by erecting prairie churches. His diocese alone would appreciate fifty. Seven thousand Churchmen from Qu'Appelle had enlisted. Twelve clergy were serving as chaplains, and twenty-eight of thirty students were combatants.

The Church in the West

The Archbishops' Mission

THE mention in my last letter of gifts and legacies may have left a false impression regarding the Mission's present financial condition. The financial report for 1915, indeed, was better than had been expected. Upwards of £12,000 was received during the year and the Council was enabled to meet all the expenses connected with the Missions in Canada, and at the same time to set aside something towards the continuance of the work when the fund comes to an end in 1920.

The first two months of 1916, however, were disastrous. Instead of receiving the £500 a month necessary to maintain the work in Canada, the treasurer at the end of February was only able to report receipts of £762 for the first two months of the current year instead of the £1,000 required to maintain the work undertaken. Unless matters improve, says the Occasional Paper, this undoubtedly means that our work in Canada must be curtailed.

The precarious condition of affairs in the West makes this possibility more serious. In several of the dioceses of the West the shortage of men and money has already been keenly felt. The good crops of last year, indeed have improved conditions materially as compared with what they were a year or eighteen months ago, but the continuance of this improvement will depend on the success of this year's crop. The increasing necessities of our patriotic funds, moreover, will make it harder to raise funds and the increasing demands of the army will take away more of our theological students, lay readers and clergy.

In this connection there are some interesting accounts of conditions in various parts of the West in the Occasional Paper.

Edmonton and Alberta, we are told, are strangely different places to what they were, say, three years ago—then work was plentiful and wages good. A spirit of boundless optimism was abroad, accompanied by the wildest speculation in real estate. The homesteader, it is true, was very poor, but he could get work on railway construction and so earn enough to keep him going. In Edmonton rents were very high and houses were being put up at a most astonishing pace. Indeed, in spite of appearances, apart from the building of houses, the extension of water sewer and electric light facilities, and the making of streets and pavements, there was not really much work being done. The cost of land and the rate of wages disastrously hindered the growth of manufactures. They are a much more sober people in Edmonton now. There is no buying or selling of city lots. There are a great many houses empty and many are let at a price that hardly pays the heavy taxes upon the land they stand upon. Many families have moved into the country, and if there are not many men out of work it is because a very large proportion of the male population has enlisted. Wages are scarcely 50 per cent. of what they were.

In the country districts things are different. The magnificent crop of last year was a turning point in the history of many a farm. It enabled many a farmer to see a gleam of light piercing the heavy cloud of mortgage and overdue payment on implements under which he has been living. In the dis-

tricts covered by the Archbishops' Missions very few farmers had enough land under cultivation to make much profit, but in the older settlements round Edmonton signs of a rising prosperity are everywhere appearing in the form of new barns or more commodious dwelling houses.

The change from plenty to scarcity in the towns and the reward of honest industry that has come to the farmer in the country are both likely to prove good to the nation that is coming into being. There can be no doubt either of the spiritual gain that is coming from the amazing outburst of latent patriotism which the war has kindled into flame. It has lifted us into a nobler atmosphere than that of mere dollar worship. It has opened our eyes to wider horizons and enabled us to see in truer perspective our own relation to the great movements of the world.

Conditions in Saskatchewan, judging from a much shorter account, would seem to be very similar. In the lumbering districts, owing to the sudden cessation in the demand for building materials, most of the mills either closed down altogether or went on short time, many people removed and the work of the Church was seriously affected. The one bush town rectory lost so large a proportion of its population that its rector had to be withdrawn and only occasional services conducted by a student could be provided. In spite of the reduced population and the poverty of the people, however, it has been possible to make some provision for the spiritual needs of those residing in such districts.

In the towns and settled districts near the railways things are looking better in spite of the drainage of men to the war. The splendid crops have heartened people who have passed through long years of hope deferred. Altogether, the report goes on to say, in spite of very great difficulties, limited means, and insufficient lay and clerical helpers, there is much to be thankful for in the progress that has been made.

It is interesting to note in the descriptions of existing conditions both in Alberta and Saskatchewan, the sunny optimism characteristic of the West. It impressed me more than anything else, I think, when I came to the West during the great financial depression of 1907. The most, perhaps too much, had been made of prosperity while it lasted; when adversity took its place this was declared to be just what was needed and it was said that it had come just at the right time. The clouds were sure to pass away and all would be better for the shadow they had cast.

In this spirit the work of the Archbishops' Mission is going on in the face of present difficulties. Of special interest is the Sunday School work undertaken by Miss Bosanquet and Miss Clarke on the prairies. They have a little home at Kenaston from which they drive with their own horse and trap to various points in the district. In their report they speak of touching only one tiny corner of the vast prairie, but drives of fourteen and twenty-eight miles tell of an extensive field of work. Schools are held on week-days as well as Sundays, and teacher training classes are held that the work may be continued when those in charge have to go farther afield.

In conclusion, here is an extract from the letter of a former missionary now serving as chaplain: "I was in the front line one morning when two generals came along. One of them said, 'For four weeks, I have been wishing for Holy Communion. Can you come tomorrow and give the service to my staff and myself?' Of course, I made the arrangements and next morning all ranks from general to private, were kneeling side by side, all difference of rank forgotten in the presence of their Saviour. It is wonderful how the numbers have increased at the Holy Communion, and sometimes as we kneel in the straw in a barn the solemnity of the service seems almost overpowering."

G. H. B.

The Church Bible and Prayer Book Society

THE Annual Meeting of the above society was held on May 8th in the Synod Office, Toronto, the Lord Bishop presiding. In his opening remarks His Lordship expressed his hearty sympathy with the work of the society and his appreciation of the assistance it had been to Missions, not only in the Diocese of Toronto, but throughout the Dominion. He trusted that one result of the meeting would be a revived interest in the special effort which he, in co-operation with the society, was undertaking, viz., providing each soldier going Overseas with a copy of the Prayer Book. Already the special fund had enabled over 5,000 to be given, but the demand was so great that it will be necessary to obtain funds to supply at least 10,000 books.

The Directors' report, presented by the Hon. Secretary, Rev. H. O. Tremayne, showed that during the year 40 grants had been made to Missions in 16 Dioceses and regretted that owing to financial conditions many deserving applications had been refused, and many grants curtailed. The condition, however, of the society, was more favourable than a year ago.

J. S. Barber, Esq., who has been the Hon. Treas. of the society since its inception, presented his financial statement, which was adopted, and a resolution of thanks to the Treasurer, together with an expression of appreciation for the clear and accurate manner in which the accounts were kept, was passed. The Organizing Secretary, Mr. S. J. Boyde, presented his report showing an itinerary of 3,598 miles, and 31 places visited during the year, with results considerably better than last year. He was glad to state that a much greater interest was being shown by the people he had called on in the society, than before, and reported as a pleasant feature of the year, that he had been requested to bring the work of the society before the Synod of Niagara Diocese.

The following were elected Directors for the ensuing year: Rt. Rev. The Lord Bishop of Toronto, the Ven. Archdeacon Ingles, Revs. T. W. Patterson, E. C. Cayley, A. Hart, R. Seaborn, H. A. Fidler, C. J. James, J. Hughes Jones, H. O. Tremayne; Messrs. D. W. Saunders, K.C., T. E. Moberly, J. S. Barber, C. J. Agar, W. J. Dyas, W. H. Worden, H. P. Blachford, Philip Dykes, H. Waddington, R. W. Allin, M.A.

Mr. S. J. Boyde, 578 Clinton street, Toronto, continues to be Organizing Secretary.

Annual Convocation, Diocesan College, Montreal

THE Convocation Hall of the Theological College was crowded to its full capacity on Friday evening, May 12th, on the occasion of the Annual Gathering for the conferring of degrees; granting of Testamurs, distribution of prizes, for the 43rd Session of the work of the College.

The Lord Bishop of the Diocese presided and he was supported on the platform by a large gathering of representative Churchmen.

The Convocation Hall was decorated with flags and the programme was printed in khaki, in recognition of the following Honour Roll of Members of the past and present, which is a very creditable showing when we remember that the usual College Roll consists of 30 or 35 students.

The Roll of Honour:—Sergt. T. G. Beagley, M.Sc., 14th Battalion, C.E.F.; L.-Corp. J. W. Jeakins, B.A., P.P.C.L.I., C.E.F.; Lieut. O. B. Rexford, B.A., P.P.C.L.I., C.E.F.; Pte. F. M. Brown, 15th Battalion, C.E.F.; L.-Corp. R. Branch, P.P.C.L.I., C.E.F.; Pte. G. M. Cameron, 148th Battalion, C.E.F.; Lieut. J. H. Davies, 9th Royal West Kent Regiment; Pte. H. Andrews, Reinforcements No. 2 Field Ambulance; Pte. K. Guergis, Char-bath-Urmia City, Persia; Sergt.-Major H. Luscomb, No. 6 Field Ambulance, C.E.F.; Pte. H. F. L. Brown, 15th Battalion, C.E.F.; Pte. W. Speed, 69th Battalion, C.E.F.; Sergt. A. V. Hardwick, Prisoner, Giessen, Germany. (Four additional candidates enlisted before being admitted).

Former Students:—Capt. H. H. Plancher, M.D., Capt. Rev. C. E. Jeakins, B.A., B.D., Capt. Rev. J. A. Elliott, B.A., Capt. Rev. A. W. Buckland, Capt. Rev. R. D. Harrison, B.A., B.D., Lieut. B. S. Robinson, M.A., Pte. Reg. J. Buchanan, B.A., Capt. Rev. F. Swindelhurst.

The Principal's Statement brought out the fact that two Alumni of the College had been recommended for the degree of Doctor of Divinity by the Board of Examiners for Divinity Degrees during the past year. The degree was conferred upon the Rev. R. C. Blagrove, B.A., B.D., rector of Belleville, in September last, and at this Convocation the degree was conferred upon the Rev. W. W. Craig, B.A., B.D., rector of St. Martin's Church, Montreal.

During the year the Chancel of the Chapel had been improved by the installation of a reredos in oak and a Missionary Memorial Tablet in honour of the late Principal Henderson had been placed in the corridor of the College, through the generosity of the Rev. N. P. Yates, B.A., of Formosa, Japan.

The standing of the students during the year had been very satisfactory. Mr. G. J. McCormack, B.A., and Mr. A. N. Withey, B.A., had taken Post Graduate work in McGill University and had been awarded the degree of Master of Arts in Course.

In Theological work Mr. McCormack took first class standing in the Graduating Year with 80% of the total marks, winning the Gault Gold Medal; and Mr. Withey in the Second Year Theology, took first class standing, gaining 92% in his subjects.

During the past twelve years that the present Principal has been in charge of the Diocesan College; 39 men have been granted the regular Testamur of the College; 17 of these have spent 4 years in their studies after passing the Matriculation examination at McGill University, and 22 have spent 6 or 7 years after Matri-

culation in order to secure the Testamur of the College.

The financial question connected with the management of the College has caused the Finance Committee great anxiety during the past year; but under the enthusiastic leadership of our Honourary Treasurer, it is believed that we shall be able to bring out a balance on the right side again at the close of the financial year.

Special thanks were extended to the Churches and friends who have provided Bursaries for the benefit of those students who are unable to bear the whole cost of their training themselves.

Special mention was made of the Bursaries from: Christ Church Cathedral, St. George's Church, St. James' the Apostle, St. Clement's Church, and also from Mr. Lachlan Gibb, Mrs. Roswell Fisher, Mrs. A. C. Gault, and from the donors of the Thomas Mus-sen Bursary.

But the outstanding feature of the financial College year was the bequest of \$25,000 to the funds of the College by a generous Churchman from one of the rural parishes of the diocese.

The attitude of the students to the Missionary fields of the Church was emphasized as very encouraging. Three of the recent graduates are offering themselves for Missionary work in the foreign fields and two others in the Overseas forces are looking forward to a similar service. One of the last year's graduates has been accepted for Missionary work in Japan by our sister church in the United States and has been spending the present session at Hartford, Conn., making a special study of the requirements and conditions of this field in preparation for his work.

The Rev. P. S. C. Powles, M.A., who has held the position of Resident Tutor in the College during the past two years, has been accepted by our own M.S.C.C. and is resigning his position at the close of the present session to take up work in Japan. His departure is greatly regretted and his labours will be followed with earnest and faithful prayers from the College.

THE CONVOCATION ADDRESS

The Convocation Address was delivered by the Rev. Dr. Craig and proved to be one of the most powerful addresses ever delivered at Convocation. His subject was "Theology and the War," and he insisted on the necessity of theologians keeping in touch with the times. The war was the great exemplification of the life of the time at the present and he showed his audience the kind of world we are living in by analyzing the war to see what ideals and causes had brought the various combatants into the conflict.

He pointed out that this was a scientific age, a critical age, a materialistic age, and a democratic age. The assets of a theologian who has to serve his time are:—

1. An imperishable authority—the authority of Jesus Christ.
2. A moral and spiritual regenerating force.
3. An imperishable ideal—and
4. An unfading love.

Jesus Christ he pointed to—the force, the ideal and the life he had referred to.

Mr. George E. Drummond moved a special vote of thanks to the Rev. Dr. Craig for his excellent address, which was enthusiastically received by the audience.

The Testamur of the College was presented to G. J. McCormack, M.A.

The Robert Reford Prize for the rendering of the Church Service was awarded to Mr. Burton.

Aggregate Prize for First Class Standing was gained by Mr. E. A. Findlay, B.A.

The Garth Prize for Old Testament was won by Mr. D. Coombs.

The Blagrove Prize for the Septuagint was gained by Mr. A. N. Withey, M.A.

The Renouf Prize for Apologetics was awarded to Mr. G. J. McCormack, M.A.

The Mrs. James Norris Prize for Junior Reading was awarded to Mr. Hays.

And the prize for Church Catechism was given to Mr. A. V. Litchfield.

Remarks by the Chairman, together with the Doxology and the National Anthem, brought to a close one of the most successful Convocations in the history of the College.

At the close of the Convocation a Reception was given in the Principal's house for the officials of the College, the students and their friends.

St. Mark's Hall, Vancouver

ANNUAL MEETINGS OF THE CORPORATION AND COUNCIL

THE Annual Meetings of the Corporation and Council Meetings were held on Thursday, May 4th, in St. Mark's Hall. There were present their Lordships the Bishops of Columbia and Kootenay, the Very Rev. Dean Schofield of Victoria, the Rev. Dr. Seager, Principal of the Hall, and other members of St. Mark's from various parts of the Province. At the meeting of the Council, the chair was taken by J. H. Macgill, Esq., in the unavoidable absence of the Chairman, A. MacC. Creery, Esq. The latter presided at the meeting of the Corporation later in the day.

The report of the Registrar showed twenty-one students enrolled, ten of whom are on active service with various units of the Expeditionary Forces. Two new students have already signified their purpose of entering the Hall next October. Three men were ordained to the diaconate during the year; four received their graduating Diplomas of Licentiate in Theology of the Anglican Theological College at the Convocation of the latter body on Wednesday, May 3rd. One of the Governor Musgrave prizes was awarded at the same time to the Rev. W. E. Goodman, one of the graduating student in Old Testament. The report of the Executive Committee shewed the administration of the Hall had been effective and economical during the year, while that of the Education Committee shewed that the Teaching Staff now consists of four, including the Principal, two of whom are Cambridge men, one Trinity College, Dublin, one Trinity College, Toronto, Ont. The Bursar's report shewed a balance on the credit side on the work of the year. This is owing to very considerable help given by friends in England and in Toronto, for which due thanks were suitably expressed. Gratification was expressed that in such difficult times as the present all expenses had been safely met during the year.

In his report, the Principal laid special stress on the great need of candidates for the Ministry and urged that special steps be taken in the matter, in view of the great call which would come for men after the war is over, and of the great decrease of the supply of candidates for the Ministry owing to enlistment. The situation constituted a serious problem and something should be done.

He expressed thankfulness that no casualties had been reported among the students on active service.

At the meeting of the Corporation the Council was elected for the year, after which a brief meeting of that body was held at which the various committees were elected.

King's College, Windsor

ENCAENIA—ANNUAL MEETING OF THE ALEXANDRA SOCIETY—SUMMER SCHOOL

ENCAENIA at King's College, Windsor, drew thither leading Churchmen and Churchwomen from the Dioceses of Nova Scotia and Fredericton, the weather being ideally fine and bright. The ceremonies were conducted with the usual dignity and order, Sir Charles Townshend conferring the degrees and Canon Cowie delivering the alumni oration. The following honorary degrees were conferred:

D. D. (ad eundem)
Rev. Temple Stannage Boyle, M.A. (Tor.) D. D. (Trin.).
D. C. L.

Dr. W. S. Carter, chairman of senate, University of New Brunswick.

Professor A. H. Young, dean and senior professor, Trinity University, Toronto.

Rev. Dr. H. P. MacPherson, president and rector, St. Francis Xavier University.

B. C. Borden, D.D., president of the University of Mount Allison College.

At the annual meeting of the Alumni there was a formal welcome to the new President, Dr. Boyle. The report of the Executive called attention to the large number of students who have enlisted for Overseas service, as well as members of the teaching staff.

On recommendation of Convocation, Prof. McCarthy was appointed to the Board of Governors. Other governors elected were: Rev. W. S. H. Morris, Middleton, Judge Forbes, Rev. Archdeacon Martell, Rev. A. B. Wiswell, Canon Smithers. Canon Vroom was re-elected Vice-President. Rev. Noel Wilcox, Curate at All Saints' Cathedral, Halifax, and Dr. J. W. Allison were elected to the Executive Committee.

At the annual meeting of the Alexandra Society an address of welcome to Mrs. Boyle, on behalf of the members, was read by Mrs. C. J. Wilcox, and a resolution of deepest sympathy with the family of the late Canon Powell was passed. Canon Powell, during his able presidency of the College, took the deepest interest in the work of the Alexandra Society.

A Summer School for the clergy followed the usual Convocation week meetings, the lecturers being His Lordship the Bishop of Ottawa, Dr. Roper, Dean Llwyd, Canon Vernon, Dr. V. E. Harris and Dr. Ball.

Latimer Hall, Vancouver

CLOSING EXERCISES

THE sixth annual formal closing of Latimer Hall was held in the school room of Christ Church on April 28th. Though 125 chairs were borrowed from Wesley Church, many had to stand, so large was the attendance. On the platform were the president and vice-president and the principal and staff of Latimer, Bishop Robins of Athabasca, President Westbrook of the University of B.C., Principal Mackay, Prof. Keeling and Rev. Dr. W. H. Griffith Thomas.

Principal Vance gave a short report of the work of the year and mentioned the

fact that four Bishops had to be refused men. He called attention to the fine work done by the Women's Aid and reported a large amount of mission work done by the students during the term. Mrs. G. H. Cowan, on behalf of the W. A., presented a scarf to each of the men leaving the hall, viz., Revs. L. C. Luckraft, H. M. Bolton and F. C. Shepherd. President Westbrook presented the Westbrook Shield to the four Latimer men who had won the Inter-Collegiate Debating League championship and congratulated Latimer on winning it for the second year in succession.

Bishop Robins paid a strong tribute to Rev. W. Minshaw, who was trained at Latimer, and appealed for more men from the Hall. Dr. Thomas gave an able address on "Germany and the Bible." Refreshments were served by the members of the W.A.

Personal Mention

IT is with very great pleasure that we notice that the University of King's College, Windsor, N.S., on the occasion of the installation of Rev. Dr. Boyle as President, conferred the Honorary Degree of D.C.L. on Professor A. H. Young, M.A., Dean of Residence of Trinity College, Toronto. The honour has been well bestowed. Dr. Young has given nearly a quarter of a century's service to the Church University of the Province of Ontario. He is an indefatigable worker and a master of detail, qualities which proved of invaluable service in working out the many problems, which arose when Trinity joined in federation with Toronto University. In the affairs of the students he has always taken the closest and warmest interest, both when in College and in their after careers. He has efficiently represented the University on many important occasions, and is Corresponding Secretary to the Universities' Bureau of the Empire. He is a member of the Senate of the University of Toronto, and on the Board of Governors of both Upper Canada College and Trinity College School. He has devoted much of his scanty leisure to the investigation of the early history of the Church of England in Eastern Canada and as a recognized authority on that subject has been appointed Historiographer of the Diocese of Toronto. We extend to Dr. Young our heartiest congratulations on this well earned recognition of his zeal and service.

When bidding farewell to the Rev. H. McCausland, who goes Overseas with the 95th Battalion, the congregation of St. Augustine's, Toronto, gave him a cheque for £62, the Sunday School a Victrola with records, and the Young Men's Bible Class a steamer trunk.

The Rev. Dr. Taylor and family have arrived in Vancouver from China.

The congregation of St. Paul's Church, Kingston, at their annual vestry meeting decided unanimously and with enthusiasm, that the name of Canon W. F. Fitzgerald should be submitted to the Bishop and that His Lordship should be asked to appoint him as rector of St. Paul's in succession to the late Archdeacon Carey. Canon Fitzgerald has been a faithful vicar of St. Paul's for the past nine years and his worth is appreciated. Besides being an arduous worker, he is one of the best preachers in the Diocese of Ontario and a platform lecturer of note.

Word has been received of the death at the Front of Lieut. John R. Dennistoun. Lieut. Dennistoun is the

second son of Lieut.-Col. R. Max Dennistoun, O.C. of the 53rd Overseas Battalion, at present in England, and brother of Lieut. James A. Dennistoun, of the Aviation Corps. In September, 1914, on a Sunday, after kneeling at the altar, in All Saints' Church, Winnipeg, with the other members of his family, for their communion, he with his father and brother, left for England. An old T.C.S. boy, an undergraduate of Cambridge, he has left behind him a record of brightness, joy and devotion to duty, and "being made perfect in a short time, hath fulfilled a long time."—R.I.P.

The Very Rev. the Dean of Argyll and the Isles (Oban Rectory) has been appointed commissary to the Bishop of St. John's Kaffraria, in Scotland, vice Canon Winter, resigned, and the Rev. E. G. A. Winter, D.D., East Bradenham Rectory, Norfolk, commissary in England, vice Canon Brameld, resigned.

Mr. G. E. Crawford, formerly organist and choirmaster of St. Michael and All Angels' Church, and assistant to Dr. Albert Ham, of St. James' Cathedral, Toronto, has been appointed organist and choirmaster of St. Simon's Church, Toronto. Mr. Crawford is a member of the Canadian Guild of Organists.

Bishop and Mrs. White, of Honan, China, left Toronto on Wednesday the 17th inst., en route for England where they will spend the summer with their children, going on to Honan in the autumn.

Rev. R. H. and Mrs. Haslam, who recently arrived from Kangra, India, are detained in Victoria, B.C., through the illness of their children.

The death occurred at Chester, Eng., on May 5th of Canon William Hibbert Binney residuary canon of Chester Cathedral, at the age of fifty-nine years. He was a son of Dr. Hibbert Binney, a former Bishop of Nova Scotia, and some years ago declined an offer of a Canadian bishopric. He acted as commissary to various Bishops of Nova Scotia, and the distinction of honorary D.D. was conferred upon him in Nova Scotia.

The Rt. Rev. George Y. Bliss, coadjutor Bishop of Vermont, will be the preacher at the Quebec Synod service on the sixth of June.

The Rev. R. H. Ferguson, of Port Dalhousie has been appointed rector of St. Luke's Church, Hamilton.

Obituary

THE REV. JOHN GIBSON

THE Rev. John Gibson, of Toronto, who died so suddenly at Stony Lake on May the eighth, was the son of the Rev. John Gibson, who was sent from England early in the nineteenth century as a missionary. He was stationed at Georgina on the shore of Lake Simcoe. The subject of this sketch was born at the old rectory there on the eighteenth of July, 1851, and nine months afterwards his father died. His mother, a person of great strength of character and courage, removed to a farm nearby, where Mr. Gibson lived until he went to school in Toronto in 1864, first at a business college, and afterwards at Upper Canada College, but he could not continue his studies for the ministry at Trinity College until 1878. He was ordained deacon in 1883 and priest in 1884. The Bishop appointed him to the mission of Norwood and Westwood, which included the rectorship of Belmont, necessitating a drive of thirty miles on a Sunday. He determined before taking the position to remain at least ten years as he thought it very detrimental to the interests of the Church for any one to use a poor mission

merely as stepping stone to something better, but that the work should be continued until firmly established. He at once began the building of a rectory, as the Church owned land for one. In 1889 he built a Church at Havelock in Belmont, helping to quarry the stone with his own hands. He built sheds at Westwood, thus leaving everything in good order and free from debt when he removed to the parish of Thornhill and Richmond Hill in 1889. He found everything there in an even more discouraging state than the mission, but by great exertion, aided by the loving help of the people of both churches, he left all in a prosperous state when he decided to retire in 1912. He was for several years rural dean of West York.

Although a High Churchman in the best sense of the term and a firm supporter of the Church, he was loved and respected by Romanists as well as members of other denominations.

In 1885 Mr. Gibson married Mary Grover, daughter of the late P. M. Grover of Norwood, who survives him. The Burial Service was held at Christ Church, Deer Park, and the interment at the cemetery of St. George's Church, Georgina, where his body was laid to rest beside those of his father and mother. *Requiescat in Pace.*

The Sunday School and the Public Library

AT the recent meeting of the Ontario Library Association, Dr. E. A. Hardy, the secretary of the Association, made special reference in his annual report to the importance of interesting Sunday School Library workers in the study of modern library methods, with a view of bringing their libraries to a greater efficiency. Anyone who has had experience of the ordinary Sunday School Library will feel that such a suggestion is by no means ill-timed. Not only are the books contained in most libraries of this description allowed to remain in a disgracefully neglected condition, but the judgment shown in their selection is sometimes open to very grave criticism. Apart from this, however, there are several reasons why Sunday School librarians should make it a point of necessity to school themselves in modern library methods. In the first place, it would tend to a systematizing of the work that in itself would go a long way towards making the library efficient. In the second place, it would lessen, if not altogether preclude the possibility of loss of books, which under the present go-as-you-please system of many Sunday School libraries, totals up to a very large percentage in the course of the year. A third advantage may be found in the fact that only by using the card system is it possible to see exactly how often a book has been used, by whom it has been used and to what classification it rightly belongs. But to obtain the best results from this or indeed from any system, it is necessary that the right persons should be placed in charge of the books. To the credit of Sunday School workers generally it can be truthfully said that there are very many men, women, boys and girls willing enough to render whatever service they can in the library. Unfortunately, it cannot be said that all, or anything like all, are qualified to engage in the work. For it takes a certain amount of knowledge of books besides an enthusiastic willingness to be of use to be a success in such a sphere. Many children need help in choosing a book and more good can be done in the way of sending them home with suitable reading than perhaps in any other way, but no librarian can perform his task efficiently unless he has the right class of books to cater with.

It would be interesting to know how many Sunday School libraries throughout the Province have a really capable book committee. I have known the officers of several, and capable business men though they were, there were very few indeed amongst them who were qualified to make suitable selections of books for their Sunday School scholars, and they have often been frank enough to say so. There is a remedy for this, of course, in the lists that are to be found in various publishers' catalogues and, better still, in the American Library Association Book-lists, and also in the Book Review Digest, published by the Wilson Company at White Plains, New York. The Pittsburg Library, and some of the larger libraries in Ontario, have published lists of suitable Children's books and it would be an easy matter for any Sunday School Librarian to write for further information, either to the Toronto, Hamilton or Ottawa librarians, or to Dr. Hardy, Secretary of the Ontario Library Association. The peculiar thing is, that many Sunday School librarians are unaware that such means exist of lightening their labours and they go on from year to year trusting to this or that publisher to send along anything that he may think requisite to fulfil requirements.

Personally, I am of opinion, that no Sunday School library can be a success unless a rigid system of fines is adopted for ensuring the return of books within a given time. Owing to the charitable spirit of the usual type of librarian very few relinquents get mulcted in a Sunday School, even if they keep books out months over time. There is no regular method of notifying borrowers when their books are overdue and the result is that a carelessness is engendered in the scholars which is much to the detriment of the institution. All this would be remedied by the adoption of modern methods such as have been noted above; the cost would be small and the advantages accruing therefrom immense.

F. M. D.

The Happy Warrior

SO calm, so still he lies,
Peace on his fast-closed eyes.
His vigil-lamps the bright
Stars of the cloudless night.

His prayers the whispered breath
Of winds round his couch of death.
Splendour of youth and grace,
Here in this awesome place.

Laid on the shell-torn verge
Of the roaring battle surge—
And Peace his lips has sealed
With a Glory unrevealed.

What vision filled his sight;
Set his soul's flame alight?
What high reward was his?
Conquering with its bliss

The agony, the fall,
The loneliness of it all?
Mothers, ye need not fear,
So near is Heaven, so near.

Think ye no Heart of Love
Makes answer from above?
No justice, mercy, lies
Beyond the enshrouding skies?

The Christ your prayers besought
This miracle has wrought.
Infinite Peace the sign
Of the Touch, the Voice Divine.

Infinite Peace the seal
Of his soul's true weal.
Light on his tranquil face,
Has left the Heavenly trace

Of the joy of Sacrifice,
The Peace of Paradise.
—Editha Jenkinson in *The Treasury*.

The Bend in the Road

"Hast Thou Marked the Old Way?"

By H. A. Cody

IT sweeps in a graceful curve, that portion of the old road just in front of vine-clad "Bide-a-wee." Only a few rods are visible, hedged in on one side by sturdy young cedars, and on the other by acacias, and elms. It is merely a common way where the gravel has been worn hard and smooth by the tread of untold feet, and the pressure of rumbling wheels.

That bit of road brings many thoughts to the seeking mind. It no longer seems commonplace or uninteresting, but surrounded with a vari-coloured halo through which glimpses may be caught of history and romance, poetry and prose, past, present, and future. All are blended there, and may be beheld by the seeing eyes.

What a story that bit of road has to tell. It recalls the days when it was but a sinuous trail over which glided the moccasined-feet of hurrying Indians. Tall trees lined both sides, their waving, feathery-like branches meeting overhead, through which the sun's rays slanted down upon the trail beneath. This was the main land route along the right bank of the river, and here for countless generations the natives, Micmacs and Maliseets alike, travelled to and fro to perform their primitive occupations, or to wage warfare upon one another.

In course of time, people of a different race began to follow that winding trail. Pioneers they were, hardy sons of Anak, who had come to carve for themselves homes in the wilderness. Upon their backs they bore heavy loads, and often they stumbled as their feet struck snags or projecting stones. To these the Indians had paid little heed, but with the white men it was different. Such obstructions were removed, and thus the trail became wider. Then trees were cut down, and roots and rocks torn out to allow of rough ox-carts to pass. Hollows were filled, streams bridged, and the rough places made as smooth as possible. Then as years passed and the land became cleared, with farm houses nestling here and there, the Indian trail became transformed into the King's highway, made firm and level by the exertions of numerous generations.

Do we ever stop to consider the debt of gratitude we owe to those pioneers, those hardy roadmakers? In every field we find them, in science, art, literature, religion, and invention. Study the struggles of the past, and learn what noble souls have done that we might be enriched to-day. In every country, city, and church we find them. They uprooted snags and rocks; they toiled, suffered, and died that their children might be blessed. They have passed on the work to us, and are we sustaining what they so well began? Are we making the rough places more plain, and the crooked places of life straighter? Is the world any better for our presence? Hast thou marked the old way and learnt the lesson it imparts?

There is always the sense of companionship about a road. No matter how far away you may be from the city, you do not feel so lonely if you can see before your door that bit of shimmering gravel. It is a bond, a connecting link, uniting you with the great throbbing world beyond. You follow it in imagination, and every foot of it for miles away seems to appear before you. You watch it winding across the country, through gently sloping meadows, where the fragrance of many modest flowers rises like the sweetest incense, and the air is vibrant with heart-compelling notes of little feathered songsters. Then it dips into some valley, where graceful elms and maples sway above the old wooden bridge, while the music of rippling water comes from the brook below. It is all a fairy world of glory and romance, and your bit of road is a vital part of it.

And still there is no break in the continuity of the road. It is a stream whose drops are countless particles of gravel, and whose waves are the undulating hills and valleys. It carries you irresistibly forward through the rough stone quarry, where great blocks and shafts of granite are being shaped for stately buildings and bridges far away. It swings into the little village, past the country store, the school-house, and out again into the open, and then plunges into the shade of a deep cool forest. Thus on and on mile after mile your bit of road has extended until it arrives at last in the busy city.

Thus your little bit of road is vitally connected with the whole highway for hundreds of miles. It seems small, only a few rods before you, and yet it makes or mars the quality of the entire road. And so with the little bit of life's road which meets the eyes every day. Your work, my work, the sphere of each of us seems small, but in reality it is of great value. It is connected with a long road, a vast sphere of influence, and the importance of each daily task reaches out through cities, towns, and villages, wherever the human heart beats, and lives are to be helped, ay, even to the blood-soaked battlefields of far-off France to-day.

Combined with the companionship of the road, is the expectancy of it. Around that curve, beyond the row of cedars, lies the region of mystery and surprise. You cannot tell what is coming next, and at the sound of voices, or the rattle of wheels, you lift your eyes naturally to that bit of road and watch for the unknown something to swing into view. To-day it may be only a heavy wagon, a light carriage, or a few children off to pick berries; to-morrow it may be a funeral or a wedding. But no matter what, there is always that sense of expectancy, which causes us to be alert and watchful.

Why is it? What is that mysterious something connected with that bit of road which is of such interest? Why is not that newly-plowed field, or that raw brown gap in yonder gravel pit as interesting? Is it not because of the connection of your bit of the road with the great beyond, and a secret longing within the heart? That bend in the road, beyond which the eyes cannot see, strain they never so longingly, is but a symbol of the shortness of life's vision. We strive to peer into the future, but we cannot see beyond the bend. And yet how expectantly we watch for what the future will unfold. Day in and day out we turn our faces forward, but only the commonplace comes to view—the old uninteresting cart or wagon. But we do not lose hope. Some day, and we are sure of it, there will come around that bend the golden van, laden with all our fond ambitions, and cherished ideals. It is for that we are willing to wait, and watch the little bit of road which lies before our ken.

And from my bit of road may be deduced several very important principles. So simple are they as well that even the unlearned may not err therein. One is merely the trite maxim of "Give and Take." Two teams meet just at the bend, one a heavy wagon, and the other a light carriage. The road is narrow, and what are the drivers to do? Will there be a crash, a splintering of vehicles, maimed horses, injured men, while the big team wins in the struggle? No, nothing of the sort, for each pulls aside, takes his share of the road, and gives the other half to his neighbor. The drivers well know that according to the law of the land this must be done. But they seldom think of it, for another law, that of judgment or common sense, tells them that it is for the best interest of both that such should be done. Then as the wagons rattle along unharmed I mark the old way, and learn a new lesson.

It is no longer the narrow road which is seen, but the far broader way of life where men and women are constantly meeting, and jostling one another as they fare to and fro. And what a difference there would be if the principle of that little bit of road were applied—the giving and taking—the sharing with one another, not because of any fixed national law, but for the mutual welfare of all. Then the heavy team—whether of capital, position or strength of Empire, would not bear down upon the smaller. It would not be the law of the brute—Germany's law, but the dictum of the Master of Galilee—"Do unto others as ye would that they should do unto you." If that simple rule of the road is so efficacious as regards the two neighbors, why cannot it be the same in the vast social, business, and national worlds?

Another principle that bit of road unlocks for me, and it, too, is a simple one. It is a common road, a public thoroughfare, the King's highway. All have a right to use it from the greatest to the least. It belongs as much to the little child on his way to school as to the lordly magnate riding along in his luxurious car. It is my bit of road—it is everybody's bit of road.

But because it is my road, and I am at liberty to use it, I have no right to abuse it. I cannot, with impunity, dig up those few rods and plant potatoes there. I dare not put a fence across it and thus stop traffic. That little bit of road in a far off lonely outpost belongs to the King, and back of that narrow strip of hard gravel stands the might of the British Empire, Army and Navy combined. Lay a despoiling hand upon that little bit of road, and at once the long arm

of Britannia's insulted majesty will be felt.

And it is right that it should be so. The principle which governs that bit of highway has made the British Empire what it is to-day. It is liberty and justice wonderfully blended: liberty to walk that road, but restraining justice, swift and accurate, if I interfere with that artery of travel, that blessing common to all. That principle teaches me to respect the rights of others, and if I am unwilling to do so there is a power to decide and enforce what shall be done.

The entire Empire is at war to-day simply because Germany made up her mind to violate that principle. Instead of my bit of road, it was beautiful, thriving, innocent Belgium. Britannia's avenging sword leaped from the scabbard, and it will not again be sheathed until the integrity of that principle has been vindicated, never again to be challenged by base Teutonic greed.

It is the dusk of evening now, and after the hot glare of the noon-day sun, my little bit of road lies cool beneath the shadows which are silently stealing up from bush and tree. Beyond the bend the light grows dim. It is summer now, balmy and sweet. Ere long cold rains will wash that road, chilling frost will set its seal upon it, and winter will enfold it with its snowy mantle. This has been going on for generations, and the same will continue for generations to come. That road serves the people of to-day, as it served others who are here no more. They passed it on to us, and let us see to it that our bit of road, no matter what it may be, whether of Church work, civic work, or social work, be all the plainer, smoother, and straighter to those who follow us, because we have lived and performed our common share of life's tasks.

A La Escobar

By Rev. D. Convers, S.S.J.E.

ANTOINE ESCOBAR was a Spanish Jesuit, who wrote on casuistry about three centuries ago. The general character of his writings may be inferred from the fact that his surname has given rise to quite a list of French words. For instance in Gasc's French-English dictionary you find escobar, escobarde, escobarde, escobardeur, escobardeuse, with such meanings as, shuffler, to chouse, to fob off, to get or obtain by fraud, equivocate, duplicity, and the like. His writings helped to fix the bad sense of the word jesuitical. Boileau's verse about him may be translated:—

"If Bourdaloue, a little too severe,
Cries, 'Fly from pleasure's fatal
fascination,
'Dear Father,' cries another, 'Escobar
Permits it as a healthy relaxation!'"

Was it of Escobar that one of his co-religionists said profanely but with wit, "Behold the man that taketh away the sins of the world." A debasing casuistry that explains away the wickedness of sins is one way of forwarding lax views of their enormity. But not the only one.

For another read Swami Vivekananda's plea for Pantheism when he addressed his Hindu co-religionists in India after taking part in the ridiculous Parliament of Religions at Chicago's Columbian Exhibition. He said, "America is thirsting for Hinduism!—for its sons still hold that sins exist and men are sinners!" He thundered, "Ye! Sinners! Ye, divinities of the earth, sinners! It is a sin to call a man such. It is a standing libel on human nature. The worst lie you ever told yourself was that you were a sinner or a wicked man." Nor is such

pantheism the only philosophy to explain away sin.

Mrs. Mary Baker Glover Patterson Eddy in "Science and Health" teaches that "all sin is of the flesh. It can not be spiritual. Sin exists only so long as the material illusion of mind in matter remains. It is the sense of sin and not a sinful soul which must be lost." Christian Science, as it is misnamed, has no room for repentance as it has none for medicine.

Two great schools the Prayer Book offers for us to learn the exceeding sinfulness of sin. One is the school of Calvary. Follow the Man of sorrows from Gethsemane, the garden, through Gabbatha, the pavement, to Golgotha, the place of a skull; remembering that God incarnate is shedding His blood; making His soul an offering for sin; and literally breaking His heart by His sorrow and grief over the sins of the world and for love of the sinners; and we learn that the evil from which He came to rescue us is tremendously great. But Unitarianism will close that school, minimizing sin.

The other great school is—hell. The judge of all the world will do right; and some sins lead to the condition He calls "eternal sin, requiring fire unquenchable." The most terrific words the world has ever heard on this subject come from the lips of Jesus Christ. The future that awaits the worst of sinners is one matter. Quite different is the question: How many or how few will, in point of fact, undergo the extreme penalty. So Universalism tries to shut this school against us, lessening the wickedness of sin.

The late Mr. Oxenham reports that a priest of the Church of England

(Continued on page 326)

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chapewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

COLUMBIA

ANNUAL MEETING OF CHRIST CHURCH CATHEDRAL—NEED FOR A NEW BUILDING

Dean Schofield told the congregation of Christ Church Cathedral at its annual meeting that the time has come to proceed with the erection of a new cathedral.

"Our congregation has grown so during the last few years that the present structure is incapable of caring for our needs," he said. "The people noticed the inadequacy of the accommodation, specially during the cold weather. Many stayed away from Church because they said they would only get a cold reception in a cold building if they came. The time has come when we must get a bigger, better and more up-to-date place of worship."

It was decided to turn the matter over to the Church Committee of ten members under the Dean and the Wardens, who will decide what to do and report to a special vestry meeting to be called in the near future.

The report of the Sunday School bore out the statements made by the Dean of the increase in the congregation. Since last May the numbers attending the Sunday School have doubled. There has also been a large increase in the membership of the choir.

The Dean also served notice on the congregation that it is absolutely necessary, if the work of the Church is to be carried on efficiently, that the staff of the Cathedral be increased. At present there are three priests. The Dean says there must be four. This request will be considered, along with the question of starting to work on the new Cathedral.

All the organizations of the Church gave their reports of the year's work, and the financial statements were presented. There were nearly 200 members of the congregation present at the meeting, and for the first time women took advantage of the measure put through the last Synod giving them the right to vote in the Church meetings.

Messrs. John Harvey and Charles Williams were elected wardens for this year.

VICTORIA

For the first time in the history of the parish ladies of the congregation

voted at the annual Easter vestry meeting of St. John's Church. During the evening Rev. F. A. P. Chadwick complimented the ladies on the interest which they had shown in the business of the Church by attending in such force. Mr. James Townsley presented the financial statement.

OAK BAY

The annual vestry meeting of St. Mary's Church showed, notwithstanding the financial depression, that the affairs of the Church were in a very satisfactory condition.

Rector's warden—J. A. Short.

People's warden—J. S. Floyd.

The rector, Rev. G. H. Andrews, M.A., informed those present that as he would be leaving with the 88th Battalion, he had appointed the Rev. Hubert Payne as his locum tenens during his absence on military duties. Also that as H. G. F. Pocock had resigned his position as organist for a similar reason, he had appointed A. R. Dobson, late organist of St. Luke's Church, Cedar Hill, to the position. The rector drew the attention of the congregation to some of the requirements of the Church, principal amongst these being a pipe organ, brass communion rails and font ewer.

EDMONTON

The Easter services in all the Edmonton Churches were well attended, though many well-known faces were missed owing to the departure of three Overseas Battalions for the Front.

The Rev. R. F. Morrice has arrived to take charge of the Edmonton Mission, and is busily engaged in visiting the outlying stations.

The quarterly Re-union of the Mission took place during Easter week and Low Sunday was observed as a Quiet Day.

The Rev. W. A. McMichael has been appointed Head of the Southern Alberta Mission and has already left for the scene of his future labours. He will be greatly missed and should be a decided acquisition to the Church in the Diocese of Calgary.

Dr. Griffiths Thomas spent a week in Edmonton during the first part of the month and preached to large congregations in Christ Church, Holy Trinity and St. Paul's Churches. Dr. Thomas also addressed the City Clericus of the Ministerial Association, the

Sunday School Association and the Canadian Club.

A service for the King's Accession was held in All Saints' Pro-Cathedral on Saturday, May 7th. The Bishop of Edmonton was the preacher, Ven. Archdeacon Webb read the service, and the lessons were read by Rev. Canon Howcroft and Rev. C. W. McKim. The officers of the various regiments in Edmonton were present as well as the Lieutenant-Governor of the Province.

HURON

ST. MARY'S

The adjourned Easter Vestry meeting showed an income of \$3,750, with a balance of \$740, which will be applied to the debt upon the Church Hall; it is now only \$600. It cost \$8,300. The rector was voted an honorarium of \$200. A beautifully worded Memorial Testimonial to the late Mrs. Alice Taylor, wife of the rector, was ordered to be entered in the parish records.

The Rev. Dr. Taylor, his wife, her sister and babe arrived in Vancouver from China a few days ago, after a propitious voyage. Mrs. Taylor is in better health. They are expected in St. Mary's about the eighteenth of this month.

NEW WESTMINSTER

VANCOUVER

VISIT OF DR. THOMAS

Rev. W. H. Griffith Thomas spent six busy days in Vancouver from April 25th to May 1st. He preached in St. Michael's, St. George's, and Christ Church. He gave six lectures in the school room of Christ Church, spoke at the closing of Latimer Hall and conducted a Quiet Day for the local clergy. His sermons were enjoyed by large congregations. His lectures aroused the keenest interest. The Quiet Day was an inspiration. A very warm vote of thanks was extended to him on motion of Revs. C. G. F. Caffin and A. H. Sovereign. Many outside our own communion expressed the keenest pleasure at Dr. Thomas' visit and the opinion was freely expressed that efforts should be made to bring him back at an early date.

MEN'S CHINESE MISSION

The Mission for the Chinese on Howe Island is going on very well. There were eight baptized on Palm Sunday—four young men, one woman and her three children. Every Sunday the attendance is good, but on week nights the school classes are still rather small, because many of them are going away to look for work. We hope times

will improve and they will come back to study again. I do the visiting as usual in different places, hospitals, laundries, boats, and the open-air preaching as well.

Our young men's meetings are going on nicely. We have collected \$25.00 for the support of Mr. Yui's educational fees for this year.

G. LEM YUEN,
Missionary.

W. A.

The Diocesan Board met this month at St. Peter's, South Vancouver.

The Diocesan Cor-Secretary read a great many letters, nearly all about arrangements for the annual.

A letter from Miss Emory, Head of the Auxiliary in the United States, was one of the most interesting, speaking of some missionaries, who were passing through Vancouver that the Board might get in touch with. They proved to be friends of Rev. F. Cassillis Kennedy, whom he had known in Tokio.

The Quebec Diocese wrote asking for information about the Memorial Fund in this Diocese.

Sec-Treasurer Leaflets reported five new members and a balance of \$76.30.

A vote of thanks to the General Board was passed for their generosity in helping Miss Porter to return to England.

The Organizing Secretary has been visiting Branches and will give a full report at the annual.

The Thankoffering Secretary had given out 34 boxes during last month.

The Babies' Branch Sec-Treasurer reported a balance on hand of \$62.49.

A gift of \$5.00 from the Girls' Friendly Society for the Hospital in Honan, was sent in.

The Extra-Cent-a-Day Sec-Treas. had \$34.00, twenty-five of which was voted to Rev. H. Plummer to pay for a stable in his mission.

The rector of St. Peter's, Rev. G. F. C. Caffin, gave the noon-tide address.

A vote of sympathy with Mrs. Patchell on the death of her son at the Front was carried standing.

The singing of the National Anthem closed the meeting.

H. HILL,
Editor N. W. Leaflet.

NIAGARA

PALMERSTON

The local contingent of the 153 O.S. Batt. under command of Lieut. Fair, attended St. Paul's Church on Sunday evening, May 7th, when a special mem-

Money to Loan

We loan money upon the Security of First Mortgage on City Revenue Producing Property, or on improved Ontario Farms, at 6½ per cent.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.
HON. J. J. FOY, K.C., Vice-President. HAMILTON CASSELS, K.C., LL.D., Vice-President.
A. D. LANGMUIR, General Manager. W. G. WATSON, Asst General Manager.

TORONTO, OTTAWA, WINNIPEG, SASKATOON, VANCOUVER

orial service for Private H. L. Wickens, former choir member, was held. There was a record attendance. This makes the second member of the choir who has laid down his life for his country. The rector also read a list of church members and church members' sons who have enlisted, sixty-five in all, and announced that every fit unmarried man in the congregation had now joined the colours. At a recent vestry Messrs. Totten and Nicholson were appointed wardens. A satisfactory financial statement was presented and the vestry voted an additional \$50 yearly to the rector's stipend. The sum of \$100 was reported ready towards Sunday School repairs.

PORT DALHOUSIE AND LOUTH

The congregation of the newly formed Mission (St. Mark's) in this parish, met on May 8th and organized a Vestry. Chas. E. Shadbolt was appointed rector's warden, and Chas. Workman, people's warden. The attendance at the services since the opening of the Mission has been excellent, and there is also a good attendance at the Sunday School. The Mission voted \$100 for stipend to date from January 1st last, and \$20.00 yearly will be given to Missions.

On Sunday, May 14th, the Bishop confirmed a class of 16 at Port Dalhousie, 5 at St. Mark's Mission, and 1 adult privately in Louth. Nine of the adults confirmed were formerly Nonconformists.

FONTHILL

The new Holy Trinity Church, Fonthill, erected during the past year, was dedicated on Sunday morning, April 30th, by the Lord Bishop of Niagara. It was an ideal day for the function, and a large congregation greeted the rector, Rev. J. F. Carson, and his curate, Rev. Curzon Jones, who was in charge.

The furnishings of the auditorium beautifully blend, and are most pleasing to the eye. The stained glass windows are memorial in character, and testify to the valued services of past worshippers, now members of the Church Triumphant. These are in memory of Mrs. Sarah Winger, J. Savigny, Emily Scanlan, Geo. and Mary Robertson, R. Burns, and Mary Agnes Giles. The Sunday School, jointly with the Women's Auxiliary, also added a window.

The contractor was Fred Grisdale, of Thorold, who is to be complimented on the excellence of the workmanship shown in the building. George Christmas acted as supervisor of all work, to the great satisfaction of the officials.

The Bishop took as his text, "I was glad when they said unto me, Let us go up into the House of the Lord."

The Rev. D. R. Smith of Port Colborne preached in the evening.

NOVA SCOTIA

Churchwomen are now anticipating with keen interest the annual meeting in Halifax during the week beginning May 15th, of the Diocesan W. A., of which Mrs. H. W. Cunningham is President. Dr. Roper is to be the preacher at the service in All Saints' Cathedral on Wednesday morning, at which the annual Thankoffering will be celebrated.

The Diocesan Synod convenes in Halifax on June 7th, and a committee, of which Rev. H. W. Cunningham is Chairman, is now at work arranging for the entertainment of the clerical delegates.

ONTARIO

MADOC

The Easter Vestry meeting of St. John's Church, was held on Tuesday

evening, May 9th. The financial reports of the Church shewed a balance of \$43.18. The offering Easter Day was \$108. The Sunday School finances reported a balance of \$14.00 on hand, whilst the Ladies' Aid have \$41.00 beyond expenses. The Bishop of Kingston visited the parish for Special Confirmation Service on April 19th, when twelve candidates were confirmed, some being in khaki. The work of the Church here is surpassing its past records, and is in a flourishing condition. The church wardens are Mr. J. Naylor and Mr. C. E. Hart. Mr. Jno. Hart is the lay delegate. A presentation of twenty-five dollars was made to the rector on Easter Day, besides the special offering, with a letter of good-will and wish for a pleasant holiday.

AMELIASBURG

Rev. S. E. Morton, M.A., rector of Ameliasburg for the past four years, preached his farewell sermon at St. Alban's Church on Sunday morning, on May 7th, to a large congregation. During his stay here the rector was instrumental in erecting the beautiful Parish Church, also in the opening of the Y.M.C.A. rooms, and in the formation of the Ladies' Guild, through whose efforts the Church debt has been materially decreased. A purse of about \$50, accompanied by an address expressing the appreciation of the congregation of their rector's work and regret at his departure, was presented Mr. Morton before leaving.

KINGSTON

At the annual vestry meeting of the Cathedral, the Dean said he had promoted Rev. A. F. Cecil Whalley to be priest-vicar of the Cathedral in recognition of his faithful services, and the vestry endorsed the merited elevation by an increase of \$100 in stipend.

R. J. Carson was appointed rector's warden, and P. C. Lyman was elected by the people.

QUEBEC

In the Agenda Paper of Synod, the subject of Prayer Book Revision forms the first motion to be dealt with. Another important motion deals with the question of the jurisdiction of Provincial and General Synods, and contains a recommendation that legislation be sought either from Synods or from civil authorities to render the past actions of all Synods legal and beyond any doubt. This motion will, if passed and put into effect, give legal existence to the two provinces of Ontario and Canada, neither of which, at the present moment, exist canonically so far as the Synod of Quebec is concerned.

Another motion brings up the question of marriage with deceased wife's sister, and marriages and baptisms in private houses, with a request that the clergy be given definite instructions on these various points.

The Rural Deanery of Quebec meets on May 25th at the Cathedral.

The Sunday School Institute meets on the 17th May at the Cathedral.

RUPERT'S LAND

WINNIPEG

ALL SAINTS'

The members of the Ladies' Aid Society have recently presented the Church with two handsome flags, which were consecrated by the rector a fortnight ago. The parish is under a deep debt of gratitude to the Society for its work during the past year. The Parish House has been redecorated—a new system of electric light-

ing installed, and two beautiful standards presented for lighting the sanctuary of the Church. Their last offering was a new reredos, lectern and prayer desk for the chapel, which were dedicated at a special service last week. They are of handsome Gothic design and add to the dignity of the building.

In common with all the Winnipeg parishes All Saints' has given largely of its young men to the cause of the Empire. In addition to Major-General Steele, Brigadier-General Macdonell, Col. Ruttan, D.O.C. of Military District No. 10, the officers, non-coms., and men of Lord Strathcona's Horse R.C.H., are regular worshippers, and occupy the two transepts. One hundred and sixty other members of the parish are also serving their King. Their names are read out on Sunday morning and evening and also on Wednesday at evensong. Nine young men of these have already given their lives, and by name they are commended to "the mercy of God." The last of these to pass to the higher service of the King of Kings is Lieut. John Romyne Dennistoun, whose death was recorded last week.

The annual meeting of the All Saints' Red Cross Society was held last week, and the record of the past year gives great encouragement for the future. Formed in March, 1915, by the Ladies' Aid, it enlarged its borders by inviting any one desiring to work to join its ranks, and now numbers 200 energetic members. Meetings have been held every Tuesday and Friday afternoon, except in Christmas week and on Good Friday. Packages are sent regularly to hospitals in England and France, besides field comforts for the men at the

Front. Cairo, the Dardanelles and other far-off points have been reached. In the list of articles during the year were 334,987 surgical dressings, made, packed and sterilized; 509 pairs of socks, 308 shirts, 102 Balaclava caps, besides hundreds of scarfs, wristlets and mufflers. Field shirts, towels and hospital suits were also made in abundance.

Starting off with a gift of \$74 from the Ladies' Aid, the total receipts were \$4677.00 for the year, most of which was spent in material—while the balance on hand is now \$346. The following officers were re-elected: President, Mrs. E. M. Wood; Vice-President, Mrs. E. B. Loucks; Secretary-Treasurer, Mrs. W. W. Richardson. Buyer, Mrs. Bedford Campbell.

SASKATCHEWAN

ORDINATION SERVICE AT SASKATOON

On the first Sunday after Easter a very interesting ordination service took place in St. James' Church, which was very beautifully decorated for the occasion with choice flowers. There was a very full choir, and Bishop Newnham, the clergy, the Emmanuel College students and the choir, filed up the Church singing the processional hymn. The sermon was preached by Vice-Principal Carpenter, of Emmanuel College, and Archdeacon Dewdney presented the candidates—Geo. Hindle, Ernest Wicks and Alfred T. Leach—to the Bishop. Geo. Hindle and Ernest Wicks are reading up for their L.Ch. degree, which they have to obtain before the ordination in September. A. T. Leach has been ordained at the close of his third year at college, owing to the need for men to take charge of churches in the Province. All the candidates took their divinity courses at Emmanuel College.

ATTENTION!

Do you realize what a good Church paper means to the Church in Canada?

Church Life should be in every Church home.

What can you do to further this work for the Canadian Church?

Co-operate to-day—don't put it off.

Let us explain how—

Subscribe, yourself, if your name is not already upon the mailing list.

And Again—

Get your friends to subscribe, or subscribe for a friend. It only costs \$1 (\$1.50 to U.S.).

And Again—

Parochial Clergy can organize a General Canvass in their Parish.

How?

By enlisting the services of some Guild, Parochial Organization, or some Active Church Workers.

Why?

Because it is Good Work for the Church.

When?

To-day.

Will you do this?

Write us and we will explain fully how to do it and give full particulars as to commission allowed and all necessary instructions.

Remember this canvass for new subscriptions is endorsed by Nineteen Bishops and Archbishops in Canada, and Church Life is appreciated by its readers.

See extracts from letters appearing from week to week in another column.

It is a work for the Canadian Church.

We ask for your interest and help.

NOW IS THE TIME TO ACT

Church Life, Limited, 7 Queen St. East, Toronto

The Church BOOK ROOM

Post Cards, Folders and Booklets
Easter Offering Envelopes, Duplex
Envelopes.
Confirmation Booklets and Tracts.
Devotional Books, Confirmation
Certificates.
"Khaki" Bound Prayer Books,
Testaments and Bibles.
"Shorncliffe Hymn," "O God Our
Strength." Words and Music.
Metrical Litany, for use with form of
Intercession.
Church Pulpit Year Book.
Prayer and Hymn Books, Bibles,
Testaments, etc.
Church and Sunday School Supplies
of all kinds.

33 Richmond St. West, Toronto, Can.

**MEMORIAL
WINDOWS**
ENGLISH
ANTIQUE
STAINED GLASS
**LYON
GLASS CO.**
141-3 CHURCH ST. TORONTO ONT.

**THE HOME BANK
OF CANADA**
ORIGINAL
CHARTER
1854
BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

Seitz & McEvenue, Limited
ANY KIND OF INSURANCE
26 Adelaide St. West
W. E. EMSON, Manager
Main 2607. Fire & Accident Dept.

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25;
Covers \$1.50; Mud Guards 50c. pair; Foot
Pumps 50c.; Spokes 15c. dozen; Frame Pumps
50c.; Pedals 75c. pair; Wrenches 15c.; Cyclo-
meters \$1.00; Bells 15c.; guaranteed Saddles
\$1.50; Tool Bags 40c.; Locks 25c.; Handlebars
complete \$1.50; Front Wheels \$1.50; Coaster
Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

JOHN KLEES CO.
Pork Products and Provisions
Mild Cured Hams and Bacon
504 YONGE ST. PHONE N. 2851
TORONTO

**STAINED GLASS
MEMORIAL
WINDOWS**
Specimens of our work
may be seen in churches
throughout the Dominion
Designs and estimates submitted
Luxfer Prism Co. Ltd.
TORONTO
296 Richmond St. W.,

FOR YOUR GARDEN PARTY
Robt. Wilson
HUMOROUS ENTERTAINER
For terms and dates address
110 GALLEY AVENUE - - TORONTO
PHONE PARKDALE 1469

TORONTO TORONTO CHURCH PARADE

On Sunday afternoon the 109th Regiment and its two Overseas Battalions, the 84th and the 169th, forming a congregation of close to 3,000 men in khaki, attended service in St. Paul's Church.

Archdeacon Cody took his text from Nehemiah 4:14, "Be not afraid of them; remember the Lord and fight for your brethren, your sons and your daughters, your wives and your houses."

Archdeacon Cody bade Godspeed to the second-named unit which is soon to go Overseas, telling them that they were in a larger sense on God's service. The three units were under the command of Hon. Colonel W. K. McNaught, C.M.G.

There was also a church parade of the 170th, 216th and 124th Battalions on Sunday morning at St. Paul's Church.

SCARBORO

Christ Church, Scarboro, has offered freely its young members in defence of the Empire. Several farewell gatherings of the congregation have been held during the past few months to do honour and present useful presents to the boys leaving for overseas service. Among the members who have enlisted from the congregation are the following:—

Sergt. Villiers Dumford, son of the rector, the Rev. A. I. Dumford; Pte. Geo. Hammond, now at the front; Bandsman Jos. Skelton; Corp. Harry Odell; Arthur Humphrey and William Hewlett.

All of the above have been active in the Church work and Sunday School, and the earnest prayers of the congregation are offered up daily for their safe return to their homes.

NEWFOUNDLAND

St. Matthew's Church, Bay Roberts, was consecrated by the Bishop of Newfoundland on Sunday, May 7th. The service of Consecration was beautifully printed in pamphlet form, interspersed with portrait of the Bishop and interior and exterior views of the Church, a copy of which was given to every parishioner as a memento of the Consecration.

The returns from the diocese in response to the Bishop's appeal for \$3,000 during Lent for S.P.G., will probably exceed the amount asked for. The Cathedral congregation contributed over \$800, St. Thomas' over \$700, Harbour Grace \$75, Twillingate \$45, Carbonear \$37, etc., etc.

Canon Field goes as Junior Curate to the Cathedral, with sole charge of St. Michael's Mission.

A deeply interesting meeting of the Conception Bay Clerical Association was held at Brigus on April 26th. Rev. W. J. R. Higgitt was the ad clerum preacher. The Association voted \$20 for the Candidates' Ordination Fund.

The season of Lent, with a few exceptions in high places, was consistently kept all through the diocese. Probably the time will come, when even the festal claims of St. Patrick will be over-shadowed by the Great Event in the Master's life, and Lent will be kept accordingly.

Mrs. Mercer, wife of Rev. R. H. Mercer of Harbour Breton, is in the Hospital of St. John's. Disease necessitated the amputation of one of her legs. Much sympathy is felt for both Mrs. and Mr. Mercer, and the parishioners have shown it in a practical way, by a well filled purse to assist in paying the necessary expenses.

The Mission of Trinity is trying to make the necessary arrangements for an additional priest in the Mission. Church extension in every department is evidently a very real thing in the Parish of Bonne Bay.

"The Pansy League" in the interests of the Church of England Orphanage, has been organized by the Misses Diana and Daphne Davidson of Government House, St. John's. It is con-

fined to owners of animals, or pets, and each member is to pay 25 cents. It is "Under the patronage of all Newfoundland Dogs."

One hundred and sixty-nine persons were confirmed at the Cathedral on Palm Sunday.

On Easter Day one thousand persons made their communion in the Cathedral Parish.

At the Annual Festival of the G.F.S. on April 27th, the Bishop was the celebrant and preacher at Corporate Communion.

Rev. D. Bailey, B.A., of Port de Grave, has introduced Canadian methods in connection with Sunday School work, and with marked success.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE NEW S. S. PAPER

To the Editor, CHURCH LIFE, Toronto:

Dear Sir,—Will you be so good as to afford space in your columns for the following announcement?

The new Sunday School paper, consisting of *The Institute Leaflet* and missionary and story material supplied by the Sunday School Commission, will for July and the following months be printed on a larger sheet and will have an appearance more like that of the English "Our Empire." Should the paper mills be able to supply our needs, we intend also to improve the quality of the paper used.

Yours faithfully,

THE S. S. INSTITUTE PUBLICATIONS.
Per E. W.

33 Roselawn Ave., Toronto N., Ont.,
May 15th, 1916.

COMFORTS FOR OUR SICK SOLDIERS

LETTER FROM THE FRONT

Easter Monday,
Belgium, April 24, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—Major F. G. Scott, Senior Chaplain 1st Canadian Division, sent me a few days ago a cheque for Ten Pounds which had been subscribed by the readers of your paper, for the purchase of cigarettes and comforts for the soldiers who are sick in hospital or convalescent.

As Officer Commanding a Field Ambulance, I am in a position to assure you of the appreciation of your gift by those for whom it is intended.

Nothing is too good for our brave boys. They often come into us in a wet and exhausted condition. After we have dressed their wounds, fixed them up in nice dry blankets and have given them a warm drink of cocoa or soup, it is wonderful to see the brightness come back to their faces as they puff away at a cigarette. The troops are well-fed and cared for but to be able to give them something in the nature of a luxury, something a little different from the ordinary, very frequently brings the smile of hope which is so essential to their quick recovery.

Permit me to assure you that the money will be used for the purpose specified and please convey to the

donors my best thanks for their very practical assistance.

Yours truly,

E. B. HARDY,
Lt.-Col. O.C. No. 2, Can. Fld. Amb.

BELLS, PEALS, CHIMES
Send for catalog Our bells made of selected
Copper and East India Tin. Famous for full
rich tones, volume and durability. Guaranteed.
E. W. VAN DUZEN CO., Prop'r Backeye Bell Foundry
(Estab. 1837), 601 E. Second St., CINCINNATI, O.

ALTAR BREAD AND INCENSE made at
St. Margaret's Convent, 17 Louisburg Square,
Boston, Massachusetts. Price list and samples on
Application. Address SISTER IN CHARGE OF
ALTAR BREAD.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two
cents per word per insertion up to five
insertions; over five insertions one and
one-half cents per word per insertion.
Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates
reasonable. Georgina Houses Association.
106 Beverley Street, Toronto.

TWO Sisters, refined, desire board and room
west of Yonge, good locality. Box 6, Church
Life, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done
by Miss Golig. 198 University Ave., King-
ston, Ont.

WANTED

PRIEST, experienced, would take post as curate
or locum in Toronto for six months. Preacher.
good churchman. No. 2, Church Life, Toronto.

RECTOR, experienced, would take services in
Toronto for one or two months this summer.
Apply X, Church Life Limited, Toronto.

HELP WANTED

WANTED—Matron for Rothesay Collegiate
School, Rothesay, N.B. Must be an experi-
enced housekeeper. Trained nurse preferred.
Duties to begin in September. Apply, stating
qualifications, to the Headmaster.

SUMMER BOARD

IN a good locality with boating, bathing and
fishing, large grounds and shade trees. Write
"The Beacon," Victoria, Lot 29, Prince Edward
Island

ADVERTISE IN

"CHURCH LIFE"

:: :: IT PAYS :: ::

Women's Work and Social Service

EMPIRE DAY—May 23rd, had its origin some years ago in the happy suggestion of Lord Meath, and was designed to be the outward and visible sign of an inward and spiritual awakening of the peoples who constitute the British Empire, to the serious duties and responsibilities which lie at their door"; hence its observation as a sort of National festival, great with possibilities of teaching through the emotion of noble admiration and high endeavour. No human voice ever said in behalf of the Empire, "lo here! or lo there!" Rather, it has been "without observation," so unconsciously, almost accidentally did it come to birth and grow; conceived in the inspiration of countless "free hearts," founded by the "truant spirit" of the race growing and thriving in spite of social and official indifference, or even hostility. Explorers, soldiers, sailors, traders, administrators, missionaries, teachers, mothers and wives, all have played their part in its up-building.

"We 'ave bought her the same with the sword and the flame,
An' we've salted it down with our bones . . ."

If Blood be the price of admiralty,
Lord God, we ha' paid in full . . .
"For there's never a wave of all her waves
But marks our English dead . . ."

This is their song—song of the
"Dreamers devout by vision led
Beyond our gift or reach,"—

song of those who

"Terribly carpet the earth with dead,
and before their cannon cool
They walk unarmed by two's and three's
to call the living to school."

Song of those who

"Bind their sons to exile
To serve the captives' need,"—
and to perform their "everlasting
miracle" in all lands.

Great men looking into the future
became indeed builders and makers
of the Empire; unknown men toiled
and died that the name of England
might be great, and so it became true
to say that

"Never the lotus closes, never the wild-
fowl wake,
But a soul goes out on the east wind
who died for England's sake.
Man or woman or suckling, mother or
wife or maid,
Because on the bones of the English, the
English flag is stayed."

* * *

And yet no individual mind, no single generation, would claim that he foresaw. It was rather the mysterious genius of the peoples, manifested in English, Welsh, Scotch, and Irish, in many generations, through many changes and chances, through peril, toil and pain, through danger, suffering and the terrible pangs of home-sickness, "on the black dividing sea and alien plain."

The sea had a great deal to do with it, and the sea-faring spirit of the island race lured its sons abroad and afar, into all lands;—

"the sea that their being fulfilled,"—
the boundary and guardian of the

island kingdom, the highway of the nations, at once affording shelter and protection, linking them with all other peoples, tempting them across its pathways to seek the boundaries of the world. And so, though "little Englanders" believed the needs of the home land sufficient sphere for their creative energies, and prophesied political entanglement from the existence of overseas possessions, yet the Empire must needs develop, and the home country was to find herself in its growth, even as mothers and fathers find themselves in the children of their blood.

* * *

And perhaps the Empire found herself completely for the first time only now, when the fiery cross went round, and there rallied to its signal "the men of the five free nations that have no peer but their peers"; and also,—more wonderful still perhaps,—those for whom the elder sons of the Empire in the heat of the day have borne the white man's burden. They all spoke with one voice to the great appeal of August, 1914. For Australia, Cook and Fisher declared:

"Australia is a part of the Empire and is in that Empire to the full. When the Empire is at war Australia is at war. . . We will help to defend the Motherland to the last man and the last shilling."

And Massey for New Zealand proclaimed that,—

"Though New Zealand is but a small country, all we have and all we are is at the Empire's call. Not only in this fight for our national honour, but for all time. New Zealand is inseparably linked with the loved homeland."

For Canada, our Prime Minister declared that

"We stand shoulder to shoulder with Britain and the other British Dominions in this quarrel. . . And that duty we shall not fail to fulfil as the honour of Canada demands. . . Yea, in the very name of the peace which we sought at every cost save that of dishonour,"—

While Laurier, seconding these stirring words, said,—

"It is our duty, more pressing upon us than all other duties, at once to let Great Britain know, and to let the friends and foes of Great Britain know, that there is in Canada but one mind and one heart, and that all Canadians stand behind the Mother country."

And the noble voice of Louis Botha called his people to witness that

"the Empire was at war, therefore South Africa was at war with a common enemy. Only two paths were open,—the path of faithfulness to duty and honour, and the path of unfaithfulness and dishonour."

The same large spirit of comprehension was displayed by a Hindu soldier, who was asked, "why have you come to fight for a country which is not yours (France), at the bidding of another country (England) which dominates you," and gave this reply,—

"India is not oppressed by any one; she is part, and not a small part, of a great Empire. The Indians are not slaves of the Empire, but subjects, as are English, Scotch and Irish. The Empire is menaced by a nation called German, and to defend itself has appealed to all its sub-

jects. If the Empire were menaced in India, English soldiers would have gone there, but as it is menaced in Europe, we have come here."

He added in accents of profound pride, "We are English."

"We are above all things British citizens of the great British Empire and that is our greatest pride," said Mr. Dadabhai Naoraji . . . "our duty is clear; to do, everyone, our best to support the British fight with our life and property."

* * *

And not only the great Dominions spoke thus. Lewanika, chief of the Barotse, made utterance,—

"We shall stand always to be under the British Flag."

And Griffith, chief of the Basuto, said,—

"I ask whether, as my King is engaged in fighting his enemies, I, his servant, will do well to keep aloof and watch him being attacked."

Somali chiefs arrayed themselves

"As one with the government against the Germans—ourselves, our warriors, our women, our children. By God, it is so."

And in little islands of the seas, scarcely known even by name to most of us, "the small children of the Empire, as they called themselves, stood up to help the kingdom of King George."

And the chief of the Mohawks in the Six Nations' Council Chamber, sounding the call for recruits, told how in ancient days a warrior of his people, if captured by an enemy, was offered the alternative,—to remain with the women and children in ignominious safety, or to seek freedom by passing through the path of fire which his captives had prepared. He told how the braves of his people never hesitated, and called on their descendants to follow through the path of fire at the call of the King.

And the whole world,—Allies, enemies, neutrals—knows that it has not been a lip loyalty. From those great days of August, 1914, onward, there has been throughout the Empire "silence and the mustering of men," and men inspired by the "faith and fire within them" have marched forth in steady streams and have sailed across the seas. Ypres, St. Julien, Festubert, "Anzac," the South and East African campaigns—these names with many others, bear silent, abiding witness to the quality of the Empire's response. Of the response of India in particular, it has been finely said,—
"Into the west they are marching, this is their longed-for day,

What Readers Think of "Church Life"

I think it a lovely paper, and I should miss it very much.

Jan. 11, 1916.

South Stukely, Que.

The paper is all that could be desired.

Jan. 13, 1916.

Brockville, Ont.

I wish every Church family had a copy. I would not like to do without mine, I like it very much and will try and get more subscribers.

Jan. 16, 1916.

Treherne.

I consider your paper a cheap, yet excellent production, and well worthy of the support of all the clergy and laity of any and every school of thought. The general news gives valuable information, the articles are well written in a firm, clear and loyal Church tone, and the contributed articles are illuminating and helpful, to every mind that accepts the basis of an historic Church. I gladly enclose my dollar and wish it were twenty.

Jan. 24, 1916.

Burk's Falls, Ont.

AGENTS WANTED in every parish.
Liberal commission allowed.

Church Life, Limited
7 Queen St. East, Toronto

When that which England gave them,
they may at last repay.
When for the faith one dealt them,
peasants and priests and lords,
When for the love they bear her, they shall
unsheathe their swords.
Men of the plains and hill-men, men born
to warrior roles,
Tall men of matchless ardour, small men
with mighty souls.
Rulers alike and subjects, splendid the
roll-call rings,
Rajahs and maharajahs, kings and the
sons of kings."

* * *

And why? "the wind bloweth where it listeth, and thou hearest the sound thereof, and canst not tell whence it cometh nor whither it goeth." No one can explain it; much of it is beyond and above our comprehension, though not our feeling; but surely we cannot be wrong in thinking that part at least of the explanation is to be found in the call of blood.

"There is no fight too fierce, no trail too long
When Love says, Come."

And to that call there sprang forward
"the men of the five free nations;"

Freshness—

is a quality found in every packet of

"SALADA"

This ensures full quota of natural 'goodness' in your cup. Old, dusty teas have lost their 'nature' through age and can never yield like the fresh, young Salada leaf.

B126



The Old-time Painter says:

"Believe me, there is this much about paint.

It costs more not to paint than it does to paint with good paint like

Maple Leaf Paint

Makes Good Because It's Made Good.

If I can get on the job first—with MAPLE LEAF PAINT—I've got wind, weather and moisture beaten forty ways and I can save you money.

But if you let them at your property first they've got me beaten a hundred ways for piling up expense bills.

You know appearance counts a whole lot when you buy a house—well, it counts a whole lot more when you come to sell and want a good figure for it.

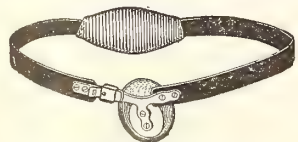
If you knew as much about paint as I've learned in the last thirty years you wouldn't take long in getting a coat of MAPLE LEAF hugging the sides of your house.

And you'd hustle down to the hardware dealer with the M. L. sign around his store for it.

If you want to know something more about M. L. lines write

THE MAPLE LEAF DECORATIVE AID DEPARTMENT.

IMPERIAL VARNISH & COLOR CO.
WINNIPEG TORONTO VANCOUVER
CANADA



RUPTURE

For 50 years we have studied this painful affliction, and have tested and examined every known appliance for its relief. No wonder, backed by improvements of our own invention and manufacture, we have achieved a wonderful measure of success in fitting trusses. Our trusses are easy and comfortable to wear, and are, moreover, guaranteed to retain the rupture.

Headquarters for Crutches.

AUTHORS & COX

Helps for the Afflicted

135 Church Street Toronto 75-H

Established over 30 Years Phone North 331
Hopkins & Burgess Co.
UNDERTAKERS
Private Chapel Private Mortuary
529 Yonge Street
COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

"Tempered, august, abiding, reluctant of prayers or vows, Eager in face of peril are we for our mother's house."

There is something in this unseen bond that cannot yield up its secret to the most searching test or analysis of a purely scientific kind,—an unexplained secret known only to the children of the Empire which has opened its soul to them and has awakened the answering love of their souls. This feeling some months ago received a most noble expression in a letter of Lady Drummond to the *Times*:

"Perhaps I may plead some special right as one whose son, brothers and nephews were among the first to enlist, whether as officers, n.c.o.'s or privates mattered little to them, so that they went; nor was it only from 'an instinctive intuition that their battle was being fought in Europe that they hastened to go.' 'It is the home country,' one of them said. That was enough. An Englishman said once, 'I find it so touching the way your young people idealise the Old Country,' and well do I remember this of my own youth, and the wrathful feelings stirred by intelligent Paisley Radicals and old-fashioned Liberals who, not born in Canada, affronted us and the country whence they came, by predicting, even favouring 'separation.' We have felt from time to time, we, the Canadian-born, that England, even in her praise, has betrayed an ignorance of our feelings, a surprise that our pulse was quickened and our heart stirred when danger threatened her. There is indeed something touching and beautiful in it, something of the unselfish attitude of the mother who claims the least possible from her children, yet welcomes with full heart every token of their allegiance and their love. But we would have her know that we have given our sons, and that they have given and are giving themselves, not only from a sense of personal duty but with an heart throb. . . impelled not only by a sense of duty, but by a great tide of sentiment, knit together in devotion to one cause. . . Let any 'little England' or 'little Canadian' spirit that may still remain, die down forever. We whose sons have given themselves for the Empire and what it represents, cannot afford that spirit. For even the least of it militates against that only conception of Empire which is worth that sacrifice, which is as practical as it is imaginative, which being spiritual alone has in it the element of permanence, a conception so noble that we need not hesitate to express it in words used by St. Paul of the Church, —the ideal of an Empire which shall be as a body 'fitly joined together and compacted by that which every joint supplieth, making increase of itself in love.'"

* * *

And here is the wonder, expressed in an oft-quoted passage in the *St. Louis Republic*:

"Whatever the machinery of the British Empire lacks, appears to be supplied by its spirit. The defects of its body are made up for by the unity of its soul. England who does not begin to be as logical as Germany, or as systematic as France in matters of government, has nevertheless the knack of making men step out of their own free will to die in her defence. She has the gift of keeping alive, across tumbling sea, round half a world, the undying bond that unites the heart to home. She has shewn herself indifferent to the possession of taxing power over her colonies, but what matters it? Those colonies willingly tax themselves to send her warships, and their sons seize their rifles in time of strife to go to her aid. She has the wisdom to train and guide the swarthy children of alien races, and even the foes of yesterday, that they put their living bodies between England and England's enemies. She has a fearfully muddled practice of government, but her practice of govern-

ment lays hold on the deepest things in the soul of man."

* * *

But it has not come without great cost, great labour, great sacrifice; and it is an inheritance purchased for us by the blood and sweat of the men who have gone in jeopardy of their lives, who have given their lives for a cause beyond and above themselves,—men of action, men of thought, men of faith. What they toiled and died to build up, to defend, to safeguard, we must toil and endure to maintain and to hand on enriched by every sacrifice of the past and present.

Noblesse oblige is the motto of every son and daughter of the Empire; and here is an eloquent testimony from one of the Army chaplains after a prolonged experience in the enemy's hands as a prisoner of war:

"Though not on active service for our country, perhaps we had learnt to appreciate more highly the fact that we had been born under the Union Jack, and as such were men with a mission to the world."

[These slightly rambling thoughts will continue themselves next time.]

HONOUR BRIGHT.

A La Escobar

(Continued from page 321)

said to him, "As long as we have the Athanasian Creed, it is impossible that any clergyman should be allowed to teach such a doctrine" as Universalism. So the General Synod of 1915 proposed to give their people a "tinkered creed." They only made the beginning. The next step logically involved in their proposals to indent and permit omission of three verses, would change the Bible. Their permissions throw doubt on the truth of eternal punishment, of the holy and undivided Trinity and, perhaps, of the Incarnation. These will, logically, involve the revision of large sections of the Prayer Book, to get rid of the teaching of the Te Deum in Matins, the Litany, and so on. Not all the severe language of the Bible is as yet "judiciously neutralized," only a beginning has been made.

Letters from Canadians tell me that some among them object to the Quicunque because it makes a particular faith, as distinct from mere morals, necessary to salvation. But this objection comes into collision with the plainest and most direct statements of Scripture, the constant assumptions of Scripture and the foundation of the whole doctrine and scheme of Scripture. "He that rejecteth Me and receiveth not my words hath One that judgeth him," St. John XII. 48—"He that believeth on Him is not condemned; but he that believeth not is condemned already, because, he hath not believed in the name of the only begotten Son of God," St. John III. 18—may serve as specimens of the Bible teaching which justify the warning clauses the General Synod wishes to muffle. The General Synod does not exactly follow Escobar's example by a book on the "Uncontroverted Opinions in Moral Theology" which impresses a reader as explaining away and evading most of the the commandments; nor that of Vivekananda or Mrs. Eddy, by putting forth a theology or moral philosophy denying that sin exists; nor the Unitarians or Universalists minimizing sin by turning our minds from considerations helpful to realize the exceeding sinfulness of sin; but

RIDER AGENTS WANTED

In every community to ride and exhibit a sample 1916 Hyslop Bicycle.
10 DAY'S TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.
TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT** BUY until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED** DEPT. 11 TORONTO, ONT.



NEW BOOKS

"LIFE'S JOURNEY"

By H. H. Montgomery, D.D.

A book for encouragement. Net 90c.

"DISCOVERY AND REVELATION"

By H. F. Hamilton, D.D.

A study in comparative religion. Net 90c.

"BETWEEN THE LINES"

By Boyd Cable.

One of the best books printed on the War. Net \$1.35.

"THE GLAD TIDINGS OF RECONCILIATION"

By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester. \$1.35

Upper Canada Tract Society

JAMES M. ROBERTSON, Depositary

2 Richmond St. East Toronto

Profits from Savings

is the subject of a little booklet that we want to place in the hands of every reader of this paper who is anxious to save; and to invest his or her savings where they will earn 5% with safety of principal and regularity of interest.

It's a most interesting book and it's free. Write for copy now. Address Dept 6

STANDARD RELIANCE MORTGAGE CORPORATION
Head Office 82 4th King St. E. Toronto

Branches
Ayr, Brockville, Chatham,
Elmira, New Hamburg



Advertise in Church Life
It Pays

Cooking Utensils

Cleaned and
Polished Quickly
and Thoroughly
by—



Brobst Forestry Co.

Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603

There's Beauty that Always Stays Young



The first
de-
lightful
rapture
when you
view the
change they have made
in your rooms is enhanced
with the assurance that they will
lose none of their charm through
years of pleasant usage.

PEDLAR'S PERFECT METAL CEILINGS AND WALLS

are as practical as they are
beautiful and artistic. Will
withstand the bumps and
rubblings of furniture without
the sign of dirt or scratch. Can
be painted any shade or tint
and always kept clean. You
are sure to find just the most
suitable scheme for any room
in the 2,000 designs and Period
styles to choose from. We
would be glad to send you the
new Ceiling Catalogue **C.L.**
Shall we mail it to-day? Write!

THE PEDLAR PEOPLE
LIMITED
(Established 1861)
Executive Offices and Factories:
OSHAWA, ONT.
Branches: Montreal, Ottawa,
Toronto, London, Winnipeg.

nevertheless has its own line to forward laxity.

The "Catholic Religion" of the Creed is like an arch or a vault strong enough to bear a great weight so long as all the stones are in place. But should you abandon one truth, much more deny it, the whole is weakened and may fall. Live and work in Boston, and you will learn how Unitarianism and Universalism reinforce each other. Differences? Certainly. Universalists repeat "God is too good to damn me"; but Unitarians, "I am too good for God to damn me." There is a solidarity in the "Christian Verity" which makes any part of the "Catholic Faith" when neglected, revenge itself. Read the history (religious) of Boston since King's Chapel threw overboard the Athanasian Creed about one hundred and thirty-five years ago and see the vacillations of the resulting Unitarianism since; but I can not condense that into a sentence or two at the end of an article. Its moral is "Bear witness to the Faith" keeping the most majestic of the three Creeds unaltered.

The Apostolic Rite of Confirmation

CONFIRMATION is an Apostolic Sacramental blessing given to those who have been baptized, conveying to them grace and spiritual strength from God the Holy Ghost, to fit them for the worthy receiving of the Holy Communion and the daily living of the Christian life. It is the completion of Holy Baptism, a sort of lay-ordination to that "royal priesthood" which is the privilege of all believers. It was typified by the descent of the Holy Ghost upon our Blessed Lord after His Baptism in the River Jordan. It was implied in the words of St. Peter: "Be baptized, every one of you . . . and ye shall receive the gift of the Holy Ghost."

It is variously called Confirmation or the strengthening, and the Laying-on-of-Hands, from Heb. 6:2, where it is associated with repentance, faith and Baptism, as being "the principles of the doctrine of Christ," "foundation" of the Christian life.

That it was the custom of the Apostles themselves to confirm is clearly shown in the eighth chapter of the Acts. St. Philip the deacon went down to Samaria, preached the gospel and baptized many converts. As a deacon he could preach and baptize, but could no more confirm than he could ordain. What was to be done? St. Luke tells us: "Now when the Apostles, which were at Jerusalem, heard that Samaria had received the word of God, they sent unto them Peter and John; who, when they had come down, prayed for them that they might receive the Holy Ghost; then laid they their hands on them, and they received the Holy Ghost." . . . "Through the laying on of the Apostles' hands, the Holy Ghost was given." Unless confirmation had been an important rite, one of "the principles of the doctrine of Christ," the Apostles would hardly have taken the trouble to send two of their most prominent Bishops, St. Peter and St. John, to administer the rite to the baptized converts of St. Philip.

Nearly twenty years after this, St. Paul, passing through Ephesus, baptized twelve men. After that, he "laid his hands upon them," and they received the Holy Ghost (Acts 19:6).

These allusions to the Apostolic custom of Confirmation in the New Testament are corroborated by the universal practice of the Church ever after. Baptism was held to be the initiation of a child (or an adult) into the Church; but Baptism was invariably followed, either at once or after an interval, by the laying on of the Bishop's hands.

Tertullian (born A.D. 135), after speaking of Baptism, says: "Next to this the hand is laid upon us, calling upon and

invoking the Holy Ghost through the Blessing." St. Cyprian, the Bishop of Carthage (born about A.D. 200), says: "The custom has also descended to us that those who have been baptized, be brought to the Bishop of the Church, that by our prayer and by the Laying-on-of-hands, they may obtain the Holy Ghost." St. Jerome (born A.D. 340) says: "It is the custom of our Churches that hands be laid on those who have been baptized and the Holy Ghost invoked over them." But lest anyone should imagine that this Laying-on-of-hands was administered by the presbyters or deacons, he says explicitly: "This is the usage of our Churches. The Bishop goes forth and makes a tour in order to lay his hands and to invoke the Holy Ghost on those in the small towns who have been baptized by our priests and deacons."

But why multiply instances? Let it suffice to have seen that St. Paul declares this Laying-on-of-hands to be one of the "principles of the doctrine of Christ," that the allusions in the Acts show that it was the practice of the Apostles to lay their hands on the baptized. In addition to which the testimony above cited—of one who lived on the verge of the Apostolic age, of another in the next century, and of another in the century following—shows that it was the custom of the Catholic Church that this rite should be administered by the successors of the Apostles, with the imposition of hands, and with prayer for the gifts of the Holy Ghost.

The Holy Eastern Church and the Roman Church have retained it. How is it with our own Church, the Catholic Church of the English-speaking race? I answer, on this point as on all the essentials of the Catholic religion—"the principles of the doctrine of Christ"—our Church has "continued steadfastly in the fellowship of the Apostles," and Holy Confirmation is administered among us in its most primitive and Catholic form.

The venerable Bede tells us how, in the Church of England, St. Cuthbert, the Bishop of Lindisfarne, in the seventh century, used to go all over his diocese, bountifully distributing counsels of salvation, "and laying his hands on the baptized that they might receive the grace of the Holy Ghost." There is still extant a beautiful service of Confirmation, which was used in the old diocese of York, in England, some twelve hundred years ago.

The prayer in our present Confirmation Office, beginning, "Almighty and everlasting God who has vouchsafed to regenerate these Thy servants," has come down to us by the constant use of the Church from remote antiquity, probably from Apostolic times. It was used in England as far back as we have records of the services; it was used by St. Ambrose in the ancient Cathedral of Milan, in the year 375, more than fifteen centuries

ago, and still earlier; it is found also in the Confirmation offices of the Greek Church.

No one knows what words the Apostles used at the precise moment of the imposition of hands; but they can hardly have used words much more appropriate than the sentence which the Anglican Church puts in the mouth of the confirming Bishop:

"Defend, O Lord, this Thy child with Thy heavenly grace; that he may continue Thine forever, and daily increase in Thy Holy Spirit more and more, until he come unto Thy everlasting kingdom. Amen."

So keenly is the conscious want of a connecting link between Baptism and Communion felt by those who have lost the Apostolic rite of Confirmation, that most Continental Protestants (notably the great body of Lutherans) have retained the outward form of Confirmation, even though they have no ministry empowered to administer it. "I sincerely wish," said Calvin, "that we retained this custom of the Laying-on-of-hands, which was practised among the ancients."

The Bishops who visit our parishes every year come with the same office and authority as St. Peter and St. John, when they made the first Episcopal visitation of Samaria. If you believe in God, if you desire grace and help and strength—come in faith, and as the good Bishop, after the example of his predecessors, the Holy Apostles, lays his hands on your head and blesses you in God's name, you will be blessed indeed; you will be brought into full unity with the Church; you will receive the gift of the Holy Ghost.

Reader, if you have not been confirmed, you lack something; and you know it. Don't wait to be urged. Go at once to your pastor. Tell him you want to place yourself under his instruction and spiritual direction so as to be confirmed at the next visitation of the Bishop and become an intelligent, loyal, and devout communicant of the Holy Catholic Church.—*Church Work.*

IF habit makes saints, it also makes sinners. Slowly and by degrees we are either saved or lost. The point of departure is scarcely perceptible; it is like the little snowflake, which, falling on the mountain, seemed ready to melt, but, having mingled with other flakes, has helped to form the avalanche which may soon crush us. A prayer omitted because it would have put us to some inconvenience, and instead of it I did something which pleased me; a moment of work I abandoned, in order to follow some vague idea floating through my mind. After a few days the same accidental circumstance is renewed, a little more prolonged; remorse once stifled ceases to exist.—*Golden Grains.*

Bishop Strachan School
College Heights Toronto

FORTY-NINTH YEAR
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Rev., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nelson, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR

ST. CLEMENTS COLLEGE

FOR BOYS
Residential and Day School
NORTH TORONTO, ONT

Boys prepared for the University, Royal Military College and for business.

For information apply to
REV. A. K. GRIFFIN, Principal.

TRINITY College School: PORT HOPE, ONTARIO

Residential Church School for Boys
FOUNDED 1885

Beautiful, healthy situation, overlooking Lake Ontario, with 20 acres of Playing Fields, Gymnasium, Magnificent New Covered Bunk.

Boys prepared for the Universities, Royal Military College and Business. Religious training throughout the course. Beautiful Chapel. Special attention given to younger boys. Several entrance scholarships for young boys.

For Calendar apply to the Headmaster,
REV. F. GRAHAM ORCHARD, M.A. Camb.
(Late Headmaster St. Alban's School, Brockville.)

Casavant Freres
Church Organ Builders
St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church	- Toronto
Convocation Hall	- Toronto
Knox Church	- Calgary
Westminster Presby. Church	- Winnipeg
Metropolitan M.E. Church	- Victoria
Baptist Church	- Syracuse
Notre Dame R.C. Church	- Montreal
All Saints' Cathedral	- Halifax

LINENS FOR THE HOME

We specialize strongly in all kinds of
High-Class Linens for Domestic Use

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON
55 to 61 King St. East - Toronto
Established 1864

MEMORIALS AND DOMESTIC ART GLASS

DOMINION STAINED GLASS
Est. 1881
380 ADELAIDE ST. W. TORONTO.
- Mackey & Booth Proprs.

BISHOP BETHUNE COLLEGE
Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY.
Makes Linen Last. Try It.
New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

REPRESENTING
The Mutual Life Insurance Company of New York
YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the "OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS
A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

PEACE

MORRIS AND BURNE-JONES
MEMORIAL WINDOWS
THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD

MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND

VICTORY

Vacation Days Are Near

The House of Plenty suggests that you plan your trip for enjoyment and economy by deciding to visit Toronto, the Queen City of Canada. Miles of superb bathing beaches facing the south; lake, lagoon and river of alluring beauty for the boater and canoeist. Pleasant parks, gardens and promenades. Excursions daily by boat or rail to Niagara Falls, Muskoka, the Thousand Islands and other far-famed beauty spots. The Walker House, Toronto's Famous Hotel, is the place to stay. The management of this hotel, Geo. Wright & Co., have earned an enviable reputation for the personal interest they take in seeing that every guest is made completely comfortable during a stay at the Walker House. Write to-day for illustrated booklet.

The "HOUSE OF PLenty" TORONTO'S FAMOUS HOTEL
Walker House
Toronto, Canada

NO PASSPORTS REQUIRED FOR AMERICAN CITIZENS

RATES
AMERICAN PLAN \$2.50, \$3.00 \$3.50
AND \$4.00 PER DAY
EUROPEAN PLAN \$1.00 UP PER DAY

Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

Full information on request.
Robert McCausland Limited
Established 1856
141-143 Spadina Ave. - Toronto

ST. AUGUSTINE
(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50.
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria and Booklets on application.

J. S. HAMILTON & CO.
Manufacturers and Proprietors
BRANTFORD AND PELEE ISLAND, ONT.

Books You Should Read

THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations. 75c.

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. A Study in the Apostles' Creed. By Rev. Henry Barclay Swete. "Anything which comes from the pen of Dr. Swete is worthy of serious consideration, if only for the acknowledged thoroughness and care of his scholarship and the earnest tone which pervades his writings. The book before us is no exception, and deserves to be widely read."—The Challenge. \$1.00

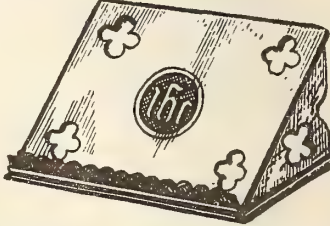
THE DAWN OF RELIGION IN THE MIND OF A CHILD. By Edith E. Read Mumford. "We wish that every young mother in the land could be induced to read this book, for it is, without exception, one of the most fascinating and helpful books on the subject we have seen. . . Parish priests and, indeed, all who have to deal with children, should make a point of studying these pages; they will learn many things of eternal value."—Church Times. 50c.

THE TREASURY. Published monthly. The Church Family Magazine. Contains each month well-written and interesting articles. Annual subscription, \$1.80 N.B.—Please add 10% for postage.

These may be obtained from
CHURCH LIFE, LIMITED
7 Queen Street East, Toronto

MEMORIAL WINDOWS
WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.

TORONTO BRASS MANUFACTURING CO.
364-370 Richmond St. West, Toronto

STAMMERING

or stuttering overcome positively. Our natural methods permanently restore natural speech. Graduate pupils everywhere. Write for free advice and literature.

THE ARNOTT INSTITUTE
BERLIN, CANADA

Church Life.

TORONTO, CANADA

THURSDAY, MAY 25, 1916

CONTENTS

THE WEEK

OUR OLD COUNTRY LETTER

EDITORIAL

The Priest and Sin

THE ABSOLUTION

A Simple, Practical, Scriptural Presentation for Churchmen and for Members of Other Religious Bodies

KING'S COLLEGE ENCAENIA

THE CALL OF GOD AND HUMANITY

LETTERS TO THE EDITOR

CURRENT EVENTS OF THE
CHURCH IN CANADA

WOMEN'S WORK AND SOCIAL
SERVICE

The CHILD'S War Dictionary

STHGIRW—No, not a Polish town. Only a little joke—WRIGHT'S spelt backwards. It's better to spell it the (W)right way round, and it's better still to have a bath each night with

WRIGHT'S Coal Tar Soap

The Nursery Soap

12c. per Tablet

Boys' Shoes

Ever tried us for boys' shoes?

If not, we believe you're missing the best boys' shoes in the city.

We always have the best leathers, the best shoe-making, the best shapes—in fact, the best of everything that's needed in a boy's shoe.

H. & C. BLACHFORD
Limited
286 Yonge St., Toronto

Cawthra Mulock & Co.

Members of Toronto Stock Exchange

INVESTMENT SECURITIES

Correspondence solicited. Full information on Bonds and Stocks and advice on investments given upon request

12 King Street East

Toronto

PRINTING

We have special facilities for handling any sort of Printing. "Quality and Service" is our aim in this branch of our business, as well as in "New Duplex" Envelopes, Envelope and Service Records, Confirmation and Marriage Certificates, etc., etc.

SEND US YOUR NEXT ORDER

The Church Envelope Company

109 Jarvis Street

TORONTO

Phone Main 7128

50,000 Homes

FIFTY THOUSAND Canadian homes are to-day protected by means of policies issued by The Mutual Life Assurance Company of Canada.

The aggregate of these policies is more than one hundred and one millions of dollars.

In the event of death taking away the supporter of the family, the Company will instantly pay to the dependents the amount named in the policy.

Every contract is absolutely guaranteed by the assets of the Company, which are more than four millions of dollars in excess of the required reserves.

Is there a Mutual Policy in YOUR Home?

**The Mutual Life
of Canada**

WATERLOO, ONTARIO

117



Underwood and other makes of typewriters, new, re-built and second-hand, at prices to suit everyone
United Typewriter Co., Limited
135 Victoria Street
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINNEMORE

Contracting Painter and Interior Decorator

445A Yonge Street Phone North 5377
TORONTO

WESTERN ASSURANCE COMPANY

Incorporated A.D. 1851

(FIRE AND MARINE)

Assets - - - - - \$3,500,000.00
Losses paid since organization - - - - - 61,000,000.00

W. R. Brock, President
W. B. Meikle, Vice-President and Manager

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50;
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.

List of agents from Halifax to Victoria
and Booklets on application.

J. S. HAMILTON & CO.

Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONT.

Accident and Sickness Insurance

The

Dominion of Canada

Guarantee & Accident Insurance Co.
TORONTO

The Oldest and Strongest
Canadian Accident Co'y



296 Richmond St. W.,



STAINED GLASS MEMORIAL WINDOWS AND LEADED LIGHTS

B. LEONARD

QUEBEC : P. Q.

ALWAYS CONSULT US WHEN ORDERING A WINDOW

MEMORIAL WINDOWS

WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm
Bells equal any Steel Alloy Bells Imported.
ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

BURN McGILL'S COAL

PHONE NORTH 1134

COMMUNION WINE ST. AUGUSTINE

(REGISTERED)

\$2.00 Per Gallon 25c extra for Containers
\$5.50 per doz. quarts

D. G. STUART
Phone Main 1329 391 Church St., Toronto

JUST
PUBLISHED

The Precious Promise Testament

WITH COMPLETE INDEX

The most helpful Testament published. It has all the
precious promises in RED. It has also a COMPLETE INDEX
to every subject in the New Testament. Descriptive Pam-
phlet Free. Best Leather Binding only \$1. Agents Wanted.
Glad Tidings Pub. Co., 602 Lakeside Bldg.
CHICAGO ILL.

JOHN KLEES CO.

Pork Products and Provisions
Mild Cured Hams and Bacon

504 YONGE ST. PHONE N. 2851

TORONTO

We make GOOD CLOTHES

Try Us On Your Spring Order

College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

THE DOROTHY JANE

Special Lunch for Business
Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

THE HOME BANK OF CANADA

ORIGINAL
CHARTER
1854

BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

Seitz & McEvenue, Limited ANY KIND OF INSURANCE

26 Adelaide St. West

W. E. EMSON, Manager

Main 2607. Fire & Accident Dept.

Vacation Days Are Near

The House of Plenty suggests that you plan your trip for enjoyment and economy by deciding to visit Toronto, the Queen City of Canada. Miles of superb bathing beaches facing the south; lake, lagoon and river of alluring beauty for the boater and canoeist. Pleasant parks, gardens and promenades. Excursions daily by boat or rail to Niagara Falls, Muskoka, the Thousand Islands and other far-famed beauty spots. The Walker House, Toronto's Famous Hotel, is the place to stay. The management of this hotel, Geo. Wright & Co., have earned an enviable reputation for the personal interest they take in seeing that every guest is made completely comfortable during a stay at the Walker House. Write to-day for illustrated booklet.

"HOUSE OF PLenty"
TORONTO'S FAMOUS HOTEL
The Walker House
Toronto, Canada

NO PASSPORTS REQUIRED
FOR AMERICAN CITIZENS

RATES

AMERICAN PLAN \$2.50, \$3.00, \$3.50
AND \$4.00 PER DAY
EUROPEAN PLAN \$1.00 UP PER DAY



Church Brass Work

MEMORIAL
BRASSES,
RAILS, VASES

**PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED**
264 Sparks St. OTTAWA.

Spring, 1916

We have imported a beautiful
range of Woollens for Spring
wear. A call from you would
be appreciated.

BERKINSHAW & COLLIER

Merchant Tailors

316 Yonge Street

Established 1885

Chief Office for Canada - TORONTO



Security - - \$30,500,000

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

Help!

When you feel the need of
expert help in devising any-
thing to be printed, write
us. Our staff includes,
besides skilled printers and
pressmen, expert designers
and copy writers whose ser-
vices are always available
to you.

Telephone, Wire or Write

Acton Publishing Co., Limited

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

Church Life.

VOL. VIII., No. 21

TORONTO, THURSDAY, MAY 25, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance. otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

Fifth Sunday after Easter

ST. JAMES, in the Epistle for this week, bids us to be "doers of the Word and not hearers only," and he goes on to give some points to which his general teaching has reference. For instance, practical religion must shew itself in the government of the tongue. It is sometimes said of a man, as almost a recommendation, that "his bark is worse than his bite." Now, certainly such a character is far better than one of which it can be said, "The words of his mouth were softer than butter having war in his heart;" yet still we must remember that we are responsible for our words, and that as the tongue has the power of doing great good, so also it can do a great deal of harm.

The writer then refers to other duties of pure and undefiled religion on which we cannot linger.

Now, the connection between St. James' exhortation and the underlying thought of this Rogationtide appears to be this—that the way which the Christian, and it is obviously to such that the Epistle is addressed, must adopt in order to realize his religion in his life, is the way of prayer. To this principally, though doubtless to other things in their place, apply the words of our Lord in the Gospel, "Ask and ye shall receive."

Spiritual benefits, the uprooting of sinful habits, the implanting of virtues, the inspiring of good purposes, the guidance that will bring them into action, should all be made subjects

of prayer. Two of these are specially sought for by God's "humble servants" ("suppliants" it is in the original Latin) in the Collect, which teaches us very plainly that the suggestion of good and the performance of the same are both the gift of God.

But, while these are the things we should chiefly desire, earthly things are by no means excluded. God has placed us in this world with natural needs and desires, and we cannot doubt that He intends us to make these, too, the subjects of prayer. St. Augustine says somewhere that whatever it is right to wish for it is also right to pray for.

So, we find that this Rogation season was especially the time chosen to pray for God's blessing upon the seed sown, that it might through God's bounty, bring forth fruit for men's needs, and by satisfying their needs, lift up the hearts of all in gratitude to Him, from whom comes every good gift and Who "giveth to all men liberally and upbraideth not."

Church Parades

SEVERAL times of late we have received complaints from men undergoing military training that although members of the Anglican Church they have been virtually compelled to parade for divine service in churches other than their own, sometimes indeed to places of worship that are really the private chapels of educational institutions connected with non-Anglican denominations. It cannot be too strongly insisted upon that every soldier has the full and free right of being paraded to a church of his own communion. It is intolerable that young and inexperienced officers, ignorant for the most part of the effect of their actions, should be allowed to divide the men into "Roman Catholics" and "all Protestants," causing thereby members of the Church of England to attend the services of Congregational, Methodist and Presbyterian bodies at the whim of anyone who may happen to be in charge. Where our men have been advised to assert their rights it has been said that to do so would often result in their being penalized in various petty ways for the inconvenience they would thereby cause. It is, of course, much easier and imposing to take the men off in a body, but the fact remains that the Army Regulation distinctly provides for the proper spiritual opportunities of each soldier and the Anglican's rights are no less than those of the Roman Catholic. The latter generally succeeds in getting what he wants because he insists upon it. The Anglican ought to do likewise

and where he meets with a lack of consideration the matter ought to be reported and set right. The natural reluctance of the private soldier to create a difficulty for the officer in command ought not to be taken advantage of, but regarded as an additional reason for providing the desired facilities.

Casualty Lists

A WRITER in the current "*Nineteenth Century Review*" has been calling attention to the terrible infant mortality in the Empire and contrasting it very strikingly with the death roll in the army. The problem as it affects the whole Empire is discussed, though the figures given would seem to be those of the Mother Country merely. There, in some ways, the conditions are of course much worse than with us overseas. During the war we have lost some hundred thousand men killed in twenty months, the writer points out. The annual casualty list among infants actually would seem to amount to some two hundred thousand, or almost a quarter of the birth rate. The fact is sufficiently appalling when we reflect that in most cases this terrible wastage was quite easily preventable. Dealing with the same problem in the March number of the Review Dr. Brend expressed the belief that in dust and dirt the worst enemies of childhood were to be found, and that in fresh air lay the secret of both prevention and cure. Another writer taxes with the responsibility the conditions that have brought about a shortage and adulteration of the food of young children. The writer to whom we first referred, Dr. Scharlieb holds firmly to the belief that parental ignorance and governmental and municipal carelessness are the real causes. The truth no doubt is that all the reasons given are correct in their degree and place. The matter is another illustration of the ease with which in times of general prosperity we can close our eyes to the most distressing of national disasters. It is only when things are forced upon our notice that we consider them. When, however, the great need of our dominions for healthy, vigorous new life is taken into account the *Nineteenth Century* naturally wants to know how we can be content to let the wastage go on, when it is absolutely necessary for our future imperial well-being that our rich heritages shall be peopled and developed by men of British stock. At our own doors we have an example of a great nation crippled owing to the large alien population it embraces. The loss of a hundred thousand men in the war

has startled each of us. Yet here an annual death roll of twice the number could be largely avoided if proper care were exercised over the conditions that surround motherhood, especially in the early stages.

The Dilemma of Asquith

PREMIER ASQUITH'S visit to Ireland, whilst not without good effect, has brought into view the knotty problems involved by schemes for the pacification of the Irish nation. As was surmised, the intent of his visit was the formation of a new executive, and if possible to bring political factions together with fair representation in a provisional government marked by a more definite Irish control. But the crux of the difficulty is the fact that this appears too much like Home Rule to suit Carson and the Ulster legion behind his standard. An agreement for Irish disarmament followed by an executive closely akin to the Home Rule programme, is by no means attractive to the Protestant and Imperial mind. That it leans towards the Nationalist cause is the express reason the Ulster men deem it should be opposed. Nor does the enrolment of the British Premier as a member of the Irish Privy Council remove the objections in the way of settlement. What is meat to the Nationalists is poison to the Unionists. Here is the dilemma. To strengthen Irish internal control, and disentangle the scheme from out-and-out Home Rule, is a problem requiring deft handling. It is said Mr. Lloyd George has a plan that would secure substantial support from the Unionist press. It is to be hoped he may be able to show the way out and bring about a cordial understanding.

"We Need an Amos"

SUCH is the conclusion reached by a contemporary journal, which points out that the gay and luxurious styles in vogue amongst us indicate a self-indulgent and riotous way of living that can only proceed from hardness of heart. That there is much truth in this statement it behoves us to bring right home to our conscience. War has shocked us, but has it sobered us? It has evoked our gifts, but has it proportionately stimulated a real sacrifice? It is close at hand so far as its taxes and burdens and call for recruits are concerned, but are not its grim sufferings and their appeal, with the demands these should make upon us, still at a cold distance? Some of us sing, dance, play, spend,

dress, dine and go the giddy round of pleasures much as though war were a Roman festival or grand parade. And somehow we are getting quite used to taking the casualty lists with the reports of starving and homeless millions of human beings, as a matter of course. These things do not halt our frivolities and selfish indulgences. But surely there is at this time ample room and an urgent call upon all true Christians to set an example more in accord with the needs, the gravity, of the times, and with the right temper of a Christian nation. The Church to-day has a two-fold mission. One against the ghastly barbarities of war. The other against the more insidious but none the less baleful barbarities of peace.

And After the War?

THERE is all manner of talk going on as to the order of affairs after the war is over, and the future basis of international relations to secure lasting peace. It is well to remember that this desired consummation belongs not exclusively to the sphere of politics, nor is it entirely within the charge of diplomatic councils. If in the past decade we have seen our vaunted scientific and economic theories break down under stress of human passion, what guarantee have we that schemes formulated on these or similar grounds will hold and restrain us for the future? The lesson should not be lost. Now is the time to bring it clearly home to our minds and steadily keep the issue before us. Already much discussion turns upon an international pact brought about by sheer pressure of commercial and economic forces. This is good so far as it goes. Yet in point of fact, the absence of moral and spiritual elements as factors of national existence precipitated this fearful conflict. Only the prominence and power of moral principles and spiritual training can preserve our civilization for the future. And this is the supreme mission of the Christian Church. We stand betwixt the choice of a cold atheism founded on the harsh necessities of our physical hunger and thirst, and the revival and sovereignty of those Christian tenets and forces whereby righteousness exalteth a nation. To neglect this opportunity means—with a mere change of nomenclature—to hark back where we stood before. It lies with the Christian Church to change the programme and ensure the peace of nations.

The Question of Mission Funds

SUCH considerations stand in close relationship to the financial status of the mission funds for carrying on the work of the Church. Happily during the past year these have not seriously suffered by reason of the demands made by the war. Nor is there any necessity that this should be the case. Yet the reports for the first

quarter of the current year show a falling off compared with the amount registered in the corresponding period last season. Probably the cause is due largely to the delay in collecting mission dues until such time as the year is much advanced. This, however, is an error of judgment and from every point of view undesirable. It can be remedied by starting donations with the start of the year, and so putting an equal amount on each month or quarter as it comes. It is much the easier system, alike for those who contribute and those who have oversight of the Mission funds. A little more attention paid to the regular order of giving would save much anxiety, and without doubt in the long run enhance the total sum of the year's report. In all financial efforts it is the small contributions made in a systematic way that tell to best effect.

Our Old Country Letter

London, May 4th, 1916.

TWO days ago the Archbishop of Canterbury announced in the Upper House of Canterbury Convocation that the head offices of the Society for the Promotion of Christian Knowledge have been commandeered by the Ministry of Munitions. A fortnight's notice has been given.

To repeat *The Times*: "The property has a frontage on Northumberland avenue, where it adjoins the Hotel Victoria, but it extends from this point for about 120 feet along Great Scotland Yard. Although somewhat hidden, it is a very big building, with seven storeys and a great amount of ground space. And the reason the Ministry of Munitions has commandeered it is because it is directly opposite the back of the converted Hotel Metropole. It is intended to run a bridge between the two buildings across Great Scotland Yard—which, as you no doubt know, is the headquarters of the country's police."

"As long ago as last autumn the Minister of Munitions showed an interest in the building across the way, but although the occupants were instructed to supply plans, and did so, no definite action was taken. This, no doubt, was in part due to an explanation of the difficulties which such a step would cause the S.P.C.K."

"It was stated at the offices of the Society yesterday that although the committee had not been fully convinced that the action of the Ministry of Munitions was unavoidable, they had no option but to obey orders. It was pointed out that the building had been erected especially for the Society and that when, in 1879, a move was made from Lincoln's Inn Fields, the work of removal took six months. The Society is 218 years old, and it has stored in the building, where nearly a hundred people work, a vast quantity of literature and records which are of great historical value. Mr. Gladstone was a frequent user of the library. The building is used as a publishing office and as a depository, an information bureau, and very largely as a place of call for Colonial visitors. The letters sent from this headquarters of the S.P.C.K. number on an average 130,000 each year. The amount of property which the society will have to remove from the building is estimated at a thousand tons. It is regarded as an almost impossible feat by the occupants, satisfactorily to dispose of this material—all of which is carefully scheduled or docketed—in the course of a fortnight, but they have been assured by the Ministry of Munitions that the Government are experts at removal work."

I confess—spite of patriotism—to a feeling of much sympathy with the old society, thus routed out of its peaceful

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

G. M. L.	\$ 2.00
G. K. A., Beamsville, Ont.	.60
Eve Ward, Beamsville, Ont.	.35
Millicent Field Marshall, Beamsville, Ont.	.25
Dan Stone, Beamsville, Ont.	.10
Ruth, Beamsville, Ont.	.05
Christopher, Beamsville, Ont.	.10
F. L., Beamsville, Ont.	1.55
G. E.	1.00
Total for week	\$ 6.00
Previously acknowledged	619.45
	\$625.45

We shall be pleased to acknowledge and forward any other amounts as they come in.

precincts, and uprooted from its life-long routine. You know its work well in Canada, and so many of your people now know London, that I thought this account might perhaps be of interest.

* * *

The Archbishop of Canterbury, speaking yesterday on the proposal to hold on some Sunday soon a performance in the variety theatres throughout the kingdom on behalf of the soldiers blinded in the war, said everyone had been struck by the devotion and generosity shown by the theatrical profession in the gratuitous services they had given for the benefit of our soldiers and sailors. But it was perfectly well known that the proposal to hold a performance on Sunday was not unconnected with the movement for a change in the observance of the Lord's Day with regard to places of amusement. His Grace thought the plan was one requiring careful investigation by any who were proposing to give their names in its support.

But theatrical authorities state that the object of "Blinded Heroes' Sunday" has the patronage of the King and Queen, and that the scheme has the unqualified support of the "V.A.F.," which numbers 4,000 members, and which has waived its hitherto rigid rule of no Sunday shows in order to assist. A Sunday has been chosen for the project because it is the only day upon which a concerted effort can be made between proprietors.

* * *

The new President of the Baptist Union of Great Britain and Ireland delivered his inaugural address this week at the spring assembly of that body, in Bloomsbury Central Church. He said that during the last twenty years the Baptists had done wonders in the way of organization, but they had failed to grow with the population. During the last ten years there had been a definite decrease. They had tried scholarship, they had tried organization; was it not time to try piety and to seek salvation in the enrichment of spiritual life? Nowadays, Baptist deacons see no incongruity between presiding over temperance meetings and sitting at Brewster Sessions granting licenses by the score. But the early Baptists made no compromise with civic maladministration. They found a ghastly incongruity between the shedding of blood and the graciousness of the Gospel story. Their method might be out of place to-day, as it was out of place 400 years ago, but if the noblest instincts of the Christian heart were more than delusions, this method would not be out of place forever.

* * *

Similarly, in a letter to Mr. Asquith,

the Society of Friends complain that with the prosecutions under the Military Service Act, England has "once again entered upon a period of religious persecution." To quote *The Guardian*: "The comment of most men upon this allegation will be brief and contemptuous. . . . It is generally allowed that the State may put down immoral practices even when pursued in the name of religion."

To such mistaken toleration of cranks must now be added the woeful story of the Sinn Fein Rebellion in Ireland, which has filled us all with horror since my last letter to you, and is now only just quelled, leaving behind ruin and shame and sorrow beyond telling. It is in all men's mouths, and now fills every newspaper, since the relaxation of rigid censorship. So I need not write of what you and your readers fully know, but here all hearts are so full of it that to make no allusion seems impossible. Let me plead for prayer now rather than judgment. So many of those guilty are very young and genuinely misguided. And there is such a manifest waste of splendid material. I have often felt, when our State Prayers are gabbled through in Church, how great might be the beneficent result of more reality and earnestness in the use of the grand old words. And here is a case in point. For if ever rulers have needed wisdom and have not in recent years found or used it, such has been the case in Ireland. If we have never done our part by intercession, let us do it now.

* * *

I told you only a little last week of the great service at Westminster for "Anzac Day," which had but just taken place as I wrote. No doubt you will have read full accounts before now, but I should like to quote a part of one specially vivid. "The most impressive service I have ever attended in the Abbey," such was the remark made by one of the Abbey officials who has grown white in the service of our most historic Church. The procession up the nave was closed by their Majesties and their attendants. The choir stalls were filled by a large number of distinguished persons. So soon as all were in their places, the hymn, "For all the saints who from their labours rest," was sung with thrilling effect. A few prayers followed, and then one of C. S. Wesley's most splendid anthems, 'Ascribe unto the Lord O ye kindreds of people, ascribe unto the Lord worship and power.' The two outstanding moments of the service were the solemn memorial of our Anzac warriors, which was recited by the Dean, and the sounding of 'The Last Post,' by a body of Australian buglers, stationed in the far distance, at the entrance of the chapel of King Henry VIIth. The tenseness of the silence which succeeded this stupendous climax was felt in every nerve, while nothing more beautifully appropriate than the absolute simplicity of the words of the Commemoration could well have been devised. 'Let us now unite in praise and thanksgiving for those our brothers who died in Gallipoli for their King and Empire, in the high cause of freedom and honour. More especially do we commemorate the names of the following troops who took part in the landing'—and then follows the long list, and—'All these fought most valiantly. Their deeds will be remembered evermore. Their memorial is inscribed in men's hearts. . . . We are resolved that by God's gracious favour our brothers shall not have laid down their lives in vain. "Greater love hath no man than this, that a man lay down his life for his friends." . . .

After the Doxology, in which organ, military bands, and all present united, their Majesties and thousands of their loyal subjects passed out, leaving the Abbey enriched by a new and priceless memory."

THE PRIEST AND SIN

THERE will be found upon another page an interesting article dealing with the priestly power of absolution. We publish it not as being or pretending to be a complete treatment of the subject, but because in some respects it is admirably conceived and has a certain freshness that ought to be helpful. These reasons are the more cogent because our contributor is not one who is associated with what has been called the "Sacramental party" in the Church. He is simply a priest who recognizes that his first duty is to free men from the bondage of sin and to win them to Christ, not so much by preaching to large congregations as by personal service to every man. As he well expresses it, the life and death and resurrection of Jesus Christ were divinely experienced in view of man's sin, and the Apostles were despatched throughout the world to break the yoke of sin in individual hearts. In dealing with the problem of sinful man's redemption and re-establishment he has not overlooked the special commission of his Master. The Apostolic power of binding and loosing is conferred afresh at every ordination. The episcopal direction and tradition is wholly scriptural. It has nothing at all to do with Romanist perversion. The mentally alert and single-hearted will keep the distinction clear. It is primitive and catholic. "There it stands. What are we going to do with it? To evade the issue or to deny it; does not alter the fact."

That priestly exercise of the power of absolution is part of the Church of England's system is undeniable. Is that power, however, used as faithfully as it ought to be? Several times of late the question has been brought to the attention of Church people. Chaplains, for instance, who have had to deal with soldiers in crucial circumstances, have found the insufficiency of general remarks about faith and forgiveness. The men they confronted wanted something more definite by way of assurance. They have had the courage to insist that a spiritual adviser shall come to them not as sympathetic friend merely, though that is much, but also as the accredited ambassador of Christ. They have looked for the same sure and certain consolations that their French and Belgian fellows have been afforded. Many a chaplain living in the midst of stress and strain has learned how much more valuable in strengthening souls his priestly ministrations have proved than ever were his preaching powers or "social" visiting in the parish at home. The experience he has gained there will give him a very different idea of the value of his methods when he returns.

Amid so much that is admittedly admirable in church work to-day, it can hardly be denied that there is room for a far greater intimacy between priest and people than presently exists. The complete confidence that ought to be found is too seldom discovered. The medical doctor determines his remedies only after a thorough diagnosis. Too often the priest's prescriptions are ineffective because they are given upon only a very partial knowledge of the condition of the patient. If it is considerably the people's fault, more still is it the priest's, so frequently has he lacked the courage to set forth the Church's system in its completeness or to assume the prophetic character that officially he ought to bear. The failure among professing Christians to realize sin is largely due to the fact that the appointed watchmen have not given notice of the perils that threaten. "What is the Church for if it fails to do with sin and sinners?" our contributor pertinently asks. Much as our preaching may attract people, popular as we may be socially, we are still far short of justifying our vocation unless we are always busy turning souls to Christ by personal ministrations. It would be an interesting revelation, if we had it, to know how often in the average congregation the parish priest is voluntarily

approached by one of his flock upon a purely spiritual matter. When it is stated that "there are cases in the experience of every priest when he is called upon to hear confession and to give the assurance of pardon," the writer is admitting the exceptional character of an event that ought to be of more than daily occurrence. Even in our pastoral visitation, do we always keep our spiritual purposes before us? "Our last curate visited me for years," said a depressed parishioner, "and in all that time he never prayed with me once or spoke to me about my soul."

It is probably in dealing with the young that we fall most short. Apart altogether from the general insufficiency of our teaching, how little actual spiritual "direction" many of us are giving. Not seldom the young man or woman whom later on we may encounter, will say with anguish, and sincere emotion, "If only I had known in time!" He ought to have known, but we are conscious of the fact that we have been so busy in other less vital things that we have not rightly shepherded the flock of Christ. Personal, patient counsel and direction is specially needed during the formative years of the young life.

It is in that close intimate relationship of priest and people that the exercise of the power of absolution will most often be required. "All the troubled heart needs is the word of assurance of pardon. It is then the priest should for the comfort of the soul give absolution." The concern of the truly pastoral heart is not with old controversies or with proved or unproved abuses, but with the essential value of that which was given to be used rightly. We do not believe that any priest, who has used his authority in this respect according to the mind of Christ and the Church of England's admirable rule, will dissent from the opinion that, heavy as the burden often is, much as it may tax his best resources, yet the opportunities afforded him under the seal of confession have been the most productive part of that shepherding of souls which it is his care to exercise in turning the hearts of the disobedient to the wisdom of the just.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q.—What is the meaning of verse 9 in the 23rd chapter of St. Matthew?
—A. LAYMAN.

A.—The Jews applied the term "Father" as a mark of honour to men of the past. For instance, "Your father Abraham." Our Blessed Lord is warning His disciples against appealing to the traditions of the fathers. People are apt to attach undue importance to the sayings and doings of those who have gone.

Ques.—What is the proper colour to be used at a funeral for a person over 20 years?—A. E. S.

Ans.—Black or violet, according to the custom of the particular Church.

Ques.—What authority has a Rector or Acting-Rector over a choir?—A.E.S.

Ans.—The hours, conduct and control of the services, and the musical portions thereof, are under the control of the Rector.

Ques.—I was told that the Church had lost her authority—is this true?—W.S.C.

Ans.—The Church has not lost her authority except insofar that owing to the dissensions of Christendom she

cannot call an Ecumenical Council, which is the final source of authority.

The Sign of the Cross

"GOD forbid that I should glory, save in the Cross of our Lord Jesus Christ." So wrote St. Paul. And he meant it. That emblem of shame was the boast of the early Christian; the scorn of the Jew, and the pagan Greek. To the Christian the Cross was ever the symbol of hope and of redeeming love. It is the one and only emblem of the Christian Church and Faith. It is found on the royal standard of England; it marks the grave of our brave soldiers in France and Belgium and Turkey. Holding it men and women have gone to martyrdom: looking at it, sufferers have died in peace. Turn where we will in the literature and art of the Christian Church, we find stamped and engraved the sign of the Cross.

And still there are to be found people who profess and call themselves Christians who hate that sacred symbol with a hatred as ridiculous as it is deplorable. Hark to them singing—"When I survey the wondrous Cross;" and "Simply to Thy Cross I cling;" and "Hold Thou Thy Cross before my closing eyes." But what do they say when some poor suffering soul offers to complete the adornment of the sanctuary by placing the sign of Redemption upon the Altar? "It mustn't be done! It shan't be done! I'll raise trouble; I'll leave the Church! No such Popery for me!" Yes: they sing about the Cross: but just shew it to them, and the utter hypocrisy of their professions is evident to all men.

"My brethren; be not children in understanding . . . but in understanding be men."—Selected.

The Absolution

A Simple, Practical, Scriptural Presentation, for Churchmen and for Members of Other Religious Bodies

By An Old Graduate of Huron College, London, Ont.

*He breathed on them, and saith unto them, Receive ye the Holy Ghost:
Whose soever sins ye remit, they are remitted unto them; and whose soever
sins ye retain, they are retained.*—St. John 20: 22-23.

SOONER or later in life, we will be called upon to face this question in our dealing with the souls of men. Oftentimes we are asked to explain the above passage, as it appears in the Gospel and also in the Prayer Book. In presenting this subject an appeal to the Fathers of the Church, will be of no vital interest to the average confirmation class, or the average man whose work lies, not among books, but in the busy walks of life. Technical phrases will be of little use either; he has no time to waste upon what he considers "non-essentials"—what he wants to know, "are the words true, or not true, and how am I to know from things about me, that they mean just what they imply." Is the application of the text above quoted, reasonable?

Now read the text once more, then look in the First Epistle to the Corinthians, Chapter 12, verse 4. It reads:—"Now there are diversities of gifts, but the same Spirit." Verses 8 to 11 read, "For to one is given the Spirit of Wisdom, to another the word of Knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit, to another the working of miracles, to another Prophecy, to another discerning of Spirits, to another divers kinds of tongues, etc., but all these worketh that one and the self-same Spirit, dividing to every man severally as he will." Apparently all the good gifts and offices in the Church come through the power of the Holy Spirit.

Among the operations of the Holy Spirit there are two occasions mentioned, on which the Holy Spirit was specially given. One was on the day of Pentecost, the other on the evening of the Resurrection. It is evident they were two different events, and for two vastly different purposes. The Lord Himself said so. He told the disciples to tarry at Jerusalem until they were imbued with power from on high. Why was that? Before His ascension, He told them to go into all the world and preach the gospel to every creature, etc. (Matt. 28: 19-20) and in Acts 1: 3 to 9 we are told that it would be necessary to be quickened in their own Spirit, if they would be successful in God's work and preaching. I am certain this fact is evident to any reader of the New Testament. The gift of the Holy Spirit on the day of Pentecost, came upon all who were present, as the third chapter of Acts plainly sets forth. All are to be witnesses or missionaries for Christ. Now the other instance, I have mentioned, on which the Holy Spirit was given, was the evening of the Resurrection, which the Lord said was for an entirely different purpose. He said it was official. Read the text again. It is evident that upon this occasion the gift of the Holy Spirit was to enable the Apostles to deal with sin. It had plainly to do with the forgiveness of sin.

Once before this our Lord had hinted at the Church having something to do with sins, as mentioned in St. Matt., chapter 18, verses 17-18. But here, in the text of our subject, He is very clear in the matter. No manner of explanation can change the words, "Whose soever sins, etc." Then again, notice the solemn occasion of their utterance, the Resurrection day, of all great and wonderful days. The words of the text are emphasized for they are connected with the crowning miracle, and in addition, it is the first command to His gathered Apostles after the Resurrection. The text should therefore possess some significance. It would be inconsistent for professing Christians to proclaim their belief in the written word, and then to expunge a Resurrection command from

Holy Writ, because they imagined they detected the odor of Popery, when they should know well enough that this duty was given the Church to do before a Pope was ever heard of.

To evade the issue or deny it, does not alter the fact. There it stands. What are we going to do with it? Only two alternatives are possible, viz.: Accept it, believe it as it stands, or deny it. We must accept it, they are the solemn words of the risen Lord. Let us, therefore, proceed to learn how best to understand them.

I.

Now, it is sufficiently evident, that no priest of himself can forgive sin, and it is also evident, that he is the medium, or earthly mouth piece, through which Jesus conveys pardon. It would be very remarkable indeed, if the Church were commissioned to teach and preach and witness, and yet have nothing to do with sin. The Government of the country attempts to deal with sins in its enforcement or punishment for violation of the moral law of God: the same law God gave from Sinai. To transgress that law is to transgress God's law, yet the government is the official through which God binds or looses the offender in this world. In this connection, you will find this fact set forth by St. Paul in the thirteenth chapter of the Romans. Now to return directly to the text we find it to be a commission one would naturally expect. Jesus died to remove sin, so I am not surprised to read that his Resurrection command was the dealing with sin. What is the Church for, if it fails to do with sin and sinners, and the Holy One who cleanses from all sin? It is through His Church then, that he intends to deal with sin, as it is through His Church He intends to bring to men the knowledge of salvation. "All power is given unto me, as my Father hath sent me, even so, send I you: Whose soever sins ye remit they are remitted unto them, Whose soever sins ye retain they are retained." I feel certain there can be no mistake about the meaning of those words, they are simple enough.

If sinful priests have prostituted that sacred commission in times past, or present, or will in time to come, the more awful must be the condemnation awaiting them. As the sons of Eli were visited with Divine Vengeance for their polluting the sacrifice of the lamb for sin, so God will visit the Christian priest with a just recompense; but like all God's good gifts, it is for His believing people's comfort and assurance that the forgiveness exists. You will notice I have not mentioned confession in this address, and while it must of necessity be connected with absolution, yet I prefer to deal exclusively with the text under consideration.

II.

Now, as has been pointed out in my previous remarks, the Church Jesus founded had to do with the forgiveness of sin, one would naturally suppose that some evidence of the existence of that power would be found in the ministry of the Church, and it so happens there is, viz.:

First, in the Sacrament of Baptism. The whole drift of the Baptismal Service is not only being made a child of God, and being born into the kingdom, but also baptism is for the remission of sins (Acts 11: 38). I think it unnecessary to dwell upon this point so well established, but the fact remains that baptism is, the first official act of absolution received by a member of the Church, and that sacrament would be void without the minister, under all ordinary conditions.

No one can fail to recognize that it is through the minister all this is done for the child or adult. No one would call it Popery because remission of sin in that instance came through a man.

A baptism to me is a sacred thing. It is the dealing with sin and salvation, and it should make every priest of the Church very humble, to think and to know, that the Lord of Glory was willing to call him, to use him, as an instrument to convey the glorious message of Christ's forgiveness.

III.

Then, again, let us appeal to that other sacrament, "The Sacrament of the Lord's Supper." The whole service deals with sin. The self examination for sin in the Ten Commandments, the confession of sin, the great sacrifice of Christ for sin, the pardon that comes to each communicant through a worthy reception of that sacrament, and yet there could be no sacrament celebrated without the officiating priest. I think this is too clear to require any further comment, and this sacrament is the Lord's own appointment through which sin is forgiven through His blood, and the priest is to be the instrument used. He also said, they were to do this as often as they would, and keep doing it until He would come again. The ministry is the mouth piece to convey the forgiveness. It is Jesus who grants the forgiveness "As my Father hath sent me, even so send I you" should not be so difficult to understand. I am aware there are other ways of illustrating our text, but I preferred to adopt the facts of the case, rather than to adhere to bare illustrations alone.

IV.

Again, consider what the Prayer Book says about the subject. Take your Prayer Book and turn to the form for absolution in the "Service of Visitation of the Sick." Now turn to the form for absolution in the regular morning service. Now read them both carefully. It will not take a philosopher to see that exactly what one means the other means. In the morning service there are two words in the absolution, viz., "declare" and "pronounce." To declare is to proclaim, to pronounce is an official act. As in the Wedding Service, "I pronounce you man and wife" is authoritative. So the form of absolution is a general statement that God has left power not only to declare, but to pronounce, and a form for the pronouncement, is the form in the "Visitation of the Sick." Once more, examine the closing part of the service for the "Ordering or Ordaining of Priests" and you will find the Bishop, not only ordaining the priest for preaching and teaching, but he commissions him to forgive sins in Christ's name as part of his priest's office. That part of his work, some priests refuse to do, in fact, seem to deny they have anything to do with. That commission from the Bishop to the priest is exactly what the form of absolution in the office of "Visitation of the Sick" is for. The words in both instances are identical, and they are the words Jesus uttered to His apostles. In the exhortation for the service of Holy Communion, you will find the minister is directed to speak to the people in the following words, "And because it is requisite, that no man should come to the Holy Communion, but with a full trust in God's mercy, and with a quiet conscience: therefore if there be any of you, who by this means cannot quiet his own conscience herein, but requireth further comfort or counsel, let him come to me, or to some other discreet and learned minister of God's word, and open his grief; that by the ministry of God's Holy Word, he may receive the benefit of absolution, together with ghostly counsel and advice, to the quieting of his conscience, and avoiding of all scruple and doubtfulness."

This direction to the troubled in mind or conscience is thoroughly in keeping with the liberty and freedom of the Gospel. There is no compulsion in the matter of confession, neither does the Lord want any service other than from the heart. It can, therefore be readily seen that absolution can only apply to the penitent, and the confession is a voluntary one on the part of the penitent.

Thus the Rubric governing the form for absolution is clear. We must notice this, as it is not like the Roman attitude to the question. In the Roman Church it is compulsory. There are cases in the experience of every parish priest where he is called upon to hear voluntary confession and all the troubled heart needs is some word of assurance of pardon. It is then that the priest instead of repudiating his ordination commission, should for the comfort of that soul give him absolution, as the Prayer Book directs, and as the Lord directed in dealing with sin.

The experience of the fourteenth to fifteenth centuries in regard to the abuse of the comfort of absolution, has been of such a nature, that I am very certain that the Anglican Church would be free from a repetition of the abuse once on the continent. Moreover, British love of liberty is so deeply engrained in the constitution of British people, that they would refuse to be compelled by any Anglican priest, to do other than, to do voluntarily. To return to the subject of the absolution in the office for the sick. It is clearly not the intention of the church to side-track dealing with sin in Christ's name, and in His power alone. I also feel confident that it is not necessary to point out, that the words of the absolution used in the morning service, apply not only to the sick room, but to any time that the troubled in heart may seek for counsel and assurance.

In fact, to deal with sin, is one of the reasons the ministry exists. It was one of the reasons why the Old Testament ministry existed, as seen in the slaying of the lamb to do away with sin, and that office could only be accomplished through the priest officiating. It seems to have been God's way all along, to use men to do His will, whether in the prophetic or priestly office, and I think that the feeding of the 5,000 is an excellent illustration of that intention, viz.: the Lord gave the bread first to the Apostles, then the apostles gave to the people.

I also note that St. Paul exercised the prerogative of absolution one time in connection with an offending but penitent member of the Church in the city of Corinth.

But we are not through with the subject of absolution yet, and I pray your indulgence if I now leave what the Scripture and Prayer Book teaches upon the matter, and direct your attention to what the other religious bodies and lodges teach in reference to the subject. It is not generally known that their evidence is valuable, especially as they loudly proclaim their hatred and dislike for anything like official, or any other absolution at all. They at least cannot be accused of a leaning towards Popery; but strange as it may appear, I direct your attention to certain facts observed among those bodies, that go to prove that the text is true, and we require no apology to be made for its presence in the Prayer Book.

THE METHODISTS

First then, let us consider that large and earnest body of Christians called Methodists. They deny the right of priestly absolution to belong to any man, and yet they practice it. For instance: supposing a certain brother among Methodists, gives serious offence causing shame or disgrace to be reflected upon the congregation, that brother may be called before a board of examination to prove the truth of the offence. If proven, the minister, who is chairman of the board, then pronounces, notice *pronounces*, as the official mouth-piece of the Church, that brother so-and-so's name be taken off the roll, and he be counted no longer one of them; that is perfectly right to do that, but I wish you to notice that the minister "binds" that man under sin. If that man repents and amends his life, then the minister must restore him to his former place; but it is the minister who does this as the official mouthpiece. What else does he do, but "loose" that man? What else does he do but deal with sin in an authoritative manner, and declare absolution for the offending penitent?

The official act is there, and the very same principle underlies the whole fabric. Or if one member lays a charge against another member, the complaining member

must speak to the leader placed over the accused, and if settlement cannot be made between them, with the minister to counsel them, then it must go before the board, and concluded as in the other case above stated. The Methodists therefore practice absolution.

THE PRESBYTERIANS

I will now direct your attention to the Presbyterians. Running to extremes is not one of the failings of that large body. They are cautious and prudent. But what do we find among their literature? The remarkable statement that their ministers have the keys of binding and loosing. You will find it in the Westminster Confession of Faith, article XXX: "The Lord Jesus, as King and Head of His Church, hath therein appointed a government in the hand of Church officers, distinct from the civil magistrate. To these officers, the keys of the Kingdom of Heaven are committed; by virtue whereof they have power respectively to retain and remit sins, to shut the kingdom against impenitent sinners, both by word and censures, and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion may require." "Church censures are necessary for the reclaiming and gaining of offending brethren, etc."

The Scriptural references given to prove the contention they take from, Matt. 16: 19; 18: 17-18 and John 20: 21, 22, 23.

They take our text to mean what we mean, but the remarkable point is, that it was Jesus who gave authority to *His own appointed ministry*, but we are not aware that He founded the Presbyterian Church. The power of the keys for His own Church, comes from Himself, the power of the keys for the Presbyterian Church, comes from the Westminster Assembly in 1649 A.D. which Assembly repudiated the ancient Church and its ministry.

THE LODGES

Not only from the standpoint of various religious bodies do we see absolution observed, but the same principle is observed in lodges, with this difference, that the censure or suspension and restoration again of an offending member, is pronounced by the official mouth-piece ruling the lodge in relation to offences against rules and laws of the lodges; and not in reference to sins pertaining to religious truths. But understand that the principal of absolution of an offending member is seen in the pronouncement of suspension or in the restoration uttered by the master of the lodge. No one would accuse an Orange Lodge of Popery, yet the master can place a member under the ban or restore him according to the rules, and what is that but remitting or retaining?

And further: what does the word "absolve" mean? In the dictionary it means, forgiveness, that is all it does mean. Forgiveness is a Christian duty. We all believe in it. In fact as individual Christians we are commanded to practice it in our dealings with others, to absolve another is a Christlike duty. More than that, every time we kneel and say the Lord's Prayer we are taught the lesson of binding and loosing, the lesson of absolution, for we are to say, "forgive us our trespasses, as we forgive them that trespass against us." It plainly teaches that I have the power of causing myself to be bound or loosed. It means if I do not forgive, neither will God forgive me, so Jesus said. I then have to practice absolution myself—absolution touches life in many points, private and public, it is the mercy of Christ exhibited to others through the Saviour's example. Forgive and ye shall be forgiven, is what makes the love of Jesus precious to poor sinners, and if the exercise of love and absolution is to enter into the lives of individual Christians, why then must the Church of God sent out to do with sin and salvation through Christ Jesus be the only organization that must be muzzled?

I have no use for the abuse of Holy things, neither have I any use for those who would deny the commission contained in the text, and call it popery, when to say such a thing, would be equivalent to saying our Lord was guilty of such.

King's College Encaenia

KING'S COLLEGE closed its 126th academical year with the Encaenia on Thursday, May 11th. The week began with the Sunday services in the College Chapel, when the sermon was preached by his Grace the Archbishop of Nova Scotia, from the text "The hand of the Lord came upon him" (2 Kgs. 3:15), in which he pointed out that an external recognition of religion was not enough, but the soul must be trained to seek for God, and then His power would be felt, prayer would be effectual and worship and offerings acceptable.

The annual meeting of the Haliburton Club, which is a literary and social society (named after the author of "Sam Slick," Judge Haliburton, who was a graduate of King's College) was held on Monday evening, when papers were read by Mr. Harry Piers, Curator of the Provincial Museum, and Dr. Fraser Harris of Halifax, and at the dinner following speeches were made by Mr. Justice Langley, Dr. J. B. Black, Archdeacon Martell, Dr. Boyle, and others.

The annual meeting of the Alumni was held on Wednesday morning, the Vice-President of the Society, Canon Vroom, in the chair. The report of the Executive Committee extended a hearty welcome to the new President of the College, Dr. Boyle, and referred in fitting terms to the death of the late President, Canon Powell. Approval was given to the proposal that an effort be made to raise the salary of a Professor by subscriptions from members of the Society. Prof. McCarthy, Dr. Boyle, Mr. Justice Harris and the Rev. G. F. Scovil were elected members of the Board of Governors.

The Alexandra Society, which is an organization of women workers for the College, who furnish the stipend of one Professor, and take a special interest in the Girls' Residence, met on Wednesday afternoon, under the presidency of Miss Gena Smith, Lady Principal of Edgehill, who delivered an excellent address upon the importance of the work the women were called upon to do. The President of the College and Mrs. Boyle were present and were given a warm welcome. The year's report showed good work in some quarters, but a falling off in others. Nearly half of the income during the year had been raised in Windsor.

There was rain in the early morning of Encaenia Day, but it ceased about 8 o'clock and a little later the clouds broke, and the sun shone out beautifully. There was Holy Communion in the Chapel at 7.30, when the Archbishop celebrated, assisted by Dr. Boyle. At 9.30 the procession of boys of the School, undergraduates, graduates according to seniority, Faculty and Governors, formed in front of the College and started for the Parish Church. It had hardly its usual brilliancy this year, owing to the uncertain state of the weather, and the number of men in khaki was, of course, unusual.

Morning Prayer (shortened) was sung by Canon Vroom, the lesson was read by Dr. Hunt, and the sermon preached by Dr. Boyle, on the text "Well done good and faithful servant." Stress was laid upon the idea of stewardship. We are here not to seek our own good, but to do the work of God. The work begun here, the preacher said, was continued in the life to come, which was not to be thought of as an eternity of idleness and inactivity. After paying a tribute to the work of his predecessor, he said that none who knew Dr. Powell could

think of him finding his ideals fulfilled in doing nothing.

Luncheon was served to the governors, guests and students in Commons Hall at 12 o'clock, when addresses were given by representatives of other universities who had come to be present at inauguration of the new President.

Rev. Dr. McMillan spoke for the University of Manitoba, Prof. Young for Trinity University, Canon Simpson for the University of Bishop's College, and Dr. MacPherson, President of St. Francis Xavier, for that University.

Convocation met at 2 p.m., the Chancellor, Sir Charles J. Townshend, in the chair. Before the formal opening, the Archbishop (Dr. Worrell) presented the President-elect, in a brief Latin form, to the Chancellor, who administered the oath of office. Dr. Boyle was afterwards admitted to the degree of D. D. (*ad eundem*).

The Public Orator (Rev. W. S. H. Morris) then, in a brief Latin speech, presented for the honorary degree of D.C.L., Dr. W. S. Carter, President of the Senate of the University of N. B. and Superintendent of Education; Professor A. H. Young, Dean of Trinity University, Toronto; Rev. H. P. MacPherson, President of St. Francis Xavier University, and Rev. Dr. B. C. Borden, President of Mt. Allison University, and the degrees were conferred by the Chancellor. The M.A. degree was then conferred upon five candidates, including the Rev. F. G. Kingston of Toronto, who was admitted *ad eundem*, in absentia.

Eight candidates were then admitted to the degree of B.A. and six, from the King's College Law School, St. John, N.B., to the degree of B.C.L.

Mr. A. F. Bate, B.A., of Newcastle, N.B., was given the Divinity Testamur as having completed his Theological course.

Mr. H. T. Pimm, B.A., of Hampton, N.B., then read the Valedictory for his class.

After the announcement of the Prizes and Scholarships awarded during the year, the Alumni Oration was delivered by Canon Cowie, M.A., rector of Fredericton, N.B., and brief addresses were given by Drs. Carter, MacPherson and Borden, and his Grace the Archbishop. In spite of the greatly reduced number of students, on account of the war, there was a general spirit of optimism and of hope for great progress under the Presidency of Dr. Boyle. The proceedings closed with God save the King.

* * *

SCHOOL FOR THE CLERGY, KING'S COLLEGE.

It is very evident that the interest of the clergy in the lectures provided for them year after year at King's College is not waning, as in spite of the number of priests in military service from the two Maritime dioceses there was an attendance of about thirty this year, and these, for the most part, had been present on former occasions.

Evensong was said in the College Chapel on Friday, May 12th, followed by a Quiet Hour, conducted by the Bishop of Ottawa, whose presence, from the beginning of the School until its close, was warmly appreciated. The subject of his meditation was the Transfiguration, the consideration of which, as the Divine Glory coming to us through the humanity of Christ, was most helpful as a preparation for prayer.

The programme of lectures began on Saturday morning at 9.30, when Bishop Roper gave the first of four lectures which he delivered on "Some Modern Aspects of the Christ." These lectures were very illuminating with relation to recent destructive criticism, and were listened to with particular attention. The alternative, "Jesus or Christ," the lecturer said, was not a fair one. Fidelity to the Scriptures as well as the traditional faith of the Church required both. The recent teaching of Dr. Sanday was examined and reasons given for pronouncing it unsatisfactory.

Rev. Dr. V. E. Harris delivered two interesting lectures on "The Russian Church," dealing with its history and peculiar customs. During the past few years Dr. Harris has been specially connected with work amongst the Russians and is able to speak with authority.

Rev. Dr. Ball, who is one of the older clergy of the diocese and has always given attention to reading, gave two carefully-worked-out lectures on "The Differentiation of Soul and Spirit," maintaining that by the former we exercise our animal powers and take cognizance of the things of this world, and by the latter we apprehend the things of God. The Rev. H. C. S. Morris of Trinity was to have given three lectures on Mediaeval Church History, but found himself unable to attend, and Dr. Boyle kindly undertook, at very short notice, to supply his place.

On Monday evening a lecture was given by the Rev. A. H. Crowfoot, of Hampton, N.B., on "Catechising," which was followed by an interesting discussion, and on Tuesday morning Dean Llwyd delivered a lecture on "The Philosophy of Bergson, as it affects Christian Belief."

At the Sunday morning service in the Chapel the Rev. A. H. Crowfoot preached on the opening words of the Gospel for the day, "A little while," paying a tribute to the memory of Canon Powell, to whom the Clergy School owed so much.

Nearly all the visiting clergy were accommodated in the College, and on Monday the President and members of the Faculty met them all at luncheon, when toasts were given to the King, the Faculty, the College, and the Bishop of Ottawa, the speakers being Dr. Boyle, Rev. W. S. H. Morris, Dr. Willets, Rev. W. Driffeld, Dr. Wiggins, Canon Vroom and Bishop Roper.

Before Encaenia the honorary degree of D.C.L. had been voted by Convocation for the Bishop of Ottawa, but he was not able to be present to receive it. A special Convocation was therefore summoned by the Vice-Chancellor for Monday afternoon, when Dr. Roper was presented by Dr. Vroom in a brief Latin speech, and Dr. Boyle, in the first exercise of his office as Vice-Chancellor, duly conferred the degree.

A general invitation was given the clergy to visit Edgehill on Monday at 4 o'clock, where they were received by the Lady Principal, Miss Gena Smith, and tea was served by the girls of the Fifth Form in the Library.

Most of the clergy left for home on Tuesday evening.

It is related of an eminent servant of God, that being asked what were the chief characteristics of the Christian religion, he said, they were three—The first was cheerfulness, the second cheerfulness, and the third cheerfulness.—F. C. Woodhouse.

Personal Mention

THE Right Rev. Bishop Lucas, Bishop of Mackenzie River, has been the guest of the Right Reverend the Bishop of Athabasca at the Bishop's house, Peace River Crossing, for a few days. On May 7th he was the special evening preacher at St. James' Church. On Wednesday following he left for his northern home at Chipewyan, travelling on the Peace River by the Hudson's Bay Co.'s steamer. The Bishop hopes to arrive home May 24th.

* * *

The Rev. G. C. Clarke, B.A., of St. Augustine's, Toronto, will go to St. Matthew's, Ottawa, in June.

* * *

Rev. Canon and Mrs. Allen, from Millbrook, Ont., are visiting their son, J. W. Allen, who is practising law in North Battleford, Sask. Canon Allen preached on Sunday evening, May 14th, in St. Paul's, to a large congregation.

* * *

Kingsley Langfeldt, son of Rev. Dr. Langfeldt, North Battleford, has enlisted as a bugler-boy in the 232nd Battalion, C.E.F. He is the youngest recruit in the battalion.

* * *

The Synod of the Diocese of B. Honduras met on May 6th, 1916, under the presidency of the Ven. Archdeacon Murray, D.D., administrator of the diocese, to take the necessary steps to fill the vacancy in the See caused by the resignation of the Right Rev. Walter Farrar, D.D., owing to ill-health, when, according to canon xxiii:10, the election and appointment were referred to the Provincial House of West India Bishops. A resolution of condolence and sympathy was passed unanimously to the late Bishop at his having to resign the See, on account of a breakdown in health, trusting that he may speedily be restored and enabled to carry on other good works for the Master.

* * *

The Rev. Cecil Stuart, recently of St. Chad's College, Regina, who is now chaplain in Flanders, writes that he finds the Canadian Church news in "Church Life" keeps him in touch with things out here.

* * *

Capt. B. L. Whitaker, late rector of Morden, Manitoba, who went with the First Canadian Contingent and is now Chaplain of No. 1, Stationary Hospital, Saloniki, is very sick. Following is an extract from a letter written by the Matron of the Hospital to his friends:—

"His brother Officers, the Sisters, the O. C. and myself are very anxious for his welfare. We are satisfied he is doing nicely. He had been working very hard and contracted a cold, which he was unable to throw off, and his keen sense of duty as a soldier, prevented his being selfish enough to consider results. Capt. Whitaker has been with this Hospital since last August, when it was sent to Mudros on the Isle of Lemnos. After the evacuation of the Dardanelles this Hospital was moved to Saloniki."

* * *

On May 17th there passed away at Springfield Farm, Guelph, an old and well known churchwoman—Caroline Helen Baker. Mrs. Baker was a daughter of the late Rev. Romaine Rolph, an Ontario pioneer clergyman, whose parish was at Amherstburg, he having been appointed to it in 1819 by the Rev. Dr. Mountain, Bishop of Quebec, whose diocese in those days extended from Quebec to the Detroit River. He was a brother of the celebrated Dr. Rolph, who was prominently associated with William Lyon Mackenzie, and who founded the first medical school in Toronto.

Mrs. Baker was born in 1831 at Osnabruck, on the St. Lawrence. In 1857 she married the late Canon Baker, then rector of Carleton Place,

and they celebrated their golden wedding in Guelph in 1907. The surviving members of the family are G. H. Baker, Lindsay; S. C. D. Baker and E. S. Baker, Springfield Farm; C. H. Baker, Calgary; F. H. Baker, Guelph, and Mrs. W. L. Roberts, Brantford.

* * *

Rev. R. J. Lee, B.A., of London, has been appointed rector of Christ Church, Chatham, to act in the absence of Capt. R. S. W. Howard, chaplain of the Kent Battalion. Mr. Lee is a graduate of Western University in Arts, and of Huron College in Divinity. It is expected he will take up his new duties about the middle of June.

* * *

Canon Gould of the M.S.C.C. is attending Deanery meetings in the Diocese of Huron.

The Call of God and Humanity

BISHOP BRENT CHALLENGES MEN TO RESPOND

THE Rt. Rev. Charles Henry Brent, D.D., Bishop of the Philippine Islands, passed through Toronto this week on his way to the States. The Bishop preached at St. Paul's Church on Sunday morning.

At the commencement of his address, the Bishop, who is a Canadian, said:

"This occasion of my visit to the country of my birth is no ordinary one to me. I came not upon anyone's solicitation, but because of the desire at this moment of stress and strain, unprecedented in the world's history, to express, as only personal presence can, my love for you.



The Rt. Rev. Charles H. Brent, D.D., Bishop of the Philippines

My first love is undimmed. My loyalty to the old associations and friends stands as it stood at the beginning. I have come to identify myself with the great principles for which you now stand, and with the great endeavour for God which is now occupying your energies.

"I am a loyal citizen of a neutral state, but my conception of neutrality is not a voiceless, passionless waiting on the side-lines. My neutrality is no lukewarm thing. Properly considered, neutrality is positive, not negative. Neutrality stands for God and right, not merely some vague abstract issue. When crimes are committed against humanity, neutrality does not wait until its toes are trodden upon in some national way, but takes a firm stand for God's law. Neutrality may not take an aggressive position, but must take its stand on principles that may provoke attack from belligerents. Neutrality, rightly considered, is not self-preservation that seeks honour in safety. It is that expression of courage which seeks safety in honour; it demands a courage that seeks safety in national as well as individual honour. It is thus that I construe the meaning of neutrality."

The Bishop continued his address:

"Until man realizes his potential greatness and co-operates with God, until man realizes that it is not superman but complete man that is needed, nation

will war against nation and there will be no peace!

"It would be a truism to declare we are living in days of the greatest storm and stress and strain the world has ever known. But remember, man's greatest opportunity always lies in greatest difficulties and darkest hours. Thus, days of seeming darkness are freighted with greatest opportunity. Out of chaos God brought creation, and Calvary has taught us that only hands pierced with cords, minds borne down with suffering, hearts pierced, can realize the highest happiness.

"The undaunted man is he who has the ability to seize opportunity. Such a man so fits himself to live at peace with any sort of condition. He takes opportunity and lays it upon the anvil and beats external conditions into shape best fitted to express spiritual ideals. Thus does a man rise above external conditions, which become not his master, but his instrument and his servant.

"To know life is to get inside of it and to live it. The fear of death is not the greatest fear man has, it is this fear of life. Man is afraid to get into life. Yet man is so great that nothing can touch him. Within him are aspirations that can touch the very stars. Let him grasp opportunity with a firmer grip.

"It takes courage to face the unknown, but greater even yet is the courage that faces the dimly known. You mothers who with glad hearts but suffering hearts so bravely bid farewell to the boys whom you know you will never again meet in this life have the courage of heroines. But you have a solace in your heroism.

"It is those who have lived closest to the firing line that best know the meaning of peace. It is those who hate war most. It is they who know the splendor of the response to the bugle call, when the youth lays his life itself on the altar of his country. We know it is the courage of our ancestors that faced the unknown seas and lands that moves them with the same spirit, the courage that leads them to face death itself with a smile upon the face.

* * *

"But remember that though we need courage these days to go out to meet the unknown, greater even is the need for the courage to daily go out to meet the known. True heroes are men who by long preparation are trained to meet every experience, they have learned to control themselves so that they can thus master any situation. Lord Roberts was such a man. By gaining complete command of himself he stood always ready to respond to the call of a great cause. He seized the seemingly little opportunity of every day and touched them with the eternal. May we all be given the courage to seek for the glorious in the ordinary.

* * *

"In a recent letter, the wife of a French officer declares that men who have never produced a single thing in their whole lives or who have scarcely drawn a sober breath, are now leading almost ascetic lives. There is nothing too menial for them to do for France. But think of the agony of mind they must have as they think of what they might have done had they not destroyed themselves.

"I challenge you as men of my own blood, as followers of the same Christ, not to live in the present but in the future. May you not merely respond to the call of battle, for it is now obvious that every citizen in the vigour of his life should place himself and his very life at the disposal of the state—but may you respond to the call of God to rise to your full stature and to the call of humanity!

"Nations are now at the turning stage. A new meaning has been given to life and to humanity. It is imperative now for us to give no mean contribution to humanity. But remember the only true possession of man is himself!"

THE BISHOP AT ST. JAMES'

In the evening Bishop Brent spoke in St. James' Cathedral. There, in answer

to his question: "Is there even one nation to-day which we could call Christian?" he said: "Yes, perhaps. Perhaps Belgium, who did not hesitate to crucify herself for honour's sake, and who will yet rise again on the third day, is it!"

Then as an answer to those who were always asking him why he had withdrawn himself from civilization, Bishop Brent declared that the so-called primitive savages of his present diocese compared most favourably with anything he had seen in so-called Christian civilization!

"The converting power of the Church should rest in its laymen!" declared Bishop Brent, who maintained that he found great refinement of conscience and vigour of will among his people. As for intellectual power, he could point to a youth who ten years ago was a "primitive savage," and to-day is almost ready to graduate from a civilized university as a doctor ready to go back to his people as a missionary.

The Annual Meeting of the Bishop Strachan School Association, Toronto

MARKED by a large attendance and a fine enthusiasm, the annual meeting of the Bishop Strachan School Association was held, for the first time, in the new school on the Hill on Friday, May 19th.

That the loyalty of the old girls is proof against the distracting influences of time and place, was very happily proven by the fervor and success with which the schemes of the Association have been carried into effect, and by the affectionate manifestation of interest in the aims and affairs of the School.

A trio of honoured guests were the wives of three of the first councillors of the School, Mrs. Broughall, Mrs. Williams and Mrs. Langtry. Another interesting visitor was Miss Lowe, one of the governesses of the School in years gone by. A number of out-of-town members from Ottawa and Montreal were also among the two hundred or so of the Association gathered in the big hall. It was a matter of general regret that Miss Grier, past principal of beloved memory and always so gracious a figure at such reunions, was, owing to illness, not able to be present, and that Mrs. Du Vernet, the inspiring president of the Association, was also absent. Mrs. David Henderson, first vice-president, occupied the chair.

In the reading of the reports evidence was supplied of the splendid achievements in the Social Service work carried on under the auspices of the Association. This is undertaken in connection with the Downtown Church Workers' Association, and has been pursued during the past year in three parishes, namely, St. Matthias'—where Miss Ethel White of Ottawa, formerly a pupil at the School, will be supported as a regular worker—Holy Trinity and St. Bartholomew's, where much work in the way of mothers' meetings and visiting has been done in these needy districts. Many soldiers' wives, lonely and anxious, have been befriended and helpfully advised. The necessary funds for this phase of activity have been supplied by a small grant from the Association, together with the proceeds from the annual bazaar held at Mrs. O'Brien's house in November—in all about \$750. Miss Amy Wright is the able Con-venor of this Social Service Committee.

The Association has also been active along patriotic lines, two consignments of socks, chocolate, etc., besides various sums of money, having been sent to Miss Mary Plummer of the Field Comforts Commission at Shorncliffe,

who is a member of the Association. At the meeting \$50.00 was voted for comforts for the French soldiers, an amount which afterwards was augmented by individual subscriptions.

Upon the conclusion of business, Mrs. Willoughby Cummings gave an address on the objects of the Women's Emergency Corps.

The following are the officers elected for the coming year: President, Mrs. Du Vernet; First Vice-President, Mrs.

David Henderson; Second Vice-President, Miss Natic; Treasurer, Miss Kathleen Kewin; Recording Secretary, Miss Marjorie Lennox; Corresponding Secretary, Miss Naomi Boulton; Executive Committee, Mrs. Crooks, Miss Spotton, Miss Audrey Lightbourn, Miss Jocelyn Clarke, Miss Betty Burton and Miss Jean Masten.

After the meeting Miss Walsh, the Principal of the School, entertained the members of the Association at tea.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE SOLDIER AND THE CHURCH

To the Editor, CHURCH LIFE:

Dear Sir,—I thought that, perhaps the enclosed remarks might be of interest to some of your readers. I am with the Canadian forces "somewhere" in England. We left Calgary on the Feast of the Annunciation of Our Lady. I wanted to start well so went to Holy Communion at the Cathedral Church of the Redeemer. Later in the day we entrained at the depot, the crying, cheering and band playing usually associated with these all too numerous events took place as we proceeded out of the station. I wonder why there is no religious service of dismissal associated with the departure of troops. What would be the effect on the soldiers and friends, if the Holy Sacrifice was pleaded on their behalf with the military paraded to the service and formally dismissed on their journey with the blessing?

On the train on Sunday some goodly Nonconformists held a service of praise and prayer and an earnest soldier gave a really effective evangelical message to his comrade in arms. May God bless his efforts. We arrived after a week's journey at Halifax where we embarked on "S. S. —". During the afternoon we sailed out of the harbour, guarded en route by a warship. Life on board was, as is usual on troopships, drills, meals and leisure time spent in card playing, smoking, reading or sleeping, according to one's own inclination. Sunday morning the word came round, church service in the dining room. I went (of course I did not expect to find the Lord's Own Service on the Lord's Day, it does not appear to be essential to a military man who is on active service, according to the "official mind"). "A form of service for the use of the Canadian Forces, issued by the authority of the Canadian Militia" (I believe that I have it correctly), was given to me together with a copy of the Canadian Church's official hymn book. And I found a chaplain there to officiate. The service consisted of a mutilated form of matins mainly from the Book of Common Prayer sandwiched in between parts of "worship" usually associated with nonconformist services. I realized that something was wrong, so during the singing of a hymn withdrew to the deck where in a quiet corner I read through to myself unadulterated "Morning Prayer." Great was my astonishment to find that my friends could not understand my withdrawing from a Church of England service. I tried to explain that it was not a Church of England service, but am afraid that the fact of the official Church hymn book having been used proved to them that it was a Church service. On subsequently enquiring I found that the chaplain was a Baptist minister. I am given to understand that at an afternoon service he drove home to his hearers some very distinctive heresies, denying baptismal regeneration, and explaining among other things that the Jews were after the war to return to the Holy Land and from there having been miraculously converted, they were to be the chosen missionaries, every one of them, to go throughout the world and all

would immediately be converted on hearing the Word. After being told this subsequently by one of the congregation, I was glad that I had withdrawn from the previous service. I also thought it a good plan to add to my petitions at private prayers "From all false doctrine, heresy, schism and official religion, Good Lord deliver us." In the evening a sing-song held under the direction of the same reverend gentleman included such a variety as may perhaps be heard often when listening to a gramophone. "Onward Christian Soldiers," "Tipperary," and comic songs, with a gospel address by the chaplain on the subject of anchors. My impression was that he was very much at sea. Why am I writing this? Because it makes one almost despair of "Ecclesia Anglicana." There are certainly some loose stones somewhere when it is allowed that what is good enough for Methodists, Presbyterians, Baptists, etc., is also good enough for English Churchmen. I can generally admire "a conscientious objector," but as a member of the Church I refuse to recognise him or his ideas as being the same as mine. If they are the same for what cause is he separated from the Church? Here in England one finds in camp the different religious bodies endeavouring to provide for their own people. A small iron and wood building suffices for the 10,000 "C. of E." and even a Bishop was "pleased" after a grand church parade service to find between 20 and 30 attend the communion service on Palm Sunday! An appeal for regular services during Holy Week failed to bring anything but a closed door each evening when I tried to get apart to try and meditate a bit on the mysteries of Holy Week. I was taken ill on Maundy Thursday. One could meditate then at will, but medicine will not supply spiritual needs. I told the Lord Bishop that we Churchmen wanted an ever open door in the Church and the heavenly food to help us in our difficulties here. So far there is no improvement. I went to communion on Easter Day, my first opportunity for 5 weeks. It was a great help in the spiritual combat. Here on all sides are inducements to break God's laws, here exists more drunkenness than I have seen before in my life (I lived for eight years in East London, England). Here is every inducement to young men to forget their Faith and to lose their souls, and the Church, our holy Church, what is she doing? I have been in hospital a week—not a single visit from the Church of England chaplain. May God in His mercy awaken our people and our clergy to the realization of their high calling, and then many souls will find their way to realize to the full what it is to live and die in communion with the Catholic faith. Faithfully yours,

"A CANADIAN CHURCHMAN."

May 4th, 1916

VICTORY—WHY DEFERRED

Editor, CHURCH LIFE:

Dear Sir,—I send a clipping from *The Church Times* of 29 April.

As my memory serves me the Bishop of Chelmsford is claimed to be in sympathy with the (so-called) Evangelical Party in the Church. His recommendations may have weight.

H. S. McD.

VICTORY—WHY DEFERRED

The Bishop of Chelmsford, preaching at the midday service in St. Paul's Cath-

edral on Monday, asked why it was that, seeing our cause was good, victory had not crowned the efforts of ourselves and our Allies in the war. Though he had no doubt of ultimate victory, he felt the answer was that we had all in various degrees forgotten God. Among other things, were the treatment of the Jews by Russia, and the Congo atrocities. But he said it was not for us to dwell upon the faults of our friends, but to look to our own. He instanced the neglect of Sunday, the prevalence of intemperance and impurity, the desire for riches, the division among the classes and the masses. The Church, he continued, had lost her proper hold on the nation. After sixteen centuries of possession, she had only 5 per cent. of her men communicants. He pleaded for the opening of churches all day for intercession, Holy Communion on all Sundays and holy days, and a greater spirit of co-operation among Church people. While he recognized fully the many good qualities the war had brought out in the self-sacrifice of our soldiers at the front and of our women at home, he urged that all should this Holy Week turn to the Lord and listen to God's voice.

An Old Canadian Parish

INTERESTING SKETCH OF THE PARISH OF DUNDAS, ONT.—ITS PROGRESS UNDER ARCHDEACON IRVING.

ON Sunday last the Venerable Archdeacon Irving ministered for the last time as rector of the parish in St. James' Church.

On Sunday night the Archdeacon gave a short sketch of the history of the parish. The first missionary in these parts was the Rev. John Stuart, known as the "Father of the Church in Upper Canada," and the first resident minister in the Niagara district was the Rev. Robert Addison, appointed rector of Niagara in 1792, his ministrations extending west to the Grand River. In 1816 the Rev. Ralph Leeming was appointed missionary at Ancaster and "parts adjacent," the "parts adjacent" consisting of Milton, Grimsby, Bartonville, Hamilton, Dundas and the Grand River. He was succeeded by the Rev. John Miller in 1830 and he in turn was succeeded in 1838 by the Rev. William McMurray. By this time Dundas had a larger population than Ancaster and the Bishop of Quebec, in whose diocese this parish was situated, instructed Archdeacon McMurray, as he afterwards became, to take up his residence in Dundas. During Archdeacon McMurray's incumbency the Church in Dundas was built, services having been held heretofore in the Union Chapel on the north side of North Street. The Church was opened for services in 1843 and the communion plate still in use was then presented. This had been brought out years before from England in the hope that the parishioners would one day have a Church, and bears the inscription, "The gift of Richard and Mary Hatt of Ancaster, for the use of the Church in the village of Coote's Paradise, District of Gore, Upper Canada, January 1, 1817." In 1853 Archdeacon McMurray was sent to the United States to solicit subscriptions for Trinity College, Toronto, and a number of prominent American Churchmen showed their appreciation of his services by presenting to his new Church the present chancel window. It contains the arms of Archdeacon McMurray and of Trinity College. Archdeacon McMurray was made rector of Niagara in 1857 and was succeeded at Dundas by the Rev. F. L. Osler. Mr. Osler was instrumental in completing the Church by the erection of chancel, vestry and spire, and became rural dean and canon. In 1882 the Rev. George Forneret, now Archdeacon of

Hamilton, became Curate-in-charge and was followed by the Rev. E. A. Irving in 1886. In 1895, upon the death of Canon Osler, Mr. Irving became rector. It is a fact worthy of notice that he was the first rector of Dundas, for, though Dundas had been regularly established as a mission from Ancaster in 1838, Ancaster remained the rectory, Dundas being only an incumbency, until 1895, when it was finally erected into a separate parish. Mr. Irving was made canon in 1911 and archdeacon in 1912.

During Archdeacon Irving's rectorship the Church has been completely renovated, a rectory has been bought and a new parish hall erected. But the rector's name will always be chiefly associated with his indefatigable work among his parishioners, the visiting of the sick and the whole and the care of the poor. For thirty years he has gone in and out among his people, spending and being spent in their service, with a single eye to their welfare, and with no thought of himself or of his own advancement. It is characteristic of him that his first thought, upon retiring to work that will leave him some free time, should be for his brother clergy, of the help that he may now give to those overworked in need of rest or a holiday.

The Archdeacon will still be resident here, and it will be a source of pleasure to the people of Dundas that they will still retain as a fellow townsman one who for a generation has proved himself a loyal citizen and a participator in all worthy matters.

* * *

Archdeacon Irving, acting in his capacity as Archdeacon of Wentworth and Haldimand, will induct his successor, the Rev. C. E. Riley, as rector of Dundas, in St. James' Church on Sunday morning next.

The New Canadian Book of Common Prayer

THE Ven. Archdeacon Armitage, Secretary of the Joint Committee of both houses, on the Adaptation, Enrichment and Revision of the Book of Common Prayer, of the General Synod of the Church of England in Canada, has made the following announcement:—

"The new Canadian Book of Common Prayer, in one edition only and in one binding, will be published in July and will be on sale in the book stores throughout Canada. There has been great delay in the publication owing to war conditions, and no announcement can be made at present in regard to future editions.

"Churchpeople in Canada and the United States will be able to order copies of the book in any quantity through their regular local book sellers."

The Secret

WAS your dawn too bright for a cloudless noon?

Was the bud too frail for the perfect flower?

Did you wake too soon

From the dream of youth in its morning hour?

From your passionate youth with its prayers and sinnings,

Its sudden pauses and rash beginnings,

Its faith and its startled ecstasy,

And its rainbow promise of days to be.

What was it brought to those watching eyes

The faint amusement of toleration?

And the hoary wisdom of compromise

To that golden tongue,

That babbled folly and inspiration

When hope was young?

Is it saint or coward, beloved, say,

Who walks aloof from the world to-day

In the still grey twilight of resignation?

Isabel Butchart, in *Country Life*.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSENEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FORT WILLIAM

St. Luke's

On the 19th of February last fire was discovered in St. Luke's Church at about 7 p.m., which resulted in gutting the building and destroying much of the furniture and a beautiful memorial window.

Fortunately the men's clubroom in the rear of the church was saved from destruction by the timely arrival of the fire brigade, so that services were held in this building until the church was restored. A special vestry was called, a building committee was formed and work of restoration was begun forthwith. On Palm Sunday, just eight weeks later, the church was re-opened. *Lans Deo.*

On Easter Day the services were at 7, 8 and 11 a.m., and at 7 p.m.; all were well attended and a large number communicated. The annual Easter Vestry was held on the evening of Thursday in Easter Week and was fairly representative.

The wardens for the present year are: Rector's warden, Mr. G. H. Coe; People's warden, Mr. Harry Stewardson. The vestry clerk is Mr. Grant, and envelope secretary is Mr. Gillespie.

The wardens presented a very satisfactory report for the year 1915-16, notwithstanding hard times, war time and loss of parishioners by removals.

The building committee were highly commended for the quick work and satisfactory restoration of the church, which looks very much improved.

On the third Sunday after Easter we had a visit from Archbishop Thorneloe. The services for the day were as follows: 8 a.m., Holy Communion; 9:30 a.m., Matins; 10 a.m., Adult Baptism followed by Confirmation; 11 a.m., an Ordination service; 7 p.m., Choral Evensong.

There was one candidate for Holy Baptism, 32 candidates for Holy Confirmation, one candidate for Holy Orders.

The Ordination service lasted until 1.15 p.m. A very large number received Communion at the 11 o'clock service.

The candidates for Holy Confirmation were composed of 20 children and 12 adults, nine of the latter being married people. All these services were well attended, and, led by the well-trained choir, under choirmaster Le Gassick, were of a hearty and impres-

sive character. The Archbishop was much gratified with all the evidences of activity in St. Luke's. His Grace also expressed his gratitude that so much of the old building was saved from fire and that the brass work had been restored, he also thanked Mr. Gillespie personally for his good work in the restoration of the brass work to its former appearance and value.

Two new sanctuary chairs, made by the Globe Furniture Co., Waterloo, arrived on the Saturday and were used by the Archbishop on the Sunday. These chairs were donated, one by the W.A., and the other by Mrs. Stewardson.

The new organ is a vast improvement on the one destroyed by fire, and adds materially to the effectiveness of the musical portions of the various services. The special preacher at the 7 p.m. service was the newly ordained Priest, the Rev. R. H. Fleming of Murillo.

The Rev. Canon Hedley of St. John's, Port Arthur, and the rector of St. Luke's, Canon Burt, assisted the Archbishop in the imposition of hands and in the celebration of the Holy Communion. Canon Burt presented the candidate for ordination in the absence of the Archdeacon.

ILFRACOMBE

Two beautiful stained glass windows have been placed in Christ Church. One inscribed as follows: "In memoriam—Pte. Rex Taylor, 20th Battalion, Canadian Overseas Force—Died in Toronto, March 16, 1915. Aged 17 years. Grant him, Lord, Eternal Rest."

The inscription on the other window is, "A thankoffering, for a year's mercies in France, and at Saloniki, Greece, from Nursing Sister Mary Darling, March, 1913-1916."

The Rev. L. Sinclair, Priest-in-charge, made special reference to the above at the evening service. Pte. Rex Taylor, who was a good Churchman, had given his life for the King and Country, and his father and brother are serving in the 122nd Battalion. The window was placed in the Church by the parents, Pte. F. C. and Mrs. Taylor, members of Christ Church.

The other window was given by Miss Mary Darling, daughter of the Rev. Charles Darling, rector of St. Mary Magdalene's Church, Toronto. The family have a summer residence on the

lake and take much interest in Christ Church. Miss Darling continues her merciful work as Nurse in Saloniki, Greece.

ATHABASCA

SYNOD OFFICE.

Owing to unavoidable circumstances the forthcoming Synod will not be held in June as previously announced, but it is hoped that it may be possible to hold it a little later. Due notice will be given to all concerned.

At a recent vestry meeting of St. James' Church, Peace River, it was announced that the effort towards self-support had met with encouraging success.

CALGARY

ARCHDEACONRY OF RED DEER

A meeting of the Archdeaconry of Red Deer was held in St. Luke's Parish Hall from May 1st to 5th. Those present were The Ven. A. J. B. Dewdney, M.A., Archdeacon of Red Deer; Rev. M. W. Holdom, Rural Dean of Red Deer, along with the Revs. Shore, Tate, Finn, Henderson, Patstone, Morgan, Knight, Merrick and Currie. Meals were served in the parish hall, through the kindness of Mrs. Dewdney. The first afternoon was a chapter meeting of the Deanery of Red Deer, but owing to some of the clergy being absent the meeting had to be postponed until later. From Monday evening until Tuesday morning was conducted as a Quiet Day by Canon Boyd of Edmonton. The forenoons were given up to Bible study and the study of the book "The Self-Limitation of the Word of God," a very good paper being given by Rev. Merrick of Castor, on the book.

On Wednesday afternoon there was a meeting of the Temperance Committee to which the rest of the members of the Archdeaconry were invited. After much discussion a resolution was passed asking the Church-people to see that something was done to put something in the place of the bar and to make it as bright and amusing as possible. The Bishop, who had come by the noon train, was also present at this meeting. In the evening a chapter meeting was held, when many matters of interest were discussed. The Bishop also addressing the men on several matters. Reorganization of the missions was discussed and the members were asked to make maps of their missions sometime before the end of June. Through the kindness of the Archdeacon a trip was made to Sylvan Lake on Thursday afternoon. Cars were kindly provided by Messrs. Welliver, Lord, Maxwell and Dr. Saunders, all were under the capable management of Mr. Welliver. Tea was served at the Lake by Mrs. Dewdney, Mrs. Patstone and Miss Tryon at the pretty little lake cottage of the Archdeacon. On Thursday evening Mr. Buckingham, one of the directors of the United Farmers of Alberta, addressed the meeting on the aims and objects of the above association and asked the clergy to take an interest in the life and work of the farmers. The Sunday was also talked about which had been appointed the U.F.A. Sunday (May 21st) and the Bishop said that he desired the clergy to make mention of it and that he would issue a pastoral on the subject. The meetings closed with votes of thanks to the ladies of Red Deer who had so kindly put up the clergy, and to Mrs. Dewdney and Miss Tryon for looking to the material comfort, and also to Rev. G. N. Finn for taking the trouble of getting the clergy put up.

HURON

DEANERY OF WATERLOO

The Deanery Chapter and Convention of Church Workers of Waterloo met at St. John's Church, Berlin, on Tuesday, May 16th. At the chapter meeting many interesting facts of church life in the deanery were brought out, among these, (1) That, in spite of the large demands created by the war, the contribution both to parochial purposes and to missions had maintained the high level of former years; (2) That from a total church population of less than 5,000 a splendid total of 698 men had enlisted for overseas service and the Chaplain of the 111th S. Waterloo Battalion C. E. F., Captain Herbert, a former Rural Dean, stated that the last official report showed that 38% of the men were Anglican; (3) That two successive rural deans of the deanery, viz., Captain Rev. R. Herbert, the former R.D., and Captain Rev. A. L. G. Clarke, the present R.D., are now serving as chaplains in 111th and 118th battalions C.E.F., respectively. Votes of congratulation and appreciation were heartily tendered these honoured members. Captain Clarke had tendered his resignation as Rural Dean and the clergy nominated Rev. H. W. Snell of Ayr, as his successor. The chapter was addressed by Mr. L. H. Baldwin, President of "Church Life," who received an enthusiastic hearing, and a large increase in circulation of this excellent Church paper is looked for.

At the convention of the deanery branch of the W.A. much progress was reported and a forward step taken in the resolution that this deanery branch undertake the full responsibility for the education of some missionary's child.

At the General Convention of Church Workers in the afternoon, the session was suitably opened with a devotional address from Rev. Canon Dyson Hague, M.A., who in a highly inspiring and deeply spiritual address urged the fuller and more faithful practice of believing intercession with Almighty God, emphasizing the special need at the present crisis. "Would to God," he said, "that our people, especially our great leaders both in Canada and Britain, would show the same reliance on God as the Russian people, the Russian leaders and our own Sir David Beatty." Splendid addresses were given on "Mission Work in Japan," by Mrs. McQueen Baldwin; on "The Model Sunday School," by Rev. J. A. Robinson of Clinton; on "What Patriotic work can teach us with regard to work for Missions," by Mrs. Gossage of Hespeler; and on "Practical A.Y. P.A. work," by Rev. W. H. Snelgrove, the new rector of Galt.

In the evening, Evensong was said by the rector, Rev. H. M. Lang-Ford, assisted by the Rural Dean and Rev. W. H. Snelgrove and an excellent sermon delivered by Rev. Canon Dyson Hague.

GALT

The dedication of a tablet to the memory of the late Canon Ridley in Trinity Church took place at the morning service last Sunday, when a large congregation was present. The tablet is placed opposite the one erected to the late Dean Boomer. The inscription is, "Sacred to the Memory of the Reverend John Ridley, Canon of St. Paul's Cathedral, London, Ont., and for 29 years rector of Trinity Church, Galt. Died November 25th, 1915, aged 70 years. They that turn many to righteousness shall shine as the stars for ever and ever. Erected by the members of the congregation." The dedication service was read by the rector, Rev. W. H. Snelgrove.

MONTREAL

STANBRIDGE EAST

St. John's, STANBURY

The annual vestry meeting was well attended—Rev. R. Atkinson, presided. The Church wardens' reports shewed satisfactory balance in hand. During the year a new furnace has been installed and paid for. Mr. W. H. Crosby was re-appointed rector's warden, and Mr. H. Black was elected people's warden. Messrs. Harvey Beatty, J.P., and W. H. Crosby were elected lay delegates to the Synod. Messrs. H. Ingalls and R. Jones were elected sidesmen. Misses H. Short and E. Herd were thanked for their services as organists.

NIAGARA

PORT COLBORNE

On this page we reproduce a cut of the Church to be built at Port Colborne. The old church which was destroyed on November 7th last was built in 1865, during the incumbency of the Rev. W. E. Cooper, M.A.

At a meeting held shortly after the fire the congregation unanimously decided to rebuild on the old site if additional land could be obtained. The adjoining lot, which is a corner lot, was purchased. This gives the church the most central site in town.

Mr. C. M. Boster, of Niagara Falls, was selected as the architect.

The building will be constructed of stone and will seat three hundred and seventy-five persons. In the basement will be rooms for the choristers and the heating plant. There will be three entrances—one from King street and two from Charlotte street.

Towards the building fund the congregation have subscribed ten thousand dollars. They have also offered the following: altar, altar linen, credence table, sanctuary chair, sterling silver communion service (five pieces), alms basin, vases, standards, prayer desk, service books, font and ewer, chandelier and five windows for the nave and three large ones for the chancel. The subjects selected are the Nativity, Christ among the Doctors, the Resurrection, Ascension and Last Supper. The windows will be erected by the N. T. Lyon Co., of Toronto, who placed the windows in the former church fifty years ago. The bell is being recast at the Meneely Foundry.

During the incumbency of the present rector the Guild Hall was built, sexton's house purchased and renovated and rectory rebuilt.

NOVA SCOTIA

At the annual meeting in Halifax, May 15-19, of the Diocesan Woman's Auxiliary, a resolution was passed to the effect that the Insurance Fund be known in future as the Charlotte Worrell Memorial Fund, in tribute to the late Mrs. Worrell, wife of His Grace the Archbishop of Nova Scotia, and the first President of the Auxiliary which owes its present status as an effective force in diocesan life, largely to her influence. There was a simple but deeply impressive dedicatory service at the concluding session. Rev. H. W. Cunningham, rector of St. George's Church, conducting it.

The election of officers resulted as follows:—

President—Mrs. H. W. Cunningham; First Vice-President, Mrs. J. P. D. Llwyd; Second Vice-President, Mrs. N. Lemoine; Recording Secretary, Miss Pooley; Corresponding Secretary, Miss Murray; Treasurer, Mrs. H. R. Silver; Organizing Secretary Babies' Branch, Mrs. Morrison; Secretary-Treasurer Literature, Miss E. A. Ritchie; Secretary-Treasurer Junior Department, Miss Almon; Girls' Secre-

tary, Mrs. J. S. McLeod; Leaflet Editor, Mrs. Noseworthy; Extra-Cent-a-Day Treasurer, Mrs. C. W. Vernon; General Organizing Secretary, Miss Johns; Dorcas Secretary-Treasurer, Mrs. Humphrey.

The thank-offering from the senior, junior and babies' branches exceeded \$800, being materially larger than that last year, which in view of the many demands in connection with the war, was an unexpected result.

The meetings of the various diocesan committees, preliminary to the meeting of Synod, are now in progress, that of the Executive Committee having been held on Thursday, May 18.

The Social Service Council of Nova Scotia, of which Canon Vernon is President, has just held a meeting at which he was appointed chairman of a committee to secure co-operation of the executives of both political parties in insuring purity in the forthcoming provincial elections.

ONTARIO

ANNUAL MEETING OF DEANERIES OF LEEDS AND GRENVILLE

The annual joint meeting of the Deaneries of Leeds and Grenville was

lowed by general discussion of the points raised. The members were practically unanimous in desiring a change in the present rubric for the Athanasian Creed.

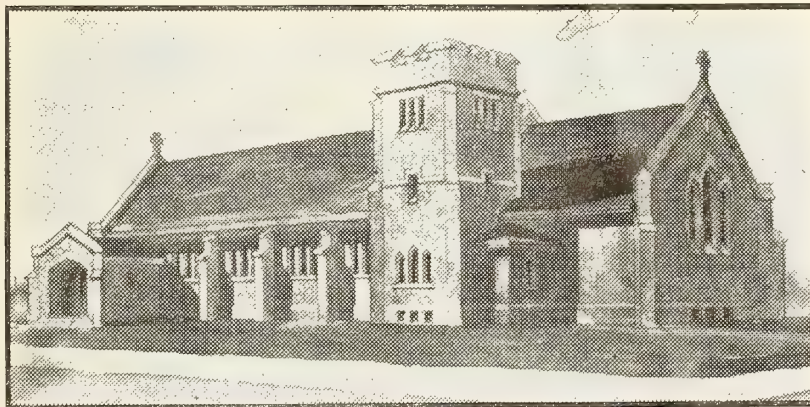
An open meeting was held in the evening in the parish hall, the special features of which were a missionary address by the Rev. W. H. Smith and a lantern lecture by Rev. Canon Bedford-Jones on "A trip to the Eastern Mediterranean," showing views of Egypt, Turkey and the Holy Land. Refreshments were served by the ladies and a vote of thanks was tendered them for their kind hospitality to all the members of the Deanery Chapters.

BROCKVILLE

St. Peter's

The annual Easter statement, printed with reports from all the Church Guilds, shows that the financial condition of the parish has well met the various claims upon members. The Finance Committee attributed this in large measure to the almost universal use of the duplex envelope. The parish gave to missions and extra parochial claims some \$1,550, and expended locally about \$3,500, besides various amounts used for Red Cross work.

There are some 60 names on the



The New Church, to be built at Port Colborne, Ont.

held in Prescott Monday and Tuesday, May 15th and 16th. The Lord Bishop of Kingston and Ven. O. G. Dobbs, Archdeacon of Kingston, were present, with Rev. F. D. Woodcock, Rural Dean of Leeds, and the Rev. H. B. Patton, Rural Dean of Grenville, and 17 other clergymen from the Deaneries.

The afternoon of Monday and most of Tuesday was taken up with business and papers. A resolution expressing the appreciation of the members of the work of the Late Archdeacon Carey and of sympathy with the family was passed at the opening of the meeting.

A clerical reading club was formed to encourage definite reading and circulate theological books among the members on the lines of what is known as a "Clerical Fourteen Club."

The proposed canon on the stipends of the clergy which is to come before Synod was discussed, as well as the mission offerings, collections for work among the Jews and the Sunday School organization.

The Bishop of Kingston preached at the public service on Monday evening, taking as his text the encouraging motto, "Go Forward." He also conducted a quiet hour for the clergy on Tuesday from ten to eleven, giving two most helpful addresses.

Papers were read by Rev. W. E. Swayne and Rev. S. B. G. Wright, the former giving a careful review of the use of creeds in the Christian church, and the latter a well prepared paper on "Liturgical Development." Both papers were much appreciated and fol-

lowed by general discussion of the points raised. The members were practically unanimous in desiring a change in the present rubric for the Athanasian Creed.

The W.A. had a very successful year with 50 members in the Senior and 45 in the Junior Branch. All pledges met and no special appeal needed for either the parish or the W.A.

SYDENHAM

The Rural Deanery of Frontenac held its spring meeting in the village of Sydenham on May 8th, 9th and 10th. The Bishop of Kingston together with a large number of the clergy of the Rural Deanery, was present. The missionary supper given by the ladies of St. Paul's Church was very largely attended, the speakers of the evening being the Bishop of Kingston and the Rev. W. Cox of Gananoque. The Rural Dean, the Rev. T. O. Crisp, occupied the chair. The Deanery service was held the following evening, when His Lordship dedicated to the Glory of God and to the loving memory of Dorothy Graves, a beautiful window (The Birth of Christ) presented to the Church by her daughters, Mrs. J. Woodruff, Mrs. Kennedy and Mrs. Callaghan.

At this service twelve candidates were presented to the Bishop for the Holy Rite of Confirmation.

On Tuesday afternoon the Rev. F. G. Kirkpatrick, B.C.L., of Pittsburg, gave a very interesting and masterly paper on "The Proposed Canon on the Stipends of the Clergy."

The Rev. C. Whalley, curate of St. George's Cathedral, favoured the meet-

ing with a clear and instructive paper on "The Religious Indifference of the Age."

The Bishop of Kingston conducted the Quiet Hours in St. Paul's Church, and his Lordship's most helpful, forceful and scholarly addresses were much appreciated by the clergy.

At the close of the meetings a hearty and unanimous vote of thanks was tendered the incumbent, the Rev. S. E. Harrington, and the congregation, who by their untiring efforts and unreserved hospitality had laboured most faithfully to make this a meeting of the greatest import.

QU'APPELLE

CHAPTER MEETING OF THE MEDICINE HAT RURAL DEANERY

The quarterly meeting of the Chapter of the above Rural Deanery was held in the Vicarage at Redcliff on Tuesday, May 16, 1916.

The day commenced with the Celebration of Holy Communion in the beautiful little Church dedicated to "St. Cuthbert," at 8 a.m., the vicar being the celebrant.

After breakfast Morning Prayer was said, the Rev. P. C. Jerrold taking the office; the whole of the morning session was devoted to "Bible Study," during which time a very interesting paper was read by the Rev. A. C. Swainson on Acts 2.

After lunch an informal talk and discussion was entered into, when many vital questions to the Church in the West were brought forward; at 3 p.m. the Chapter again went into session and the Rev. H. C. B. Gibson admirably led the discussion, the subject being "the work of the Holy Ghost in the Church of God"; before the close of the meeting it was decided that the Chapter should next meet (D.V.) on September 21st, "St. Matthew's Day," at Holy Trinity, Medicine Hat, that the Rev. A. M. Harding be responsible for a paper on "Bible Study," and that the Rural Dean bring forward the subject "Christian Science." After a hearty vote of thanks had been passed to the vicar of the parish and to Miss Gibson for their whole-hearted hospitality to the visiting clergy, the meeting was closed with prayer. At 7.30 Evensong was held in the Church and a powerful and instructive sermon preached by the Rev. E. A. Davis, B.A., R.D., taking his text from Rom. 8:28, appropriately bringing to an end a day of quiet intercourse and communion so helpful to the clergy, and more especially so to those men working in the outlying missions.

RUPERT'S LAND

BRANDON DEANERY

A Sunday School convention of the Rural Deanery of Brandon was held in Elkhorn on May 8th and 9th. The proceedings began with Evensong on Monday, when the Rev. W. Robertson, Rural Dean of Brandon, gave a helpful address. After the celebration of Holy Communion on Tuesday morning the visiting clergy were entertained to breakfast at the vicarage. The numbers in attendance were not so great as might have been desired, but this is one of the best conventions that has been held in the Rural Deanery for some years. The Rev. G. W. Findlay of Carberry, is President of the Association for the ensuing year, and the Rev. J. A. Shirley of Oak Lake, is Secretary.

It was intended to hold a Deanery meeting on Wednesday but some of the clergy failed to arrive and a number of those who were present had to return to their parishes. A short chapter meeting was held on Tuesday night therefore at the conclusion of the S.S. convention. The Rev. R. E. Park of

Elkhorn, was appointed Secretary of the Deanery in place of Rev. G. W. Findlay, who desired to be relieved of the office.

MELITA

A meeting of the Souris Deanery was held at Melita on May the 9th and 10th, the Women's Auxiliary of the Deanery holding sessions at the same time. On Monday the Rev. F. Lys, rector of Souris, preached at Evensong, the Rev. L. Finch, incumbent of Pierson, assisting in the service. At the celebration on Tuesday the rector of Melita, Rev. J. Woolen, was the celebrant, the Rev. O. May of Reston, assistant.

Various matters of interest were discussed at the business session, there being the election of a Rural Dean. At the W. A. meeting Mrs. W. F. Oates gave an address of welcome which was replied to by Mrs. Hardy, of Hartney, for the visiting delegates. Miss Nowlan, Dorcas Diocesan secretary, gave a very interesting report of a most successful year's work. The sum of money raised by the Deanery W. A. in nine months was \$2,148.05.

Delegates from Hartney were Mrs. Roper, Mrs. Hardy and Miss Hill, from Pierson, Mrs. S. Harman and Mrs. Took. The storm prevented others from coming. Reports show that three parishes are entirely free from debt.

Mrs. Blay, of Hartney, was obliged to resign her office as Deanery Secretary and Mrs. W. F. Oates, of Melita, was elected to succeed her. The Parish Auxiliary provided three outfits for the Indian children of the north, valued at \$160.80.

Mrs. Estlin read a paper on "Uganda, the Miracle of Modern Missions," Miss Milleage, W. A. Diocesan Secretary, gave an address on "The Women of India," and Miss Nowlan gave a full report on the Dorcas Diocesan work, in which it was stated that the W. A. of Souris Deanery, contributed outfits for 44 children in the Anglican Schools of the north.

Mrs. Pope, President of Melita Auxiliary, presided, and Mrs. Farrow, Sr. Secretary of the Parish Auxiliary, acted as Secretary for the meeting.

The Deanery meeting, in both its departments, was very enjoyable and showed the work to be in fine condition.

The Decoration Day Parade was held in Winnipeg on Sunday, May 14th. The Primate honored the occasion by giving the address on the University Campus before the procession started for St. John's Churchyard. Unfortunately no full report has been given of the address of His Grace. He recalled the incidents of the early days which Decoration commemorates and suggested that in future the Parade should be held on Empire Day, with the returned soldiers of the present conflict taking part.

The rector of St. Matthew's, Brandon, is away for a brief holiday. The services on Sunday, May 21st, were taken by the Rev. W. H. Barrett and the Rev. G. Hammond.

The Rev. Canon Matheson, Professor of Exegetical Theology, has taken charge of the parish of Posen for the summer.

The Rural Deanery of Pembina met in Somerset on Tuesday and Wednesday, May 16th and 17th. The Women's Auxiliary met at the same time and place. Good meetings were held and helpful work done.

The Rev. W. H. Boyd has resigned the incumbency of Roland.

The Rev. H. L. Roy was at Moore Park on Sunday, May 14th, and at

Miami and Roland for May 21st. At each of the places services of Holy Communion was held.

MORDEN ST. THOMAS'

It is with much regret that this week we have to record the departure of our esteemed rector, Rev. F. C. Chapman, who for some time past has felt the call of King and Country, but owing to his inability to procure a locum tenens, was obliged to wait. That difficulty having now been overcome, he has enlisted with the 11th Field Ambulance, which corps left Winnipeg on Sunday night for England.

Mr. Chapman was an earnest and untiring worker and had the affection and esteem of his people. He will be much missed by all. The Rev. Arthur Warwick, late rector of St. Andrew's, Winnipeg, will arrive on the 28th of May to conduct the services until Mr. Chapman's return. In the meantime Mr. A. W. Bowen, lay reader, is acting for the parish.

TORONTO

The Bishop administered the Rite of Confirmation in St. Edmund's Church, Toronto, on Sunday morning, and in the new Calvary Church, Silverthorn, in the evening.

TORONTO

SONS OF ENGLAND ANNUAL PARADE

The members of the Sons of England held their annual church parade to St. James' Cathedral on Sunday afternoon, when an inspiring sermon was preached by the Rev. Canon Plumptre.

"There are times when it makes all the difference in the world whether we have faith in God or not," said the preacher. "Not only in a personal crisis, but in a world crisis. Men are asking 'Where is God?' 'Is there a God at all?' I do not think that in these times faith ought to be very difficult. There have been times far more hopeless than ours. The need of today is faith in God."

It was announced that the Sons of England Society had contributed the equivalent of almost four battalions to the fighting forces of Canada. Over four thousand members are in khaki, and nearly one hundred of these have paid the supreme sacrifice. The total outgoing of the Society since its inception amounts to \$2,862,000.

ST. CHAD'S HONOUR ROLL

An honour roll of St. Chad's Church, Earls Court, now contains the names of over one hundred church members who are fighting at the front. Permission has been extended to troop 49, St. Chad's Boy Scouts, to use the Cedarvale estate of Sir Henry Pellatt for operations during the summer. Several members of this troop are now fighting overseas.

ST. AUGUSTINE'S CHURCH

On Sunday night 34 candidates were confirmed by Right Rev. Bishop Reeve—21 males, 13 females.

RURAL DEANERY OF SOUTH SIMCOE

The Chapter of the Rural Deanery met in Cookstown on Tuesday and Wednesday, May 9th and 10th. On Tuesday evening the clergy assisted at the induction of Rev. Walter Creswick into the rectorship of Cookstown and Pinkerton. The service was fully choral—Tallis' Festal responses in F. with Bunnett's Magnificat and Nunc Dimittis—being ably and appreciatively rendered by the Alliston choir, assisted by the choir of St. John's. The induction sermon was preached by the Archdeacon of Wellington and a brief address was also given by his Lordship, Bishop Sweeny, as chief pastor of the flock. Other clergy

present were Archdeacon Ingles, Rural Dean Lowe, Revs. Dew, Wagner, Battersby and Perry.

A pleasant social evening was afterwards spent in the schoolroom, where a very substantial repast was spread by the ladies of the parish.

On Wednesday Holy Communion was celebrated at 8 a.m., and the Bishop conducted a Quiet Hour for the clergy at 10 a.m. Rev. Canon Plummer presided at the organ at all services.

The Chapter assembled for business at 11.30 and arranged under the tutelage of Canon Plummer for a choir festival to be held in Beeton in September. Revs. Dew, Wagner and Creswick, with the rector of Beeton, were appointed a committee to choose music and arrange for the meeting.

After the "Rural Dinner," so pleasantly provided by our kind hostess, the chapter adjourned.

First Convocation of the Anglican Theological College of B. C.

THE above meeting was held in the parish hall of St. Paul's Church, Vancouver, on Wednesday evening, May 3rd, and was indeed a notable occasion. For four (college) years the co-operative plan of theological education has been working quietly but efficiently—that plan which includes in one theological college Latimer and St. Mark's Halls. On this occasion it emerged into the open in the shape of a diploma-conferring college.

His Lordship the Bishop of Caledonia, Metropolitan of the Province and President of the College, was in the chair. Opening religious devotions were conducted by the Ven. Archdeacon Heathcote, and the Very Rev. Dean Schofield. Besides these there were on the platform two Bishops of the province, their Lordships of Kootenay and Columbia, and a welcome visitor to the city and province, the Bishop of Athabasca, the Revs. Dr. McKay and Sandford (principals of Westminster Hall and Columbia College respectively), the Rev. Principal Vance, of Latimer Hall, the Rev. Dr. Seager, of St. Mark's Hall, and A. McC. Creery, Esq., Registrar of the College.

The President, in his speech, pointed out the character of the gathering, and said that he felt like saying, with Simeon, "Lord now lettest Thou Thy servant depart in peace," in view of the fact that this meeting marked the passing of the preparatory part of the evolution of the College and the beginning of the constructive period. His address was full of deep feeling and eloquence. As is well known, the Bishop of Caledonia has had a very great deal to do with the problem of

theological education in the province and its solution.

The President introduced the Bishop of Columbia as the youngest D.D. present, the University of Oxford having recently conferred this degree upon him. Dr. Scriven in a most happy speech, addressed his remarks chiefly to the graduating students, urging them to hope and expect great things from their ministry.

The Bishop of Kootenay, who also has recently been the recipient of a D.D. degree from Oxford, reminded the audience that the effects of the war were already being felt in a changed attitude of men toward the things of God. Materialism had marked the life of British Columbia in the past. Now the basis of that materialism was being removed. The war was a struggle of material ideas against spiritual ones and everyone who shared in the struggle Britain was making for freedom and right was being led to see the vital difference between the two. This situation would give a new opportunity for the Church in the new day of reconstruction which was to come. Consequently a new and great need of men for the ministry would arise.

The Bishop of Athabasca sounded a ringing appeal for men for the ministry. He outlined the conditions of his own far northern diocese where his great need of men was the main problem he had to solve.

The names of the five graduating students were read by the Registrar and their diplomas of L. Th. conferred. The Governor Musgrave prizes in Old Testament and Apologetics were awarded to Rev. W. E. Goodman and Mr. Yui, respectively.

A large and appreciative audience was present, indicating the fact that the Convocation of the College will be an annual event in the life of the Church in British Columbia, which will be looked forward to with ever growing interest.

A distinct loss to the meeting was the absence of the Bishop of New Westminster, who has departed overseas with the 62nd Battalion, and who had been particularly connected with the evolution of the College plan; and that of Dr. Wesbrooke, the President of the University of British Columbia, who, on account of engagements connected with the first convocation of his University, was unable to be present.

YOUR happiness is in your own hands, not in the hands of others; if you choose to be happy you can. If you do not find sunshine in life, you go a long way to wrapping other people's lives in cloud. Suffer you must, for you are human, but suffer well and wisely you ought, for you are a Christian.—W. J. Knox Little.

Money to Loan

We loan money upon the Security of First Mortgage on City Revenue Producing Property, or on improved Ontario Farms, at 6½ per cent.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.
HON. J. J. Foy, K.C., Vice-President. HAMILTON CASSELS, K.C., LL.D., Vice-President.
A. D. LANGMUIR, General Manager. W. G. WATSON, Asst General Manager.

TORONTO, OTTAWA, WINNIPEG, SASKATOON, VANCOUVER

Women's Work and Social Service

NO one can understand the Empire without allowing for this unsuspected depth of feeling, half the time inarticulate, unexpressed, because "utterance would seem to profane the mystery of those unutterable things that are worth all the world," and hence revealed only in the moment of some sudden crisis. But some of its signs we can see and recognize. There is the gift of freedom—freedom not merely to be yourself, to think your thoughts, to govern yourself, but freedom for others to do the same. Much has been made of the fact that we need not have cast in our lot with the Mother Country in the war—an aspect well expressed by one of the Free State Hertzogites, who said:—

"Even in this crisis England would not foist on any self-governing Dominion the view that it was bound to take part in the war. . . . If the Dominions had stood aloof and declared themselves neutral, it might have broken the great heart of England, but she would not have used coercion in any form whatever."

The Mother Country would not, could not, have compelled us to share in the war, and no power on earth or under the earth could have prevented us from taking our place beside her. We were compelled, not by external force, but by some inner necessity of our being. If it had been possible to have stayed aloof, and if we had done so—but it is unthinkable—we should have written ourselves out of the Empire, and have signed the warrant for our own dissolution, as anything except a material concourse of atoms, responsive to none but material motives, and therefore lacking the life principle necessary to preserve our existence. But it has been our glory—or rather the glory of that freedom wherewith we have been made free—that in the flash of light thrown by the fiery torch of war, we saw where our place was, and without hesitancy or calculation we stepped into it. Only the wisdom of the backward glance is able to realize what that instinctive action meant.

"Sure He that made us with such large discourse,
Looking before and after, gave us not
That capability and god-like reason
To rust in us unused. . . ."
"We must be free or die, who spake the tongue

That Shakespeare spake. . . ."
"Of old sat Freedom on the heights. . . .
Then stopt she down through town and field,"

becoming at home in "the land that freemen till"; the land "where freedom slowly broadens down" from generation to generation. It is the watchword of the Empire whose service is freedom—and this, notwithstanding DeWet and Maritz, Bourassa and Lavergne, Casement and the Sinn Fein. While our Fleet guarding the freedom of the seas "for such as pass upon their lawful occasions," is guarding also the citadel of Christendom.

* * *

But, as has been finely said, "if the beacon of the Empire is freedom, its compass is duty," and as a building

cannot be maintained by means of one support, so the necessary counterpart of freedom is duty: "*Among free nations the paramount quality, the pre-eminent virtue, must be the sense of responsibility, with the difficult loyalties which it demands*"; otherwise there will result an "unchartered freedom" leading only to destruction.

Lieutenant Harold Tennyson, who was killed in action off the French coast this past season, in a farewell letter to his parents, to be delivered only in the event of death, left this noble message:—

"I have only done my duty as a man is bound to do, and I have died 'with a joyful spirit.'"

True son of Nelson's Service; true comrade of that great soldier-statesman, who desired as his only epitaph—"Here lies Sir Henry Lawrence who tried to do his duty."

"I am proud of my old school and village," wrote a soldier from the front to the teacher of his elementary school, "so many lads have shown they know the meaning of duty by joining the Army," while the habits formed and lessons learnt at school have borne their fruit in the hundreds of thousands of "old boys" who enlisted "because it was their duty." Most moving, most impressive is the story of the soldier mortally wounded, who fancying he heard the sentry's challenge, "Who goes there?" made answer, with his dying breath, "An Englishman who did his duty." Duty is the motive which above all others has brought the sons of the Empire to the colours, for most of them, in answering, have "put themselves stiffly to a hard and almost intolerable duty," and in a voluntary dedication have made themselves its "bondmen."

* * *

And again, honour.

"There was a great flash of light . . . and it is a reality of the world's history that a great power has gone to war with this inscription on her banner: 'Respect for treaties; respect for justice and the small nations.'"

So wrote a neutral of the great days of August, 1914.

"I do not know whether there be a God, but if there is, I am sure He must be an Englishman."

This testimony, given by an Arab official, echoes, as it were, the solemn oath of certain tribes in remote parts of the East, who bind themselves "by the word of an Englishman," as the surest and most sacred thing they know.

Or this, a Chinese tribute:—

"These strange barbarians have a curious habit of always speaking the truth."

Michelet, the French historian, bore a perhaps unwilling testimony to the same quality, when he wrote of the "Test Act," that it was—

"A measure ineffective and indeed ridiculous where an oath is but a trifle, among nations where a man will lightly pledge his faith. But it was very effective in England and showed a true self-knowledge,"

and this witness is corroborated by a

thousand testimonies, not the least eloquent being that of an American who, to the question, "What was the most remarkable thing he had seen in England?" replied, "Three thousand people watching a game which they would rather lose than win unfairly."

It is Alfred the Truth-teller in whose name this conception is particularly enshrined, and surely for this reason above all others he "rules England till the Doom."

* * *

Freedom, Duty, Honour—the three notes which make up the common chord of the Empire's harmony, and there is the fourth note which softens and completes it—*Kindness*; "mercy."

"Superb and terrible in battle, but when the fight is over their first thought is for humanity."

"It is often said the English are cold," said Cardinal Mercier, "but no, they are full of heart." And a wonderful blending of mercy and justice is contained in this splendid reminiscence of Sir Evelyn Wood:—

"In commanding a small British force against a large body of Zulus . . . a number of captured Zulus, when asked why, in view of their own previous conduct, they should not be killed, replied, 'Because it is not the English custom.' And on another similar occasion, they said, 'You never hurt woman or child.'"

"You will always be fools," said a German naval officer, rescued from a ship which had been sunk, "and we shall never be gentlemen." While another testimony—also a foreign one—reminds us that "a country whose shipwrecked men jump into the water and drown themselves to give place to other shipwrecked men, or good-naturedly take off their life-belts and hand them to some one else, is not a country one can terrorize."

Perhaps most eloquent of all, because so unconscious, is the testimony of the little Belgian refugee girl whom no kindness could soothe or reassure, until she saw a soldier in khaki, and then crying "Bittish! Bittish!" she ran into his arms as to a sure refuge.

* * *

It is an Empire—or rather a Commonwealth—of many races, many languages, many climates, many customs, many ideals—but the binding link which holds all together is that of the English, with their language, their law, their particular quality; with

"their anxiety to understand the point of view of other nations, their surprising recognition of the fact that it takes all sorts to make a world, and that other

people have as much right to their characteristics as one has to one's own."

(Not an English testimony, but a foreign one.)

No one can claim that we have been unvaryingly true to this, still less that every individual Englishman has been true to it; but is this "English mind," with its freedom from clannishness, with its sympathy and calmness and its sense of fair play, with "its steady pursuit of the higher freedom and the larger justice," which is the link of Empire—the chemical which so transmutes the units that "one and one become in strength eleven," which joins the many units into "one linked and stedfast guard."

"The Englishman is really
The Greek grown old,
Deep waters crossed and many a watch-fire cold."

a son of that undying state of mind which we think of as Helles, whom time has cured of the vices of political instability without killing in him the virtues rooted in love of liberty."

So it was with a true Imperial instinct that the poet prayed—

"Guard the eye, the soul
of Europe, keep our noble England whole."

"The soul of Empire," he might have written, because England—the "English mind"—is the link which unites all the parts into one, the centre in which all parts find themselves and meet.

* * *

And what is coming out of it all in this great struggle? Surely, among other things, a much deeper because more understanding trust on the part of those who have shared together the deadliest perils; for the sake of those whose graves lie side by side in what will forever be the *Via Sacra* of the Empire; a closer brotherhood among the peoples whose sons have shed their blood together for a common cause; "a truer alliance and a more lasting unity, because sealed by a common sacrifice." "Home" has been revealed in all its exquisite, appealing beauty to the thousands of the sons from overseas; while on the limited vision of those "homelanders who know not England," because they "only England know," there has dawned a revelation of the splendid manhood of those sons from overseas—

"Souls that have toiled and wrought and fought with us . . .
Free hearts, free foreheads";

a true brotherhood in arms for all

The Bright, Cheerful

appearance and the tempting aroma of a cup of

"SALADA"

prove the cleanliness, freedom from dust and the quality of the leaf. Every packet is of the same high quality—every infusion is alike—delicious.

B 128

MEMORIAL
WINDOWS
ENGLISH
ANTIQUE

STAINED GLASS

LYON
GLASS CO.

141-3 CHURCH ST. TORONTO ONT.

FOR YOUR GARDEN PARTY

Robt. Wilson

HUMOROUS ENTERTAINER

For terms and dates address

110 GALLEY AVENUE - - TORONTO

PHONE PARKDALE 1469

the peoples of the Alliance, but in a special and peculiar sense, surely, for the children of the Empire. Shall we study to organize the Empire? Will there not be developed an Imperial Council, an "Empire Executive," where Imperial policies will be discussed and prepared, and Imperial budgets drafted for consideration by the respective legislatures? The germ of such a change can be found in the invitation to the Australian and Canadian Premiers, on their recent visits to England, to meetings of the Cabinet, that "committee of the King's sworn councillors, to which, constitutionally speaking, the King's summons gives an entry." In spite of very easily foreseen objections or difficulties, it is well to realize the truth expressed by Mr. B. R. Wise, of New South Wales, that

"while no men can prepare a constitution

for a free people, a free people can prepare for itself any constitution it needs."

* * *

Rev. B. J. O'Rorke, speaking of experiences which he had shared with other British prisoners of war in Germany, said

"that perhaps we had learnt to appreciate more highly the fact that we were born under the Union Jack, and as such are men with a mission to the world."

It is the trust and stewardship of that Empire—of that Commonwealth—which with all its faults and errors is nevertheless

"Earth's nearest realization hitherto of might coupled with justice, of power joined to mercy."

It was not built up by miracles; it has been borne and developed by the free service of free men and women, by the dedication, in heart and will, in soul and body, of countless individuals to the call of country, who have bound themselves to hard and irksome, to difficult and dangerous tasks, "in weariness and painfulness, in watchings often," for the sake of others, for country and Empire, in all parts of the world.

And every generation must gird itself to the task. This is the call to each one in his own place and generation:—

"Among free peoples the paramount quality, the pre-eminent virtue, is the sense of responsibility, and the difficult loyalties which it demands."

We must gird ourselves to it individually as well as nationally, in a love of freedom so intense that it is

able to nerve us to the rule of the "holy spirit of discipline" and national service, to national honour, to national duty at whatever cost.

"God grant our virtues may not fail
Through craven fear of being great."

But the only greatness worthy of our inheritance, worthy of our forefathers, worthy of our sons, worthy of the call of God, is the greatness which is willing steadfastly to seek "the beacon of freedom, by the compass of duty."

"Give unto me made lowly-wise,
The spirit of self-sacrifice;
The confidence of reason give;
And in the light of truth, thy bondman
let me live."

HONOUR BRIGHT.

Christian Science

LECTURE IN ST. MARY'S HALL, VANCOUVER

ON Thursday evening at St. Mary's Hall, Vancouver, before a large audience, so called Christian Science was carefully analysed and its frauds exposed. The Rev. Owen Bulkeley opened the proceedings by declaring "Eddyism" (to give it its only right designation), to be the most dangerous heresy of the age, and quoting from one of the most recent publications of that cult, read out the most blasphemous perversions of our common Christianity that the most heretical mind could possibly conceive, proving convincingly that Eddy-Science so far from being Christian, aimed at nothing less than the humiliation of the Divine Persons of the Son and the Holy Ghost, in favour of Mrs. Eddy and her Science. Alluding to the claims of this Society to heal all and every kind of ill to which the human body was exposed, he asked why their practitioners were not at the front in the war; and showed how the Cowley Fathers, and the Fathers of the Community of the Resurrection, were nearly all acting as chaplains; and how many of them by prayer and fasting possessed the power of touch and healing, and were often sent for to the military hospitals to lay their hands upon some poor fellows sleepless from agony, and thus induce a refreshing sleep to fall upon them. He then proceeded to show how once leaving the faith of ages, poor deluded persons, not finding sufficient excitement in Eddyism, passed on to Theosophy, and from that to Yogaism, etc.

After the singing of the hymn, "The Church's One Foundation" the vicar introduced Dr. Jordan, who for a full hour held the audience enthralled, as with the help of diagrams thrown on the screen, he explained the source of vital energy, and how the nerves acted on the muscles, and how controlled by the brain they formed a net-work over the entire body. Then with diagrams of the sun, going on to prove that nature could not exist without light, he showed how that light taken in through the eyes, supplied the vital energy of man; and that if the eyes were defective, and unattended to from infancy, all kinds of ill would follow; not the least of which would be idiocy. Brushing contemptuously aside the absolute fallacy of the ordinary methods pursued by so-called eye-specialists, he showed how defective eyesight could only be cured by actual measurement of the range of vision, and then remedied by the use of glasses, most accurately and carefully chosen. He challenged any Science in the world to cure defective eyesight by any other means. Then by displaying the normal eye that should belong to every creature, but which much of our so-called civilization had so degraded, that to the extent of 62,000 different visions were in existence, he went on to illustrate on the screen, the defective eyes, some too long, others too broad, and others again defective with regard to their varied transparencies; and thus convincingly prove that nothing but glass could bring relief

Brobst Forestry Co.

Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto

Phone Hillcrest 1603

MEMORIALS
AND
DOMESTIC
ART
GLASS

DOMINION STAINED GLASS

Est. Co. 1881

380 ADELAIDE ST. W. TORONTO.

- MACKAY & BOOTH Props.

Ecclesiastical Art

CHURCH EMBROIDERY
SILVER AND BRASS WORK
WOODWORK TEXTILES
WAR MEMORIALS

Special work from our own or other Artists' Designs executed at strictly moderate charges. Illus. Catalogue free.

CLERICAL TAILORING

SUITS CASSOCKS
VESTMENTS SURPLICES

CHAPLAINS' OUTFITS

Patterns and Self-Measurement Forms Free

A. R. MOWBRAY & CO., Ltd.

28 Margaret Street, London, England,
and at Oxford

RIDER AGENTS WANTED



In every community to ride and exhibit a sample 1916 Hyslop Bicycle.

10 DAY'S TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.

TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. MAKE MONEY taking orders for Bicycles, Tires and Sundries. DO NOT BUY until you know what we can do for you. Write to-day. HYSLOP BROTHERS, LIMITED DEPT. 11 TORONTO, ONT.

PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee.

The reasonable price will be a pleasant surprise to you.

Phone or Write to-day.

The Tripure Water Co. of Toronto

136 John St. Phone Adelaide 420

Mlle. ELLA LAMBERT

Masseuse, Chiropodist, Beauty Specialist

GALVANIC, FARADIC, HIGH FREQUENCY, ULTRA-VIOLET-RAY ELECTRICITY for Neuritis, Rheumatism, Paralysis, Nerve Troubles, Sulphur, Electric-Water and Light Baths. ELECTROLYSIS for removing Warts, Moles, Birth Marks, Superfluous Hair.

Reference—Leading Doctors in the City.

Office Hours: 10 a.m. to 8 p.m.

2 College St., Suite 102. Phone North 78

Established over 30 Years Phone North 331

Hopkins & Burgess Co.

UNDERTAKERS

Private Chapel Private Mortuary

529 Yonge Street

COLIN E. BURGESS, Managing Director

Motor Equipped or Horse-drawn Vehicles

THE BEST MEDIUM FOR CHURCH NEWS

Church Life.

A CHURCH PAPER FOR EVERY HOME

TO CLERGY AND ALL CHURCH WORKERS

The religious press is an important factor in Church work. A good religious weekly, instructive, bright and sound in its teaching, will strengthen the life of the Church, arouse interest and help in many ways to advance the work in the Parish.

The time is opportune—the need for deepening the religious life is urgent.

"Church Life" wants to be of service to the Church in Canada. Effective co-operation will make "Church Life" still more effective in its work.

Have you considered what "Church Life" can do for the Church in Canada, and what you can do for "Church Life"?

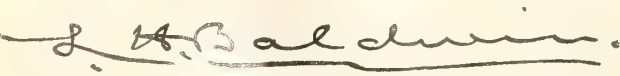
Every Church home should have a Church weekly. Will you help to bring "Church Life" before Church homes in your own Parish?

The Co-operation of Parish Guilds or active Church workers in making a complete canvass of the district to secure some additional subscribers will be a substantial help and actively promote this work for the Church in Canada.

Will you help?

We earnestly desire that you communicate with the office and full information as to commission, etc., will be gladly given you.

The annual subscription is only \$1 (\$1.50 to the U. S.).



PRESIDENT CHURCH LIFE LIMITED.

Office, 7 Queen Street East, Toronto.



The Old-time Painter Says:—

"Locking the door after the horse is stolen is about the way some people buy their paint.

They shop around town for the cheapest kind of paint—then hire a painter to do a good job—it can't be done, and it isn't the painters fault.

What's painting for?—it's for protection and preservation.

Poor paint lets moisture in and it doesn't keep the weather out—that isn't protection—it isn't preservation—and it isn't economy.

If folks only knew it, they'd put protection and preservation ahead of everything else in painting and make sure of getting it by buying

MAPLE LEAF PAINT

MADE IN CANADA

Makes Good Because It's Made Good.

I'll guarantee better appearance and longer service if you'll demand protection and service from your hardware dealer by asking for MAPLE LEAF PAINT.

The makers have had twenty years experience in making good paints and varnishes and can offer some mighty fine suggestions through their

MAPLE LEAF DECORATIVE AID DEPARTMENT

IMPERIAL VARNISH & COLOR CO.
WINNIPEG TORONTO VANCOUVER
CANADA

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25; Covers \$1.50; Mud Guards 50c. pair; Foot Pumps 50c.; Spokes 15c. dozen; Frame Pumps 50c.; Pedals 75c. pair; Wrenches 15c.; Cyclometers \$1.00; Bells 15c.; guaranteed Saddles \$1.50; Tool Bags 40c.; Locks 25c.; Handlebars complete \$1.50; Front Wheels \$1.50; Coaster Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

THE "POSITIVE" REAL PIPE (not Reed) ORGAN REPRESENTS THE FINEST VALUE IN ORGAN BUILDING

A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British-made of the finest materials. Over 900 supplied. Highest testimonials. From \$430.00 f.o.b. Send for Catalogue "L"

POSITIVE ORGAN CO. LTD.
44 Mornington Crescent, London, Eng.

to those distressed by such defective vision.

Mr. Reade then took up the parable, and holding Mrs. Eddy's book on Science and Healing in his hand, proceeded step by step to prove its falsity, and the ignorance of its author with regard to what she had written. Having devoted a life-time to the study of spirituality, he demonstrated how the prophets of old and those living under the present dispensation were inspired to speak and write of spiritual matters that could only have been imparted to them by good spiritual influences; but that we read in the Bible that lying spirits also possessed false prophets; and he showed how Mrs. Eddy was thus possessed, her book being a jumble of nonsense which years of study could not elucidate, and which Mrs. Eddy had never read, but had written under evil influences, as evinced by her degrading the Holy Person of Jesus Christ, and the Holy Ghost, and setting up herself and her science in their place; also by degrading the Person of the Father to the single attribute of intelligence, and by forbidding any address to him, other than "Our Father-Mother Who art in Heaven."

He concluded by announcing further demonstrations by Dr. Jordon and himself the following Thursday evening.

After further expressing their never dying belief in the efficacy of the Passion, Death, and Resurrection of the All-Atoning Saviour, by singing "I hear thy welcome voice," the audience was dismissed with the blessing.

Invited to ask for tickets for the next meeting, at the door, it was found that the whole of the tickets available had been applied for.

Dr. Grenfell in Toronto

TELLS OF THE SPIRIT OF UNSELFISHNESS WHICH PREVAILS AT THE FRONT

DR. WILFRED T. GRENFELL, who has been in France for some months, lectured in Convocation Hall, Toronto, last Thursday evening in behalf of the Red Cross, to an overflowing audience.

"War and peace are not so dissimilar as one might suppose," said the doctor in opening his story. "Doing one's bit at the front is very much the same as doing one's bit at home in ordinary life. It takes just as much courage to face everyday problems cheerfully as it does to face a foe in war. I have seen men under pitiable conditions in the trenches who were more cheerful than men in luxurious homes. I have looked in the faces of a good many dying men in these last months to whom I could offer no other help than to take their hand and say, 'Thank God you did your bit when you had your chance.'"

SOLDIERS AND RELIGION

Speaking of the attitude of the troops to religion, Dr. Grenfell said he could not be sure that they were all nominal Christians, but there was an atmosphere of unselfishness pervading the life at the front. "Men were so unselfish that they regarded it as a privilege to be permitted to crawl over a parapet to fetch in a wounded comrade. It is an atmosphere in which Christ Himself might walk. Though we were losing men at the war, for every man that falls two new men are made. However many men Canada may lose, ten thousand times as many would have been lost if Canadians at such a time as this should have stood aside and said, 'We are neutral on this question.' I feel a great reverence in the face of a Canadian audience when I think of what I saw at Ypres.

ASPECT OF NEUTRALITY

"I have met people in the United States who are so undecided upon the war that one would almost think that Belgium made war upon Germany to extend her territory! Belgium went to war as

"CERTONE" IN THE TRENCHES

Tonic Nourishment for Nerves, Blood and Body—Highly Concentrated—Convenient Tablet



Most important for every man is good condition—personal preparedness—strength to withstand fatigue, vitality to resist disease. And especially necessary are steady and sound nerves.

Certone Tablets fill the great present need. Extracted from food essences entirely. No harmful drugs, false stimulants and worthless medicines. CERTONE Tablets are composed of genuine nutrients to tone, nourish and sustain the nerve cells, the red corpuscles of the blood and the body tissues. The result of years of research and scientific experiments. A sensational success. ALL good, NO harm and a world of pure, positive nourishment in each CERTONE Tablet. So highly concentrated that the 15-Day box can be carried in your pocket.

Hundreds and hundreds of letters have come in from men and women everywhere telling how CERTONE has actually given them Health and Strength and built them up after other things had failed. Safe and good for man, woman and child.

Your druggist can get CERTONE Tablets for you—50 Cents and \$1.00 a box. Many drug stores carry CERTONE already. Get CERTONE for the boys in khaki.

Savings and Private Banking Accounts

Individual, also Joint Accounts. These latter are especially convenient for two or more persons, any one of whom may deposit or withdraw money.

Interest is paid on balances.

Banking Accounts opened for Societies, Lodges, Trustees, Executors or for private purposes.

Thos. F. How, General Manager
John R. Lamb, Sup. of Br'nch's
T. A. Bird - Chief Inspector



Incorporated 1855

Capital - - - \$5,000,000
Reserve Funds - - - 6,439,382

THE BANK OF TORONTO

Christ went to Calvary; because she believed it was right to do so. I do not know how any man, when it comes to piracy and sins of that kind, can at the end of his life stand before the Almighty and say: 'I have fought a good fight and I have kept the faith and henceforth there is laid up for me a crown of righteousness.'

NEWFOUNDLANDERS SEEK MINES

Dr. Grenfell said there were 1,500 Newfoundland fishermen trawling for mines in the North Sea, instead of for codfish on the coast of Labrador. The fishermen were doing a great work in carrying men and provisions to France, in spite of the submarines.

The doctor paid a high tribute to the work of the A. M. C. and the Red Cross in mitigating the sufferings of the soldiers. The result of their labours was that "trench feet" and typhoid have been eliminated, and the sickness of the men is just half what it would be at home.

Mr. K. J. Dunstan, president of the Toronto Branch of the Red Cross Society, was in the chair. Dr. Grenfell is returning shortly to his work on the Labrador.

Good Results

I have found your paper to be an excellent medium for want advertisements. The position in question has now been filled.

REV. W. R. HIBBARD.
Rothsay, N.B.

Try our want columns for positions, help, summer board, health resorts, articles wanted and for sale.

CHURCH LIFE, LIMITED
7 Queen St. East, Toronto

BELLS, PEALS, CHIMES
Send for catalog Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.
E. W. VANDUZEN CO., Prop'r Backeys Bell Foundry (Estab. 1837). 601 E. Second St., CINCINNATI, O.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list and samples on Application. Address SISTER IN CHARGE OF ALTAR BREAD.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done by Miss Goings. 198 University Ave., Kingston, Ont.

WANTED

PRIEST, experienced, would take post as curate or locum in Toronto for six months. Preacher, good churchman. No. 2, Church Life, Toronto.

RECTOR, experienced, would take services in Toronto for one or two months this summer. Apply X, Church Life Limited, Toronto.

A LADY wishes a position as companion. Box 15.

A LADY with some experience wishes Parish work, or assistant in a Home for adults or children. Apply Box 20.

SUMMER BOARD

IN a good locality with boating, bathing and fishing, large grounds and shade trees. Write "The Beacon," Victoria, Lot 29, Prince Edward Island

DEATH

HODGKINSON—At the Cottage Hospital, Wellesley Street, Toronto, May 22nd, 1916, in her 32nd year, Fanny Scobell, wife of Rev. John Hodgkinson of Holy Trinity Church and daughter of Mrs. Chas. E. Blachford.

The Bishop Strachan School
College Heights Toronto

Forty-Ninth Year
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Rev., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nelson, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR

St. Agnes' School
Belleville Ontario

Patron, The LORD BISHOP OF ONTARIO

Handsome, thoroughly equipped building—beautiful, extensive grounds—all outdoor sports—rinks—swimming tanks. An ideal place for a school.

Preparation for the Universities
Physical Training, Art Departments
School of Music

ERNEST WHEATLEY, A.R.C.O., Director
Special Courses for A.T.C.M.
Concert Hall Recitals

For Prospectus apply to
MISS F. E. CARROLL - - Principal

ASK

our sales office nearest you for prices and terms on fertilizers adapted to your soil and crops

Send for Canada Booklet-Free
The American Agricultural Chemical Co.

New York, Boston, Buffalo, Detroit

Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

Full information on request.
Robert McCausland Limited
Established 1856
141-143 Spadina Ave. - Toronto

Casavant Freres

Church Organ Builders
St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church	- Toronto
Convocation Hall	- Toronto
Knox Church	- Calgary
Westminster Presby Church	- Winnipeg
Metropolitan M.E. Church	- Victoria
Baptist Church	- Syracuse
Notre Dame R.C. Church	- Montreal
All Saints' Cathedral	- Halifax

HOTEL TUSCO
PRIVATE
235 JARVIS ST. TORONTO

50 rooms; splendidly equipped; central; heated by the Three-O-System, Oil burning, insuring cleanliness and comfort.
Rates moderate; special to permanents.

EDWARD ANDERSON, PROPRIETOR M. 6656



BISHOP BETHUNE COLLEGE

Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY.
Makes Linen Last. Try It.
New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

REPRESENTING
The Mutual Life Insurance Company of New York
YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the "OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS
A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

ESTABLISHED 1856
P. BURNS & CO. Limited
WHOLESALE AND RETAIL
Coal and Wood Merchants
Head Office: 49 King Street East, Toronto
TELEPHONES M. 131 and
YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont. Tel. Hill. 1825; Morrow Ave. Tel. Junc. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.

PEACE

MORRIS AND BURNE-JONES
MEMORIAL WINDOWS
THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD
MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND

VICTORY

EMPIRE SATIN

The makers of high-class Cloaks and Suits use EMPIRE SATIN for lining, because they have confidence in it.

EMPIRE SATIN meets the demand of discriminating buyers—of buyers who want the best designed and best finished garment.

Canadian Selling Agents
NISBET & AULD, LIMITED, TORONTO

LINENS FOR THE HOME

We specialize strongly in all kinds of
High-Class Linens for Domestic Use

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON
55 to 61 King St. East - Toronto
Established 1864

NEW BOOKS

"LIFE'S JOURNEY"
By H. H. Montgomery, D.D.
A book for encouragement. Net 90c.

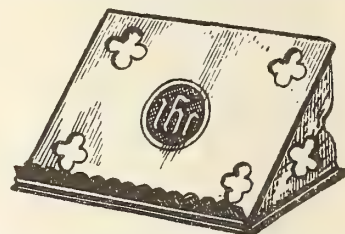
"DISCOVERY AND REVELATION"
By H. F. Hamilton, D.D.
A study in comparative religion. Net 90c.

"BETWEEN THE LINES"
By Boyd Cable.
One of the best books printed on the War. Net \$1.35.

"THE GLAD TIDINGS OF RECONCILIATION"
By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester.
\$1.35

Upper Canada Tract Society
JAMES M. ROBERTSON, Depositary
2 Richmond St. East Toronto

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.
TORONTO BRASS MANUFACTURING CO.
364 370 Richmond St. West, Toronto

Books You Should Read

THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations. 75c.

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. A Study in the Apostles' Creed. By Rev. Henry Barclay Swete. "Anything which comes from the pen of Dr. Swete is worthy of serious consideration, if only for the acknowledged thoroughness and care of his scholarship and the earnest tone which pervades his writings. The book before us is no exception, and deserves to be widely read."—The Challenge. \$1.00

THE DAWN OF RELIGION IN THE MIND OF A CHILD. By Edith E. Read Mumford. "We wish that every young mother in the land could be induced to read this book, for it is, without exception, one of the most fascinating and helpful books on the subject we have seen. Parish priests and, indeed, all who have to deal with children, should make a point of studying these pages; they will learn many things of eternal value."—Church Times. 50c.

THE TREASURY. Published monthly. The Church Family Magazine. Contains each month well-written and interesting articles. Annual subscription, \$1.80. N.B.—Please add 10% for postage.

These may be obtained from
CHURCH LIFE, LIMITED
7 Queen Street East, Toronto

Church Life.

The Librarian,
University of Toronto

TORONTO, CANADA

THURSDAY, JUNE 1, 1916

CONTENTS

THE WEEK

OUR OLD COUNTRY LETTER

EDITORIAL
Development

LETTERS TO THE EDITOR

THE RELIGIOUS LIFE IN CANADA

PERSONAL MENTION

THE CHURCH IN THE WEST

THE PLACE AND POWER OF THE
ORGANIZED ADULT BIBLE
CLASS

SOME MODERN QUIXOTES

CURRENT EVENTS OF THE
CHURCH IN CANADA

WOMEN'S WORK AND SOCIAL
SERVICE

The Real Things in Life

It is the well-known Dr. Grenfell of Labrador fame who has said: "The real joys of life are not the things that we get out of it, but the things that we put into it."

To the man who realizes life's responsibilities, Life Insurance is welcomed like an oasis in a desert, because it relieves him of anxiety regarding the future of his dependents and his own declining years.

Prolong your life by adequate insurance.

The Manufacturers Life Insurance Company

King and Yonge Sts. TORONTO, CAN.

Write for a copy of "Total Abstainers vs. Moderate Drinkers," as we not only give Total Abstainers the advantage of a separate classification, but we also give them special rates and plans.

BOOSEY & CO. Music Publishers

The house that has produced the Biggest Selling Standard Songs in the World and is to-day unequalled for Vocal New Issues of Merit.

A Few Gleanings from our Catalogue:
Audacity (Encore Song) C, D V. Eville
In Distant Lands. Eb, G. L. Lemon
Enchanted Glade, The. F, Ab. Lois Baker
Nuthin' (Encore Song). Eb, G, L. D.

Where Pond Lilies Gleam C, E. Lois Baker
Thora. D, Eb, F, G. Stephen Adams
Love Bells, C, Db, Eb, F (Wedding) Dorel
All Joy Be Thine. G, Ab, Bb, Db.

Sanderson
Garden of Your Heart. F, Ab, Bb, Dorel
Little Road Home, The. D, Eb, F, G.
(A delightful ballad.) A. H. Brewer
Fairy Pipers, The. F, G, A, Bb, C. Brewer
Friend o' Mine. F, Ab, Bb, C. Sanderson
(In memory of Stephen Adams)
In an Old-Fashioned Town. D, Eb, F.
(A great favorite.) G. Squire
Until. Db, Eb, F, G. W. Sanderson

PATRIOTIC NUMBERS
Veteran's Song, The. C, D, Eb, F. Adams
When You Come Home. D, Eb, F, G.
Squire

On His Majesty's Service. F, G.
J. Trevalsa
Soldier, What of the Night? C, D, F.
Allitsen

There's a Land. Db, Eb, F, G. Allitsen
SACRED NUMBERS
God That Madest. Db, D, Eb, F.

W. Sanderson
Nearer My God to Thee. F, G, Ab. Carey
The Angel's Ladder. Eb, F, G. R. Coverly
God is our Refuge. D, F. Lewis Carey
Gift, The. C, Eb, F. A. H. Behrend
The above Songs may be had from
your local Music dealer.

FREE—Write for our Thematic Book-
let of New Songs (containing two lines
of Songs) which will be FREE, mailed
each month of issue.

Boosey & Company
Ryrie Building, Yonge Street
Toronto - Ontario
Also at NEW YORK and LONDON, Eng.

The Dominion Bank

SIR EDMUND B. OSLER, M.P., PRESIDENT. W. D. MATTHEWS, VICE-PRESIDENT
C. A. BOGERT, General Manager

Do Your Banking By Mail

if you live at a distance from a branch of The Dominion Bank. Deposits may be made—cash withdrawn—or any other Banking Business may be transacted by mail, just as easily as though one made a special trip to town for the purpose.

A Savings Account may be opened in the name of two persons—man and wife, or two members of a family—so that either one can deposit and withdraw money from the same account.

PRINTING

We have special facilities for handling any sort of Printing. "Quality and Service" is our aim in this branch of our business, as well as in "New Duplex" Envelopes, Envelope and Service Records, Confirmation and Marriage Certificates, etc., etc.

SEND US YOUR NEXT ORDER

The Church Envelope Company

109 Jarvis Street

TORONTO

Phone Main 7128



Cassocks

To Your Measurements

ALSO

In stock—Surplices, Cas-
socks and Mortar Boards
for Choirs

Harcourt & Son

103 King St. West
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINEMORE

Contracting Painter and Interior Decorator
445A Yonge Street - Phone North 5377
TORONTO

WESTERN ASSURANCE COMPANY

Incorporated A.D. 1851
(FIRE AND MARINE)

Assets - - - - - \$3,500,000.00
Losses paid since organization - - - - - 61,000,000.00

W. R. Brock, President
W. B. Meikle, Vice-President and Manager



**STAINED GLASS
MEMORIAL WINDOWS
AND LEADED LIGHTS**

B. LEONARD
QUEBEC : P. Q.

ALWAYS CONSULT US WHEN ORDERING A WINDOW

CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm Bells equal any Steel Alloy Bells Imported. ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

Seitz & McEvenue, Limited

ANY KIND OF INSURANCE

26 Adelaide St. West

W. E. EMSON, Manager

Main 2607. Fire & Accident Dept.

Organ Blowing by Electric Power

When you have installed SPENCER STEEL ORGOBLO you will get the highest standard of service at less cost than by any other method. Write for descriptive Booklet

LEONARD DOWNEY
LONDON - - - CANADA

THE DOROTHY JANE

Special Lunch for Business

Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)



**Church
Brass Work**
MEMORIAL
BRASSES.
RAILS, VASES.

PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA.

PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee. The reasonable price will be a pleasant surprise to you.

*Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. *Phone Adelaide 420

Casavant Freres

Church Organ Builders

St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church	-	Toronto
Convocation Hall	- - -	Toronto
Knox Church	- - -	Calgary
Westminster Presby. Church	-	Winnipeg
Metropolitan M.E. Church	-	Victoria
Baptist Church	- - -	Syracuse
Notre Dame R.C. Church	-	Montreal
All Saints' Cathedral	- - -	Halifax

JUST
PUBLISHED

The Precious Promise Testament

WITH COMPLETE INDEX
The most helpful Testament published. It has all the precious promises in R.E.D. It has also a COMPLETE INDEX to every subject in the New Testament. Descriptive Pamphlet Free. Best Leather Binding only \$1. Agents Wanted. Glad Tidings Pub. Co., 602 Lakeside Bldg. CHICAGO ILL.

BURN

McGILL'S COAL

PHONE NORTH 1134

THE CHURCH BOOK ROOM

33 Richmond Street West - - - TORONTO

PUBLISHERS' REPRESENTATIVES AND DEALERS IN Church and Sunday School Supplies

We direct attention to some special publications and supplies:

The Catholic Religion—Staley; The Practical Religion—Staley; God and our Soldiers—Bull; The Congregation in the Church; Church Customs; The Christian Way—Staley; Life of the Departed—Brett; Sursum Corda; New Testament Difficulties; Wonderful Cathedrals; The Russian Church; Christus Consolator; Christ and Sorrow; The Holy Spirit of God—Dr. W. H. Griffith Thomas; Life, Death and Immortality—Bishop of Edinburgh; Peace, Perfect Peace—Bishop Thompson; The Gospel of Hope—Bishop Walpole; Fishers of Men—Bishop Watts-Ditchfield; The Gospel of the Hereafter—Rev. Dr. Paterson-Smyth; The Men Who Died in Battle—Rev. Dr. Paterson-Smyth; The Mission of the Holy Ghost—Bishop Walpole; Daily Family Prayers—Bishop Walsham How; Half an Hour with God—Bishop Walsham How; etc., etc.

Devotional Books such as Helps to Worship; Before the Altar; The Holy Communion—Bishop Walsham How; Companion to the Altar; The Door of Heaven; The Narrow Way; Holy Communion—Lang.

Priest's Prayer Book; Priest's Book of Private Devotions; Pastor in Parochia; English Catholic's Vade Mecum; Confirmation Books, by Dyson Hague, Davidson, Gwynne, Bickersteth, Hodgson, etc.

Prayer Books; Hymn Books; Prayer and Hymn Books combined; Office Books; Soldiers' KHAKI PRAYER BOOKS, TESTAMENTS, BIBLES and HOLY COMMUNION; Altar Service; Desk Prayer Books; Morning and Evening Prayer (continuously arranged), a little Prayer Book.

Parish Registers; Service Registers; Registers of Confirmation, etc.; Sermon Registers.

Churchman's Penny Library, assorted; Manuals for the Millions; English Church Manuals.

Baptismal, Confirmation and Marriage Certificates; Font Roll Cards; Sunday School Class Books; Offertory Envelopes and Reports; Sunday School Gem Banks.

Roll of Honour for the Dead; Roll of Honour; Cards for Church Porch. All Sunday School and Church Requisites and Supplies. Duplex Envelopes and Single Offering Envelopes. Mail Orders receive prompt attention, being forwarded on day of receipt when possible.

YOU are cordially invited to make use of our waiting room (with telephone, etc.) during your stay in the city.

Will be pleased to have you make your appointments for meeting your friends here. The room will be at the service of all Clergy and Lay Delegates and their wives and friends.

THE CHURCH BOOK ROOM

33 Richmond St. West, Toronto.

Church Life.

VOL. VIII., No. 22

TORONTO, THURSDAY, JUNE 1, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

The Sunday After Ascension Day

THE title "Expectation Sunday" aptly expresses the thought of this week's services. For now the Church bids us place ourselves in spirit in the position of those first disciples, who, after the Lord had been exalted with great triumph to His kingdom in heaven, were waiting for the promised Gift which was to endue them with power from on high.

The words of the Gospel, in which our Lord told the Apostles of that Gift, must have been much in their minds during those ten days before Pentecost; and so they are read to us that they may be much in our minds, too. For in truth, though we have been given the indwelling presence of the Holy Spirit as members of the Body, yet His gifts must be continually cultivated and fostered that they may bring forth their fruits in our lives. In this sense, at least, we must always be waiting for power from on high, always expecting and praying that the Father will send His Holy Spirit to comfort us, strengthening our weakness and consoling us in sadness.

It seems that it is in this connection of watchfulness and prayer with the affairs of daily life that we are to find the bearing of the Epistle on this week's subject. "Have fervent charity among yourselves," says the Apostle, and then he proceeds to speak of some ways in which it is to be shown.

We are to be hospitable and kind to each other, we are to use the gifts that God has entrusted to us for the

benefit of our fellows, and this in no grudging spirit, but because of the mutual love that exists between those who are in Christ. No other attitude surely is possible for those who are really waiting for and expecting the greatest of gifts.

"Leave us not comfortless," is the cry of the Collect, or, as it is in the original, "Leave us not orphans." None can enter fully into the spirit of that cry unless he has some realization of what St. Paul meant when he said, "The love of Christ constraineth us."

There is a very touching incident related of one of the greatest and most attractive saints of the English Church, which illustrates this. The passage on which our Collect is founded formed part of the ancient service for the eve of Ascension Day. On that day the Venerable Bede was about to pass into the nearer presence of the Lord and this is part of what is told us of his passing:—"He chanted also antiphons for our comfort and his own, whereof one is—'O King of Glory, Lord of Might, Who didst this day triumphantly ascend far above all heavens, we beseech Thee leave us not comfortless, but send to us the promise of the Father, even the Spirit of truth, Alleluia,' and when he came to those words, 'we beseech Thee leave us not comfortless,' he burst into tears and wept much."

"We have not, it seems to me," says the latest editor of his works, "amid all our discoveries, invented as yet anything better than the Christian life which Bede lived, and the Christian death which he died."

A Neglected Festival

IT is difficult to understand why Ascension-tide should be so unpopular a festival, yet the fact remains that of the thousands who observe Christmas and Easter with joy, the merest few will be found round the altar on this holy day. Possibly the omission may be due rather to a lack of understanding than to carelessness. The appeal of the Nativity and that of the Resurrection are of course obvious. The return of the Lord to Glory does not seem to touch our hearts so readily. Yet the importance of the fact which is celebrated on Thursday is no less than that of the others, being indeed so closely related to them as end in view is to method. The Ascension is a demonstration of the whole purpose of the incarnation. It was not merely the return of the Lord to the courts of the Father. More went there than came down to earth. Christmas celebrates the coming of

Divinity. Ascension marks the assumption of the human soul and body into heaven. Its connection with the Resurrection is thus seen to be close. It may be that faulty teaching as to the nature of the Risen Life brings about our lack of interest in the fashion of the Ascended. The Christian hope of immortality is entirely different from the pagan notion of the soul's survival of bodily death. The last appearance of the Lord to the disciples, the manner of his going, is a sufficient earnest of the fact that is enshrined in the words of the creed which declare our belief in the resurrection of the body and its place in the world to come. Is it then our modern rationalising with regard to the future life that brings about our neglect of the festival that plainly teaches how different from any other is the Christian view of the life beyond the grave?

America and Peace

HAVING, it would seem, got rid of the submarine controversy for the present, President Wilson is turning his attention to matters that make for peace. There is no just reason for the cynical remark which has been made to the effect that his eye is bent upon domestic affairs and re-election rather than upon the European battlefield. Whatever we may think of the president's efficiency we need not deny that his deep sympathy and wide interest in suffering humanity prompt his tentative suggestions of intervention. His idea of a universal association of the nations for the maintenance of peace may seem for the present Utopian, but it is none the less satisfactory to find that one responsible head of a free people can look at things largely and exercise a vision that extends over and beyond present troubles. Mr. Wilson all through has preserved a loyalty to great ideals of humanity, and if his present suggestions could be given effect to, a long step would be taken on the road to universal peace. His plan is quixotic because it is eminently Christian. Had Germany, the boasted home of Biblical interpretation, arrived at a similar conclusion, the world's affairs would not now be in the heart-breaking condition we find. The Germanic apostasy is an ample demonstration of the Pauline statement that intellectual vigour cannot enlighten where the heart is blind. When peace comes to be discussed, the large ideas once more brought before the attention of men by the American president, will, we trust, rule the minds of all whose lot it is to take part in the earnestly longed-for deliberations.

Present Problems

MEANWHILE the unhappy fact remains that the man of ideas must be at fault where deeds are concerned. It must not be forgotten that such a banded group of nations can always have their peace upset by the defection or treachery of any member. Of that we have had a bitter experience. Nor can remote utopias, however desirable, be dwelt upon by those whose lot it is to face the hardships of the present trouble. A lesson such as will for all time be an example to evil-doers, must be taught the troubler of the world's peace. This is not revenge but the execution of divine justice. Were the instruments less worthy than they are, yet we need not doubt that they are chosen for the task. Difficult as it may be for the Allied peoples to understand or sympathise with the apparent coldness and detachment of the American president, it would seem to be almost impossible for the American mind as a whole to realize the burning indignation that exists in European hearts. The hearths of these have been burned, their fields depopulated, and it is no blind rage but the recognition of stern facts that has set them firm in their determination, once and for all, to be done with the menace to their peace and safety. It is not hysteria or boasting that demands the beating down of German arms but the just decision of deliberate minds that see no other alternative save the surrender of all that makes life worth living. Till then America's voice will not be listened to. When the end has come, we trust its best admonitions will not go unheeded. Mr. Wilson, if he remains patient and does not overstep humility, will have a glorious opportunity of helping to heal a broken world.

The Church and Divorce

OUR neighbours to the south are becoming alarmed at the prevalence of divorce in their midst. Things have come to such a pass in certain parts of the country that marriage is anything but holy wedlock. Those who furthered the granting of facilities for divorce, believing that opposition to it from the Church was only the antagonism of obscurantists, are themselves now realising the baneful effects of the divorce courts upon social life from the practical point of view.

The current *Christian Statesman* contains a striking article by Judge Thomas of California who, to his great credit, stands out resolutely for the Christian conception of mar-

riage. He deprecates the frivolity with which people approach the most important relation of their lives, and the flimsy pretexts upon which they seek a dissolution of the bond. "The American home," he fears, "is going so fast to Hades that the scenery cannot be discerned on the way"—a metaphor that has more significance than at first sight appears. He cites the figures for some four or five Californian counties, where the ratio of divorces to completed marriages during the years 1910-14 was actually as high as one in 2.71, 3.63, 4.15 and so on. Naturally he asks what are we coming to? But he looks forward confidently to the day when marriage will be undertaken only after taking Jesus Christ and His laws into account. He has sufficient belief in the Church of Christ, moreover, to believe that, as a New York Justice recently stated, divorce statutes will be repealed when the Christian Churches combine to take drastic action against them. To their honour individual members of our own communion have for years consistently been pointing out the disastrous effects of divorce upon social life. Others have, however, been less satisfactory in their speech and action. It is fully time that we stood out as a body and spoke plainly and strongly about the abomination. The Roman Church in this matter puts us to shame. It would be an interesting subject for meditation if we conjectured how much of the lowering of our ideals of marriage has resulted from the practical secularising of our usual church ceremony. The social aspect, the merrymaking, even the buffoonery of the wedding day have almost swamped the religious significance of the event. It would greatly contribute to a better understanding if we ceased using the mutilated form of service that has become universal and made the nuptial celebration what it should be. The rubric insists on the fitting character of the Holy Communion for the marriage day. Innocent mirth is blameless, but we could dispense with the elaborate millinery and the fashionable reception with advantage. If the ceremony were looked upon as it ought to be, from the religious point of view, there would be more who would enter upon their new life "reverently, discreetly, advisedly, soberly and in the fear of God."

Mammon Worship in Toronto

IN many of our churches a curious custom seems to have grown up. We can describe it only as the solemn elevation and worship of the collection! Any stranger happening in—say a visitor from Russia—who was ignorant of our language, could scarcely help considering it as the most important part of our devotions. Last Sunday, in a church that shall be nameless because it is typical of many, the plates were handed round to a standing congregation whilst the hymn "And now oh Father, mindful of the love" was sung. The singing done, four grave and reverend

churchwardens grouped themselves at the west end in a hushed and awful silence. A couple of choir boys detached themselves from their fellows and stood expectantly on either side of the chancel. Slowly and sedately the curate came to the sanctuary steps with the "convenient basin." The priest took up the eastward position at the altar. Then a solemn anthem or march was begun. The choir joined in with a burst of music, the churchwardens came up the aisle in steady procession, the curate received the money and carried it, elevated, to the priest, and as the latter took it and lifted it high above his head towards the cross, the rest of the "ministers" stood in stately ritual at attention. A moment of tense adoration seemed to follow. Then the singing ceased. Curate, choir boys, and churchwardens returned to their places and our solemn act of worship was ended. A little later most of the congregation filtered out, and the Eucharist proceeded. The prayer of Consecration passed without any apparent notice—a merely formal, unimportant thing by comparison; shall we assume? What would the Fathers of the Reformation

have to say? Another black rubric is certainly needed. The whole performance would have seemed somewhat idolatrous if it had not been so supremely silly and stupid.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

D. T. Irwin, Ottawa.....	\$ 10.15
St. Mildred's College, Toronto, Empire Day collection.....	10.00
Two little Hamilton boys, taken from Victoria Day fireworks.....	.50
Added.....	1.00
Walter Stone, Beamsville, Ont.....	.50
Margery Stone, Beamsville, Ont.....	.10
Ned Andrewes, Beamsville, Ont.....	.15
Ruth, Beamsville, Ont.....	.05
F. L., Beamsville, Ont.....	1.00
Anon.....	.20
Total for week.....	\$ 23.65
Previously acknowledged.....	625.45
Total.....	\$ 649.10

We shall be pleased to acknowledge and forward any other amounts as they come in.

Our Old Country Letter

LONDON, May 11th, 1916.

THE month of May in London sees a bewildering number of meetings and annual services in connection with all sorts and conditions of Church societies. In normal years there is an even fuller list than at present, and yet the present number is large, and it is really wonderful to observe the full attendances and the keen interest which seem to characterise a majority of them in spite of the heavy anxieties of this time. I can only allude to a few. Last week saw the "Anniversary" of the C. M. S.; this week that of the S. P. G. is in progress. Let me describe the latter, so far.

The first item was on Saturday last, being a service of intercession in connection with "The King's Workers," which is a sort of guild or federation of all those enrolled for some definite service, even a small service, of S. P. G.; if they desire it. The idea is more quality than quantity, and so it remains a select and earnest association, comparatively private, with spiritual ideals; inspiring to its members, and, through their work, to a widening circle.

Then on Monday, May 8th, the "King's Messengers"—which there is no need to tell your readers is the Children's Department of the S. P. G.—had its Conference of Workers, and wonderfully interesting and hopeful are the results of their labours. Nothing is more important than this—to catch the children young and train them well and wisely in the missionary work of the Church. No field is so full of encouragement, no response so loving and so loyal as that of the children. And the comparatively new (adult) "Study Department," is also full of hope and increasing possibilities. Monday was its day. Study Circles, Missionary Reading Unions, and many such methods are included here, and I expect you are fully conversant with all.

On Monday afternoon, there was a kindly and interesting assembly at Lambeth Palace, when the Archbishop of Canterbury and Mrs. Randal Davidson entertained a large number of Women Missionaries and some representative home missionary workers, at the old historic home of the head of the Anglican Communion ecclesiastically, for the time being. Endless are the associations and

the visions of the past called up by the Palace Chapel in particular. And the Archbishop in a kindly simple way but with evident research and scholarship, described many of them in a "Talk" to the ladies filling its seats and aisle. For it is not large, though with beautiful glass, spite of Cromwellian spoliation, and delightful old oak carving. Many a noble worker has been commissioned from it to bring light into the ends of the earth, and many a page of English history centres round this time-honoured spot. The rest of the Palace is of quite moderate dimensions also, but beautiful with age and dignity. And the old lawns outside have the intense velvet greenness of centuries of culture. A wall of high ancient mellow brick shuts them in from the ugly and rather squalid streets adjacent, but beyond one can catch the gleam of the river, and the glorious towers of Westminster.

Women S. P. G. Workers had their annual meeting on Tuesday, and a splendid one it was. Wednesday brought the "Annual Service" of the Society, held at St. Paul's Cathedral. It is impossible to convey in a brief description—or indeed by any description—the uplifting and inspiring effect of this on many of those who took part in it, especially perhaps the missionaries newly arrived from here or there over the earth, and the many quiet workers at home to whom such beauty and solemnity in worship is rarely to be obtained. But dwellers in London felt it too.

The Litany was exquisitely sung by three minor canons and the choir, in procession, and then, after some missionary prayers, came the haunting and exceeding sweetness of the Hymn, "Lord of the Harvest," sung as an introit, followed by the choral Holy Communion office. This is always beautiful at St. Paul's, but your correspondent felt it especially so yesterday. The setting was Harwood in A flat.

The Archbishop of Canterbury celebrated, in his scarlet robes, the long train of which was, when he moved at the head of the procession, upheld as usual by a little white-surplised chorister. There were twelve other Bishops present in their robes. The special preacher was the Bishop of South Tokio. I have not

left myself space to tell you of his sermon on "Except a corn of wheat fall into the ground and die it abideth alone," only that the thought throughout it was of life through death, sacrifice and self-effacement bringing forth a nobler fruitfulness.

Last evening in the Great Hall of the Church House—which is situated in Westminster, and is, as I think I have told you, the headquarters of innumerable gatherings and many organisations and offices of societies of our Church—was held the enthusiastic annual meeting of the medical missions department of our S. P. G. It is hard to realise that this is only the tenth year of its existence as a definite part of the old society. It is growing to be a strong right hand of all the best developments of the missionary ideal.

To-day took place the "Annual meeting" of the Society itself, including all its departments but not specialising for any. The financial outlook was announced and is not free from anxiety, but considering all the special circumstances of this year, is surprisingly good. I will give you the exact figures later. The great assembly was full of enthusiasm at the inspiring accounts of progress given. To-morrow night the Albert Hall, which is London's largest hall, will see the great "popular" missionary gathering which closes this series, for the S. P. G.

* * *

Some striking statistics of the Church Army Recreation Hut Work for our soldiers were given at the annual meeting of the "Army" last week. The war work of the C. A., it was said, had expanded enormously in this direction since a year ago. They had a very large number of huts, clubs and tents for sailors and soldiers in the United Kingdom, including several established at the naval bases for the men of the Fleet. More than half of the huts of the Church Army abroad were actually under shell fire on the Western Fronts, and others were being erected. There were also many at base camps and ports in France, and at Malta, Saloniki, Egypt, East Africa, Mesopotamia and India. In one hut alone—in Egypt—two thousand letters were written and the stationary bill totalled about three hundred pounds a quarter.

Other C. A. war activities were the hospital for the navy which is being erected in Scotland, and is much needed; the work of the War Prisoners' Gifts Department; the "Treats for Troops" Department, the War Prisoners' Helpers' Guild, the Homes of Comfort for anxious or bereaved wives and mothers of soldiers and sailors, and their children, the "Friends of the Wounded Department, the Women's Recreation Rooms for the women-folk of men of the Forces, the Church Army Canteens for Munition Workers, the C. A. Kitchen—Cars for the Front, and the aiding of wives and mothers on their journeys to visit their dangerously wounded men in hospital in France. Well done, "C. A."

* * *

The *Guardian* says that the announcement that the patronage of the King and Queen had sanctioned the proposal to give entertainments for the Blinded Sailors and Soldiers' Fund all over the country on a Sunday evening is a mistake. Another day is to be preferred, both as obviating work for a good many people, and because there will thus be better attendances and more money. What becomes of the reasons given on the other side, and quoted in my letter last week, does not appear.

* * *

There are many more accounts of the Irish Rebellion. I have no heart to write them. Here is the summing up of one. "The pity of it, the shame of it, and the horror of it are over us all. The pity of the citizens murdered, the young English soldiers shot down on Irish soil, the callow lads led into treason; the shame of this stab in the back, of our brave soldiers in Flanders and in Saloniki; and the horror of Dublin, fired by the hands of her own sons, and of Irish blood shed by Irish hands."

DEVELOPMENT

THE Church militant here on earth can justify its occupation of the ground it holds, only by demonstrating from age to age its ability to cope successfully with the changing conditions that surround it. It is much but not enough that it shall be found faithful to the past. It must also be found faithful to the present and confident as regards the future. No organism can exist unaltered. Growth there must be, and the only test which can reveal whether that growth be healthy development or merely a malignant activity, is the effect that it produces upon the efficiency of the whole body. Nor is it sufficient that the form the body takes shall accord to any, however excellent, artificial moulding. It must rather be the free advancement—the natural vigorous expansion—of a self-evolving whole.

Considerations of this sort would, it seems, lie behind the Saviour's words to His apostles when He spoke to them about His coming Ascension. It was expedient—if not in the immediate present certainly in the contemplated future—that even He should go away in order that they might be free to move and act upon their own initiative. Nothing does He seem to respect so much as character in men. That to Him was the one thing needful. He did not desire that the apostles should be kept in the right path only by His manifest presence and direction. Compulsion, even of so beneficent a sort, was never part of His scheme for man's redemption. They must themselves work out the plan of their salvation, using it is true all the gifts and graces He abundantly confers, but free as ever to follow or to reject the Father's will. He did not desire that they should appear as pale reflections of Himself. They had a positive value of their own. His removal would demand their best energies. They were to be not hearers only but doers of the word. Their characters were to be developed along lines that would bring out the best expression of their true selfhood. Such a plan with all its risks and all its mighty possibilities was His intention for men. The best of influences it would seem may become weakening rather than a fountain of strength. No restriction, but room for healthy development, was the end he kept in view.

This, if so for individuals, was no less for the Church they were to found. It was to be organized according to the principles he had enjoined—by men for men. The Spirit indeed should be given, in any needful measure. Their work should not be uninformed. They were to act not as children under control but as adult men wielding authority. Not as a modern building, frozen into a specified mould by the niggardly contractor, but like the mediæval cathedral, their work was to grow, all along indeed the expression of one grand unifying idea, yet in all its details stamped with the mark of individual work. Such was the Catholic Church—made according to the pattern on the mount—the embodiment of Christ's intention but no less the familiar home in which men might rejoice to dwell, not as bondmen, but as free inheritors. The Church was not flung into the world complete in every part and detail, but it was built up by men illuminated and directed by the Holy Ghost. They acted fearlessly and without a vitiating fault, not in their own unaided strength, though yet at liberty. It was His great trust of them that brought out all the best they held. Being found worthy they were inspired.

Nor otherwise, throughout the ages, has the Catholic Church been known, always free to act and to deal with every problem as it might occur. Christ was not with it in the flesh—no such sign was ever given—but His Comfortable Presence never failed. However human limitations hindered its advancement, it developed surely if but slowly. The defective was replaced, solid and enduring masonry substituted. Finality never was achieved. Constantly from its treasures came forth upon demand things new and old.

Its vitality was always evidenced by its power to deal successfully with every complexity that it was called upon to resolve. And all was without contradiction. The first foundations were never shaken. That which had been spoken with authority could not be denied. Subsequent pronouncements only made more plain what was before implicit. The Catholic Church is the expression of all revealed truth.

It is vitally necessary that we of the Church to-day should not lose sight of these first principles. With a just pride as Anglicans we look back upon our long line of ancestry from apostolic men. In this communion every mark that testifies true catholicity is found. Yet it is not enough to be engrossed by such a contemplation. Our heritage must be used for present purposes. The apostles were recalled from heavenly admiration. Neither must we weakly regard the glories of the past. Our faces, as theirs, must be set towards the future as we undertake our present tasks. Catholicity does not consist in correspondence to antiquity alone. It is to be demonstrated now as then, by the ability to take up successfully every gage of battle that experience throws down. The Church must not stand helpless amid terrible circumstances. She must herself control her destiny. The courage that strengthened men in primitive ages and held them up in the 16th century, must be active among us to-day and as unflinching. Amid the din of conflicting solicitations the Church's voice must be clearly heard. She was endowed with prophetic gifts that she might guide men and triumph over every enemy. Whosoever shall fall upon this stone shall be broken in pieces, and upon whomsoever it shall fall it shall grind him to powder.

So high a destiny then—in no way at all diminished—lies before the Church in Canada to-day. How shall we assume the responsibilities that are ours? Whatever may be our inclinations, we must if we are to be found faithful, act decisively, as the Catholic Church we represent has acted before. Men are tired of opinions. Three hundred years of opinions have shattered human loyalty to divine truth. It is conviction we require. Christian men call out, not for weak and futile compromise—not for mere neutrality, however benevolent. They demand a clear lead in terms unequivocal. Can we tell them still that "*We speak that which we do know*," and that salvation is of the Jews?"

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Q.—Has an Anglican chaplain in Canada any authority to administer Holy Communion to members of the Battalion other than Anglicans?—Q.

A.—He has no such authority, and as long as the Prayer Book rules remain as they are, no one can give him such authority.

Q.—Is it right for a clergyman and his wife to play cards, either at home, or amongst their parishioners? I. A. E.

A.—This is a matter entirely for their own conscience and discretion. There is nothing actually wicked in card playing (if there is no gambling or money transaction). It may not be advisable, or wise, but they must judge that for themselves.

Q.—How are the four evangelists represented in Church symbolism, or workmanship? I. A. E.

A.—St. Matthew, the Angel; St. Mark, the Lion; St. Luke, the Ox; St. John, the Eagle. These same symbols have been applied also to the four archangels, four doctors of the Western Church and the four great prophets, but their use

is now generally confined to the evangelists.

Q.—Is it true that immersion was the original mode of baptism, but that affusion was authorized because of its convenience? A. L. W.

A.—The original mode was immersion, which is still recognized in the office of Holy Baptism as given in the Prayer Book. But the Prayer Book also allows affusion. See the rubric in the office of Public Baptism. The latter use had often to do with the question of climate, the sick or the dying.

Q.—The last time the Roman Catholic Bishop was here he made the statement "The Church of England was a branch of the Church of Rome." Is this true?—T. H.

A.—It is what is known as Roman Catholic Truth, or "*suppressio veri atque evasio falsi*." There was a Church in Britain before the landing of Augustine about 596 A.D. When Augustine came there was no Roman Church in the sense that there is to-day. Pope Gregory recognized the British Church, which the present Pope Benedict would not do. Rome was then the centre of the Western Church and gradually assumed the headship partly by position, influence, greatness, false statements, and unscrupulousness. She preserves her historic continuity by continuity of method. The office to which you refer was some time after the landing of St. Augustine.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

WANTED—A PRIEST FOR THE LABRADOR

Quebec, May 27, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—There are few more interesting Missions in Canada than St. Clement's Mission, Labrador, in the Diocese of Quebec. The clerical staff at present working there consists of one priest and one deacon. I am anxious to find another priest willing to go to Labrador for a year or two. The work is very attractive for a young and able bodied man.

I shall be glad to communicate with any priest who may wish to receive further particulars before volunteering.

I remain very sincerely yours,
LENNOX QUEBEC.

INTRODUCTION OF COMMUNITY LIFE

To the Editor, CHURCH LIFE:

Dear Sir,—A few weeks ago a most stirring article by the Rev. Fane Edge entitled "Mobilization," appeared in CHURCH LIFE. The writer suggested an important solution of the greatest problem before the Canadian Church to-day—her own spiritual inefficiency. It is not that her forces are not organized, he pointed out, but that they are unmobilized and therefore inefficient. He drew a suggestive parallel between the successful mobilization of our nation's forces, and the great need of at once mobilizing for action the Church's forces, if she is to deal efficiently with the spiritual side of the great world crisis as it confronts her in Canada. He showed in a convincing manner that the chief means whereby such a mobilization may be brought about, even as it has in England, must be by the introduction of the Religious Life, i. e., Community Life lived under a rule. The greater part of the article is devoted to an eloquent plea for such a form of Church life in Canada, which shall be like leaven in the Church.

No person reading the article can fail to be impressed and to recognize the sound common sense of all the writer says; but the reader is left asking a question of vital importance, upon the answer of which the success of such an enterprise in the Canadian Church must surely depend: *how is the desire for the Religious Life to be created in Canada itself?* Attempts to introduce offshoots of English communities, it is true, have been unsuccessful, and the reason for this failure, we have been told, is the absence of a desire sufficiently strong for the Community Life among our own people. It is manifest that the movement, to be successful, must originate from within and not from without.

How, then, can we create this desire? The writer of this letter would suggest what seems to him the only answer: i. e., *by a practical venture of faith finding expression in an active organization for this purpose.*

There is no doubt that there is a sufficient number of people in the Canadian Church favouring the Community Life, so to organize themselves for this primary educational purpose; but are there men and women willing to consecrate their lives to the community life itself? Fr. Convers appears to think there are very few. In one sense only, he is right. Why should there be a smaller number in this age than in those wonderful ages of which Mr. Edge speaks? Yes, there are many such peoples in Canada,

in our own Church and in other religious bodies. In the Salvation Army and in many small religious sects there are men and women whose hearts are aflame with the love of Christ, who are spending their lives in heroic self-sacrifice in His service according to the light they have, but who, through the almost entire absence of any effort by our clergy in the past to propagate the Faith among them, are either ignorant of, or unreasonably prejudiced against, any such thing as the Community Life. Mr. Fane Edge gives the reasons for this. The first duty of such an organization as that mentioned above, would be to enlighten this ignorance and to remove the prejudice and to present the ideal in a favourable light. We cannot hope for a strong vital community life until some progress at least has been made in this direction.

What form then is such an organisation to take? It is possible to be over organized. We get tired of hearing of this society and that league, perhaps introduced from abroad, and organized for purposes that, beside this, are trivial. Surely, however, the Community Life should be a supreme object at this time among those who realize its necessity; surely such an object is worth an organization. Such fraternities exist in other countries and are successful, aye, and necessary; but in this country where conditions are so different and the pure Catholic Faith is so weak, a society of this kind would probably be very different in character and methods.

First, there must be, as in all spiritual enterprises, the bold unhesitating venture of faith. The society must be established upon a broad and popular foundation. The very name must be such as will appeal, not to the Anglican or Englishman as such, but to the Canadian; for it must be in every feature Canadian, if it is to originate in Canada and to be permanent and vital. The name Canadian Church Society or League might sound ambitious, but in reality not too ambitious and not in the slightest degree arrogant for such a lofty object. There would be a popular motto and a popular badge of membership. Membership would be open to all confirmed, with a small fee.

Every true Churchman firmly believes that it is through the historic Church that the nation may best learn to know God, and he will lose no opportunity to promote the best interests of that Church. It is folly to be ambiguous or vague. Therefore the fundamental object of the Society would be plainly stated and would run in such words as these: "The glory of our Lord Jesus Christ, through the promotion of the interests of His historic Church of our race by every legitimate means within our power, etc., etc."

And next, the chief definite means would be stated: (a) The revival of the Religious Life for men and women on a basis suited to the needs of the Canadian Church. (b) The raising of funds for the maintenance of itinerating preachers, etc., etc. (c) The raising of funds for the education of students for the sacred ministry at home and abroad.

At first we could only hope for the maintenance of a small body of men for the purpose of holding missions and promoting the interests of the Society in different dioceses. These, of course, would be absolutely independent of parochial support. Ways and means would alter as the movement grew. Much other work of a most valuable nature could be done through lay members; for instance, the search for returned soldiers who have registered as Church of England when joining the army. This matter alone is of vital importance to the strength of the Church and worthy of the immediate attention of our parish priests.

This seems to the writer to be a practical suggestion which might well lead to further development. Much more might be said, for there arises in one's mind a thousand and one things with regard to

details of organization in a country so vast and sparsely populated as ours. But can anyone offer a more practical proposal? Something must be done and done soon, if we are not going to miss the unprecedented opportunities now arising and which will directly confront us immediately after the war. For these we should at least be preparing.

Apart from the immediate object, such a society popular in a true sense, comprehensive and yet definite, untinted by the peculiar theology of any school of thought; yet diametrically opposed to all that hinders the progress of the Church of Christ, would, because definite in character and aim, wonderfully stimulate the spirit of loyalty to the Church and be a unifying factor of inestimable value within her ranks.

The various diocesan synods will soon meet. Men interested in this matter might easily arrange side meetings for the purpose of discussion. Suggestive constitutions for such an organization could be drawn up and discussed clause by clause. Thus interest would be awakened and stimulated, and surely in another year God will have raised up the necessary leaders for this great purpose, whom the rank and file of His Army will gladly follow.

N. C. S.

Winnipeg.

A PLEA FOR INTERCESSORY PRAYER

To the Editor, CHURCH LIFE:

Dear Sir,—No doubt many who read this, if many are kind enough to do, know as much or more about prayer than I who write it, yet I have known something too, and therefore believing in its power am writing to ask especially for prayers from individuals, as well as from congregations on behalf of the thousands who are starving in Lebanon, Syria. 80,000 have died, so we were told in the *Mail and Empire* of Thursday, 25 May. Lebanon has for a long time been cut off by land and sea from other parts of the country. Will you plead with our God of power, love and sympathy that He will in his boundless compassion and in His infinite power stretch forth His hand and rescue this people, making a way for food to reach them, and that His blessing may fall upon that land and people. How dear are these people to Him, and what people are not dear to Him? And what might we not do for His glory and the liberation of mankind if we used this wonderful weapon of intercessory prayer, more faithfully, more powerfully. We are learning more and more to use it. It is not always easy, but like most things we try to do, if we do but try we learn how. So do not let us falter because we are busy, because we are tired praying, and in these days we are asked to pray so much and for so many objects. I know of nothing unless it was kindness and love, that accomplishes so much in a few moments of time as prayer does, and I know of nothing that gives more ease and peace and joy to one's heart. In any case it is something God is certainly asking us to do, therefore let us without questioning do it. So much of our work for God would bear far more abundant and valuable fruit if watered more carefully by our prayers. Those who are working together in a parish or in any other way may find their hands strengthened and their hearts cheered by meeting together in little groups for intercessory prayer, when the names of the souls we long God to touch may be mentioned. May God the Holy Spirit pour out upon us the spirit of prayer and supplication, not forgetting thanksgiving. Then much that now depresses us and worries us, will pass from our hearts up into the heart of God and His dear Son Jesus Christ.

C. M.

Toronto.

Reviews of Books and Magazines

My Home in the Field of Honour by Francis Wilson Huard, with drawings by Charles Huard. Toronto: McClelland, Goodchild and Stewart. \$1.35.

These experiences of an American lady married to a French artist form the most vivid description of life in France during the first two months of the war which we have yet read. The chateau in which they lived was in the track of the German advance. It was occupied for a time by General Von Kluck, but after the battle of the Marne was recovered by its owners and is now used as a hospital for the wounded French. Mrs. Huard writes with ease and charm and has a delightful gift of humour, and Mr. Huard's illustrations add greatly to the value of the book. The description of the wanton and filthy havoc wrought by the German officer in the chateau is quite in line with all that has been reported of their actions. We are sure that anyone who reads this book will thoroughly enjoy it, and recommend it to others.

Under the Country Sky, by Grace S. Richmond. Illustrated by Frances Rogers. Toronto: McClelland, Goodchild and Stewart. \$1.25.

A charming book for girls, and one that will be read with pleasure by many others. It is somewhat of a relief to turn from war literature to a simple domestic story like this, and to live for a time in its healthy atmosphere. The heroine is a college girl whose home circumstances force her to live a rather nomad life in a small village. How the hero comes who brings deliverance is the subject of the story.

The Nineteenth Century and After. May, 1916. Spottiswoode, Ballantyne & Co.

A very interesting number. War articles are of course numerous. Among them we single out "The Trials to Come," by Dr. Arthur Shadwell—which calls us to realise that the prosecution of the war to a satisfactory conclusion and the resumption of civil life afterwards will "put the character of our people to a far severer test than anything we have yet gone through." Dr. Headlam shews us that the civilian population of Germany is still bent on a policy of spoliation and annexation and now Walker Schell reviews Professor Schliemann's pamphlet, "England's Achilles-Heel," which gives the views about Ireland offered for consumption in Germany. "An Unwilling Poe—Sidelights on Austria-Hungary," by Mr. Dickenson Berry, M.D., gives an interesting light on the attitude towards England of the varied races which make up that Empire. There are two interesting historical articles on the wars of the French Revolution. "Fighting in Flanders in 1793-1794, from the diary of Charles Hotham, Coldstream Guards," and "Then and Now: a Glance at the Pages of Crabb Robinson."

The Earl of Cromer writes on Rousseau and Dean Armitage Robinson contributes an article on "The Early Career of John Cuvun" the first English Archbishop of Dublin. Sir Oliver Lodge has an article on "A Classical Death Phantom" which certainly seems to prove the truth of a communication alleged to have been received through a medium from the late F. W. H. Myers, and Bishop Weldon writes on the subject of The Conscientious Objector. Another article which should receive attention is "The Hope of the Future: an enquiry into the causes of Infantile Mortality—and some Suggestions," by Dr. Mary Sharlieb.

Daily Intercessory Prayers compiled by Four Laymen of the Church.

Is the outcome of an effort to provide a short form of service for the daily Intercessions, during the war, at St. John's, Peterborough. It is a real success—providing the variety which is so often wanting in our Intercession services and we think might be largely used in other Churches.

Some War Acrostics. An interesting little collection of acrostics by the Rev. W. H. Cassap, B.A., rector of Levis, Quebec. Price, 10 cents; proceeds in aid of the Patriotic Fund.

Personal Mention

THE Ven. Archdeacon Paterson-Smyth of Montreal, will preach the sermon for the Toronto Synod which meets on June 6th.

* * *

The Reverend Rural Dean Archer, of the Church of the Good Shepherd, Cornwall, Ont., has resigned his parish owing to ill health.

* * *

Rev. G. H. Andrews, rector of St. Mary's Church, Oak Bay, B.C., has been appointed chaplain of the Victoria Fusiliers Overseas Battalion.

* * *

Mrs. Wilhelmina MacDonald Howard died on Saturday, May 27th, in Toronto, at the age of eighty-eight years. Mrs. Howard was born in Edinburgh, and came to Canada nearly seventy years ago. She was the wife of the late Allen Maclean Howard of the Division Court, who died eight years ago. Mrs. Howard was one of the founders of the Sisterhood of St. John the Divine, Toronto, and she was greatly interested in the work of Bishop Strachan College. She was an active worker in St. Simon's Church, and was on the Infants' Home Board. She is survived by three sons and two daughters.

* * *

The Rev. Dr. Taylor, recently returned from Shanghai, was in Toronto on Sunday, preaching at the morning service in St. Paul's Church. Dr. Taylor has gone on to Brockville for a visit.

* * *

The Rev. D. M. Rose and family, who arrived in India a few weeks ago, will take up their residence at Mussoorie, where Mr. Rose will attend the language school.

* * *

Miss E. T. Roberts, of the M.S.C.C. staff in Kangra, will also attend the same school.

* * *

Rev. R. H. Ferguson, of Port Dalhousie, has been appointed rector of St. Luke's Church, Hamilton, in succession to the Rev. C. E. Riley. It is expected he will assume his new charge on June 18.

* * *

The Bishop of Ontario and Mrs. Lennox Mills are returning to Canada almost immediately.

* * *

Rev. J. Whalen, a nephew of Bishop Stringer, succeeds Chaplain McKegney at Trinity Church, Brantford.

* * *

Rev. F. W. Squire, formerly of Holy Trinity Church, Ottawa East, who has been spending several months in England, has returned to Ottawa.

* * *

St. John's Church, Port Dalhousie, has invited Rev. A. B. Higgins, of Georgetown, to become its rector.

* * *

We regret to learn that Mrs. H. J. Condell, wife of the incumbent of Sebringville, Ont., is at present in the Marine Hospital in Collingwood, where she has just had a very serious operation.

* * *

Three years ago there came to the Diocese of Columbia the Rev. E. P. Laycock, in order to take charge of the parishes of Sandwich and Courtenay, in the Comox Valley, Vancouver Island. Mr. Laycock's predecessor, the Rev. J. X. Willemar, had ministered in the Valley for over forty years, and still lives in well-earned retirement. The new vicar was not long in getting down to work, beginning with the renovation of St. Andrew's Church at Sandwich, and the vicarage nearby, the visiting of his new flock, and a general stirring-up of the indifferent. Courtenay churchpeople had no Church in which to worship other than that of Sandwich, and Mr. Laycock was successful in building and afterwards filling the Church of St. John there. A smaller, but most use-

ful Mission Church of St. Mary, was erected at Grantham some miles from Sandwich, and church life fostered generally throughout the two parishes. A preacher of deep earnestness, a Catholic Evangelical, he preached Christ and Him crucified. He is now leaving the Valley at the invitation of the Bishop of Kootenay in order to take charge of the important parish of Vernon, leaving a gap that will not be easily filled. Mrs. Laycock has made herself equally indispensable, and with the retiring vicar, will be sorely missed.

* * *

On Monday, May 15th, the Bishop of Huron was requested to supply two clergymen, who could leave, at short notice, for overseas service as Chaplains to the C.E.F. The Bishop has recommended the Rev. E. Appleyard, Rural Dean of East Middlesex, and Rev. Joseph Tully, Rector of Thamesville, to Colonel Shannon, Commanding Officer of the District. The two named clergymen are now waiting for the command to leave for England in order to take up the duties assigned to them.

At a largely attended meeting of the vestry of St. Matthew's Church, London, held on Wednesday, May 17, it was unanimously decided to grant leave of absence for an indefinite time to the Rector, Rev. E. Appleyard, in order that he might serve as Chaplain to the C.E.F. in England, or elsewhere.

The Place and Power of the Organized Adult Bible Class

By the REV. R. A. HILTZ, M.A., General Secretary of the Sunday School Commission

FOR many years the Sunday School was regarded as a place for children only. To a very large extent the Sunday School was to blame for this. Not only did it make no provision for the adult, but it made no systematic effort to keep pace with the developing boy and girl. As a result they frequently left the Sunday School behind when they left behind "childish" things and thus, the Church suffered a great leakage and loss.

Not only so, but, in other cases, Confirmation was looked upon as a sort of graduation point and unless the person confirmed were enlisted in some direct service he became a sort of religious parasite. But while Confirmation should be the first objective in Sunday School work it should never be regarded as the final goal.

Fortunately, of late, an entirely new conception of the purpose and place of the Sunday School has been obtained by the Church, which has done much to change this situation. The Sunday School is now very generally regarded as the Teaching department of the Church and is organized with this end in view. It aims to minister to growth and development just so long as such growth and development are necessary. It is no longer looked upon as a school of a class. Its purpose is to build up character and to train for service and hence it has a definite task for all ages. It is a religious school, reaching out and embracing within its membership all classes and conditions of society, not even contenting itself with the gathering together of those who may be persuaded to attend its sessions, but taking under its fostering care the baptized infant in the Home, and the child or the adult so situated that they cannot come. One has only to look at the wide range of departments in our Sunday School activities today to

see how true this is. The Sunday School with its Font Roll and its Primary Department—its Home Department and its Adult Bible Class Department—its Missionary Department and its Teacher Training Department is endeavouring to fulfil that great task which has been delivered into its hands.

The effect of this new conception is seen in a very remarkable way in the wonderful growth in the adult membership of Sunday Schools. At the present time about 40% of those enrolled in Sunday Schools are over 18 years of age, while in the last six years fully one-half million men have been added to the Sunday Schools in North America alone.

This increase in adult membership is due in large measure to the work of the **Organized Adult Bible Class Movement**. Thus, this Department has won a distinctive place in the field of Religious Education—a place which it will continue to hold so long as it remains true to its purpose, viz., to enlist in Bible Study the men and women of the world with a view to equipping them for definite service in the Kingdom of God.

Before dealing directly with the power of this movement, it will be necessary to point out the distinctive features of an Organized Bible Class as distinguished from the unorganized class, because much that will be said will apply only to the former.

The Organized Bible Class, then, has three distinctive features, viz.:—

- i.—It must be officially connected with the Church—i.e., it is not a free lance.
- ii.—It must have certain officers—e.g., President, Secretary, Treasurer, Teacher, etc.
- iii.—It must have certain committees, or, at least, provide for the work

which would be done by such committees. (For full information see pamphlet on the Organized A.B.C. Department published by the S.S. Commission.)

Perhaps the great difference between an Organized Class and one that is not organized may be shewn by the following incident:—

A noted Sunday School worker was talking to the teacher of an Adult Bible Class on the subject of organization. The teacher said, "I do not take any stock in the new-fangled things of Class Organization. I have been teaching a class of adults for about 15 years; I have 18 or 20 members, and I cannot see that class organization would do any good." To this the Sunday School worker replied: "How many members have you in the Church who are not in the Bible Class? If you had them all, how many would you have?" The teacher replied: "About 140." "Then," said the Sunday School worker, "all the organization is for is to set your 20 after the other 120."

But now wherein may be said to lie the power of the Organized Adult Class? It is to be found in six things:

1.—IT IS AN EDUCATIONAL AGENCY.

Its chief mission, educationally, is to study God's Revelation of Himself—to give men and women a new vision of God and of His Son, Jesus Christ. It is supremely a Bible Study Movement.

2.—IT IS AN EVANGELISTIC AGENCY.

It aims to enlist its members in personal work for Christ and His Church—the bringing of the other man or woman back to the Church.

It emphasizes personal responsibility. Each member is made to feel that it is his class and that he is personally responsible for its success. Thus it trains for leadership—develops personal workers. In a word it emphasizes Service.

3.—IT IS A MISSIONARY POWER.

Not only in the imparting of Missionary Knowledge, but in the providing of recruits and of the means of sending them forth. In an enquiry made a few years ago it was found that 71 representative classes contributed in one year nearly \$10,000 for missions.

4.—IT DEVELOPS CO-OPERATION.

It unites in true Christian brotherhood all who come within the range of its influence.

Not only so, but the members are made to realize that they are working not for themselves or even for the class, but for that for which the class stands.

5.—IT HAS A PROTECTIVE POWER.

It is building a wall around the big boy and girl, thus preventing that leakage to which reference has been already made.

6.—IT MAKES FOR CIVIC AND NATIONAL RIGHTEOUSNESS.

It aims to train to the highest ideals—putting itself back of the great movements in favour of moral and social reform.

It may be doubted if the great wave of Temperance sentiment which has been growing in force for several years can be adequately accounted for if we leave out the Adult Bible Class as a force in this direction.

And what may be said of the future of this movement?

While it is never safe to prophesy, yet, at least, one can forecast what the present situation would seem to suggest.

After careful study of the situation, one cannot help coming to the con-

clusion that the solution of that vexed question of over-organization can be solved very largely through the Organized Adult Bible Class. What we need today is not multiplied organizations but perfected organization. The work of many existing organizations can be better done through the Adult Bible Class, if properly organized, than in any way and with this added advantage that it would then be directly under the care and guidance of the Church, and the Church herself would be more directly benefited. For there is a danger in these days of making the interests of some organizations bulk more largely than the interests of the Church, and of turning the Church into a bundle of organizations instead of regarding it as a corporate body with one definite purpose.

Now if this is true, then there is a

wonderful future before the Adult Bible Class movement and we would be wise so to strengthen this work that, when the time comes for it to broaden its sphere of activity, no essential for the task will be lacking.

If there ever was a time when this movement was needed, it is the present. In these days of storm and stress—in these days of upheaval—when the very foundations of our civilization are being shaken, and when the Christian faith of many is being put to the severest test, we need to seek for those things which are abiding and to emphasize those principles which cannot be shaken—the principles upon which alone we can build up a sound citizenship—the principles of Truth and Justice and of a self-sacrificing service. And this is exactly what the Organized Adult Bible Class represents.

The Religious Life in Canada

BY REV. D. CONVERS, S.S.J.E.

MY DEAR:—

You ask me to send to CHURCH LIFE something on "the ideals and opportunities of a Canadian community," saying that "a series of practical articles would be of great value in preparing our minds by removing prejudice and creating hope." I will send this, anyway.

"From time to time I meet men—and divinity students at that—who till that moment did not know that such orders as your own were in existence." Your experience in this is not unique. Such ignorance you regard as the mother of the prejudices you mention.

How to remove it is the problem you set me. If the men would read along certain lines, ignorance, at least, would be removed. But if not, are they likely to read my words? Nearly all, *think they know* something about orders and congregations in the Roman Catholic Church; but there are so many of these that we are apt to get mixed up amid monks, friars, regular clergy, canons, not to go into congregations and the like. We catch a passing glimpse of so many that "we can not see the woods because of the trees," i. e., we get lost in a host of details.

Perhaps it is easier to see general principles if we put behind us monasticism in western Christendom with all its drags behind it, for example, "The whole subject is Romish," "the horrors of the Inquisition," John Wickliffe's saying from his sick bed, "I shall not die but live to declare the evil deeds of the friars" and all the rest. Turn our minds to a very ancient and very large communion, the Orthodox Eastern Church, not Roman indeed fiercely opposed to it. By the kindness of a friend I have just read a copy of a forthcoming book by one of my own community, Father Robinson. I call it "forthcoming" for we in this Boston house have not yet had any copies sent to us. I fancy there is a hitch somewhere. So I will copy the title page and you can go to your nearest public or other library and ask them to get a copy for you. The books will be on this side the ocean by the time the order is sent.

"Monasticism in the Orthodox Churches, being an introduction to the study of modern Hellenic and Slavonic Monachism and the Orthodox, Profession Rites, together with a Greek dissertation on the Monastic Habit, done into English, with notes. By N. F. Robinson of the Society of St. John the Evangelist. Twelve illustrations. Published in England by Cope & Fenwick, at the Faith House, 22 Buckingham St., London, W.C., and in America by the Young Churchman Co., Milwaukee, Wisconsin." The well-gotten up book is a credit to the publishers; and in the services used at a profession are embedded the ideals and motives which are true of monasticism both Eastern and Western. Here monasticism speaks for itself. Three motives are appealed to.

(a). Love for Christ. As the highest ideal of love and personal devotion on earth is that of husband and wife, therefore the profession service is like a mystical marriage of the soul to the heavenly Bridegroom. (b) Because at baptism there is a renunciation, a profession of faith, a mystical, symbolic death and burial and the gift of a new life. The same thoughts are in the profession service, so that it becomes a kind of second baptism, although not a sacrament. This is the reason given by some writers for calling monks and others "religious." Many without discussing the etymology of the word, take it as if from *re-ligo*, i. e., I bind a second time. The religious are the twice-bound. Bound once to Christ by the vows of baptism and bound a second time by the vows of religious dedication. What some of our Evangelicals say of confirmation as a renewal of baptismal vows is what others say of a profession in an order. (c). The service contains the thought that as the repentant prodigal in our Lord's parable (St. Luke xv, 11-33) came home to his Father's house; so the sinner comes to the monastery as to the home of his Heavenly Father in penitence.

You say, "Canada—from coast to coast—has surely a dozen men with true vocations." Here you touch the heart of the matter. We call a man's business or occupation, his vocation, avocation or calling; but how seriously do we suppose that he decided to be a farmer or a lawyer because he deemed that the voice of the Holy Ghost called him to be such, and his own decision was an act of obedience to God's will for him? We have not lost that idea about taking Holy Orders, and the same is livingly powerful in religious orders. Let me quote from Father Robinson's book some lines of St. Theodore Studites as translated by Fr. Congreve.

"Mortals escape with me from a false world!

Christ calls. Away! Life be our voyage fair,

Safe riding o'er the surge of cares and lies! One quest alone employs the lonely monk, How he may reach the haven of true peace, Where never comes the strain of breaking hearts:

O happy life, all music, free from sorrow! Where, as a prudent seeker of true gain, Will part with all the world and choose the Cross."

The poet sings, "Christ calls;" and some few, very few, one here and there along the centuries, shows so strong a sense of vocation that we can not imagine him as satisfied in any other life. Such was St. Francis of Assisi with his love for "Lady Poverty;" and I add, such in our day, was our Founder, Father Benson. To have known the latter as I did, was to be sure he would have lived true to his ideals even if no one had rallied to his side. Such men are founders. If such

is now living anywhere in Canada, doubtless he is disciplining himself. Father Benson would have said, "He is dying to the world, dying to himself and to all self-will." A religious community must be built on a grave. The Dominion of Canada is to be built after the war on the graves of those who die physical deaths in Flanders. A religious order is to rise on the grave of those who die mystically or spiritually in order to live to God. To those who have such a strong sense of vocation as to be founders, the line of the poet may fully apply "O happy life, all music, free from sorrow." But such appear seldom.

There are others of us ready to rally round a leader; but not equal to being a leader. For my part, when I concluded that the Holy Ghost had put into my heart the wish and the determination I naturally turned to the only society of the kind actually at work in my own land; S.S.J.E. In the same way some Canadians were drawn to us, although indeed we had no house in Canada; and I think some may have gone to Mirfield, but I do not know.

It seems more probable that Canadians might do as the honoured foundress of the Sisters of St. John the Divine, still happily at the head of her convent in Major St., Toronto, who was trained as a novice by the Sisters of St. Mary in Peekskill with the understanding that she should return to Canada and be the rallying point for like minded Canadians and so organize a community racy of the soil and local climate.

Below those who are founders and those who wish to be trained as novices before they essay independent work, there is the weaker sense of vocation you ask me to appeal to—to those who need to be "encouraged," as you put it. A few need nothing of the kind; more find it for themselves; but, as you say, we can try to rouse "latent possibilities."

God forbid I should try to "manufacture vocations," i. e., over persuade any to venture on the life without the belief that God calls. As I should shrink from

"match-making" i. e., over-persuading two people to marry one another while wholly indifferent; so I shrink from a kindred offence, over persuading any man or woman to link themselves to an order without vocation. If you are uncertain of yourself, go and test it by actual practice; and before the noviciate is over you and others are likely to be sure.

When I recall how many young men in Canada have during the war heard the call of King and country and have answered by volunteering, virtually saying, "Here am I ready to sacrifice my independence of action to serve a good cause; I'll dress as I'm told; I'll sleep or wake to watch and guard as ordered; I'll go hungry and thirsty, if need be; I'll go where I am told, even though it leads to disease, to wounds, or even to death; I'll so far yield my private judgment," then am I apt to think that among their fellow countrymen must be those who will say "For Jesus Christ and His Church I'll sacrifice as much as the volunteers for a political object."

Perhaps some clergyman thinks "I sympathize with what you say; but I am happily married. I can not offer myself, can I do anything to help?" Two things, *pray* and *teach*. Pray God to call more; pray for those who think of such a step and for those who have taken it already.

Teach others about the life. You, who are providentially hindered, can teach with a power different from what we possess. Our words are checked by the consciousness of how we fail to live true to our vocation; and may even sound like self-praise when we are enthusiastic for our own state of life. You must continually teach your people about duties and states of life which you never experience. You, a man, teach women of their duties as wives and mothers. You would rightly expect us, bachelors, to tell the young people of our congregations that they should "only marry in the Lord" when we are single. Teach the religious life for men and also for women.

Some Modern Quixotes

By H. A. CODY

THIS year is the three hundredth anniversary of the death of the noted Spanish writer, Cervantes. But though his body has long since turned to dust, his ennobling influence can never die. Special attention is now directed more than ever to the study of his works. Especially so is this the case with his masterpiece, "Don Quixote," which as an old writer well said, has so won the hearts of all, that "Children handle it, youths read it, men understand it, and old men praise it."

"Don Quixote" is a mirror in which one may see life in all its stages. Various have been the interpretations given of it, but never yet have I seen it applied to men in the ministry. I have, therefore, set myself the task of tracing several similarities between the famous knight of old and some present day Quixotes. It is a perilous undertaking, I am well aware, for it will be necessary at times to tread on dangerous ground.

In the first place I notice that Don Quixote entered upon his adventures with a very high motive. He was going to perform wonderful things, to protect the weak and to free the world from all evils. That was his mission, and he believed in it as well as in himself. The idea of failure never once entered his mind. He left his books, and the quiet seclusion of his own study, to meet with a dauntless spirit whatever giants happened to be abroad.

Now, is not that the same with nearly every young man who enters the Sacred Ministry. Marvellous things lie before him, and he gladly throws aside his books, leaves his Alma Mater, and plunges into

the midst of life. The world is just waiting for him, so he believes, to perform astonishing feats. Never for a moment does he doubt his ability. Like the ancient knight he has perfect confidence in himself, and in his mission.

The next thing that strikes us about the Don was the magnifying power of his mind. Everything he saw became enhanced a thousand-fold. Every inn "he fancied to be a castle fenced with four towers and lofty pinnacles, glittering with silver, together with a deep moat, drawbridge, and all those other appurtenances peculiar to such kind of places." His old horse, Rozinante, was transformed into a magnificent charger, "that neither Alexander's Bucephalus nor the Cid's Babieca could be compared with him." Every woman, no matter how ugly, was a charming princess, and the wind-mills with their great sails, were so many giants ready for combat. Though there is something very pathetic about all this, yet our sympathy is not necessary, because the knight was so real in his hallucination, and received so much joy from it all.

Whoever saw a young clergyman who was not something like the Don? Especially true was this of his first parish, and his work therein. His little church is a cathedral; the humble rectory a castle; his few scattered families a multitude; his small Sunday School an enthusiastic crowd; and the various societies he has started are the finest in the world. Some may doubt this, and say that it is untrue. But listen to a young clergyman speak about "my

parish," "my Sunday School," etc. Even in after years, when he is old and gray-headed, there will never be any parish exactly like his first one. He will dilate for hours upon it, and tell you of the many wonderful things which were done there.

Now this is not written in a cynical mood. Far from it. It is a splendid thing to see a young man enter upon his work with such a spirit. It elevates the commonplace; it dignifies the menial task; and surrounds the most trivial parish affair with a golden halo. The old Don, it seems to me, was not far wrong when he saw a castle in every humble inn, and a princess in every common woman. He looked somewhat with the eyes of the Master of Life Himself, who above all men dignified the common things of daily life. The young clergyman is right when he sees wonderful things in his little church, in his scattered flock, and in his small Sunday School. He would have no right to be in the ministry, if he did not do so.

This high idealism of Don Quixote made the people he met think that he was mad. Some opposed him; others humored him; while not a few made sport of him. That he could redress human wrongs, and right the world, seemed to them the sheerest folly. But he went on his way, acting just as strangely as ever. They could not understand him. But he felt that he had a great mission to fulfil, and he did not bother himself about what others thought.

Is not that what many think of a young man when he enters his first parish? People are set in their ways, and do not like to have methods and customs disturbed which have been in existence for generations. Therefore, when a man undertakes to make a change, no matter how great an improvement it might be, he is, as a rule, looked upon with suspicion. Some oppose him; others bear with him in a good-natured way; while many laugh at him and his notions. Though they may not say that he is downright mad, yet he is visionary in their estimation, which amounts to about the same thing in the end.

After all, the knight and the young clergyman are in excellent company. Was not Christ esteemed by some in the same light? Did not His enemies say that He had a devil? St. Paul, as well, was called mad by the "most noble Festus." How, then, can a young clergyman expect to escape the same imputations any more than such worthy ones who preceded him?

A peculiar feature about Don Quixote was the poor equipment with which he started forth to perform such great adventures. His suit of armour "had belonged to his great-grandfather, and had lain time out of mind carelessly rusting in a corner." The helmet was incomplete, and this defect he remedied with a piece of pasteboard. As to his horse, it was a sight to behold, for its "bones stuck out like the corners of a Spanish Real, being a worse jade than Godela's *qui tantum pellis et offa fuit*."

We naturally consider it strange that the Knight should have undertaken such tasks with so wretched an outfit. And yet do we not often find men starting upon a greater work far more poorly equipped than was the doughty Don? In so many cases their college course has not fitted them for the practical work of the Ministry. They have been saturated with Hebrew, Greek, Latin, Philosophy, Metaphysics, Higher Criticism, and such like. But the armour for the needs of the present day has too often been overlooked. Of the many parish problems, and how to meet them, they have not been prepared, and have no more knowledge than did their prototype, the knight, in his efforts to right the wrongs of the world. It is through years of failures and sad experiences that too many men at last learn the things they should have been taught while at college. The antiquated methods, like the armour of our great-grandfathers, were perhaps good in their time, and we look upon them with reverence. But to expect young men to use them in facing the many

problems of to-day, is as ridiculous as it would be to expect the Allies to confront the Germans with the weapons of warfare used a century ago.

Poor Rozinante had a hard time of it. He shared many of his master's misfortunes, and it was only right that his name should be mentioned in the Epitaph inscribed to the Knight. Such has been the lot of many a parson's horse. Even though his ribs did not stick out like the corners of a Spanish Real at the beginning of his master's work, they certainly did after a few years of service over hard country roads. We need another Cervantes to-day to chronicle the deeds of many a noble Rozinante in his years of faithful duty.

It must certainly be admitted that Don Quixote often brought troubles upon his own head. He was so filled with the spirit of his mission, that he became over zealous, and anxious to do all he could to relieve distress. He lacked prudence, and would rush into a fight without due consideration. One day, for instance, he saw some people riding along the road. One of them was a woman, and at once the Knight took it for granted that she was a prisoner being carried off by cruel men. Without making the least inquiry he levelled his lance and charged the supposed villains. He was always doing this, and never learned from sad experience.

Ah, that is much like human nature to-day. We often bring trouble upon our own heads in our first parishes. We are so zealous and sure of ourselves, that we imagine that we are always right. A little prudence and inquiry would often save us no end of trouble. Some learn in time, but others never learn, no matter how much experience they acquire.

If we enter a contest, let us be sure as far as we can, that the cause is just, and that we are needed. And further, let us not follow the Don in another mistake. He tilted full at a windmill, and only received damage for his trouble. There was nothing to be gained in such an encounter; it was ridiculous. So let us be sure when we tilt that it is at something which is worth while. Why spend our strength in battling against something from which no good can be received? To be really candid, I believe that many of our parish tilts are about as useless and senseless as that of the old Don tilting against the wind-mill.

It is very interesting to read how very anxious Don Quixote was to be dubbed a Knight. If he could not become one in the proper manner, he would obtain the title in some other way. To him it was of the greatest importance that he should have a handle to his name, and the account of how he received it from an innkeeper is most amusing. The innkeeper ordered the Don to kneel. "Then reading in his manual, as if he had been repeating some pious oration, in the midst of his devotion, he lifted up his hand, and gave him a good blow on the neck, and a gentle slap on the back with the flat of his sword, still mumbling some words between his teeth in the tone of a prayer. After this he ordered one of the wenches to gird the sword about the Knight's waist; which she did with much solemnity, and discretion, considering how hard a thing it was to forbear laughing at every circumstance of the ceremony." This Order of Knighthood satisfied the Don, and he never wearied of referring to his title. It supplied many of his inefficiencies, and lifted him to a lofty position above his fellow mortals.

The same is too prevalent to-day among certain men. They long for a title of some kind, and if they cannot get a real degree in the proper manner by taking a regular college course, they will get it in some other way. They must have handles to their names, and wags hoods behind their backs. And so there are M.A.'s, B.D.'s, D.D.'s, and dear knows what, tacked to men's names to which they have no more right than did the Don to his title of Knight. When will men realize that it is not in titles, but in character that the Master's work is to be advanced to-day. People, as a rule, care very little whether their rector is able to add an M.A. or a D.D. to his

name. But they do want him to be a real man in every sense of the word. By his life he is judged, and not by his degrees nor the length, shape, and colour of things dangling over his back whether it be a real hood or false-hood. Young David laid aside Saul's armour and went forth to meet the giant in the strength and skill of his own virile manhood, and in perfect dependance upon his God. We need more such fighters to-day.

All through his adventures Don Quixote was sustained in a wonderful manner by his vision of a fair woman, Dulcinea. She was ever before him, and the thought of her upheld him in all times of distress. When lying under some trees at night he kept "his thoughts intent on his dear Dulcinea." Of her he said, "The curling locks of her bright flowing hair are purest gold; her smooth forehead the Elysian Plain; her brows are two celestial bows; her eyes are two glorious suns; her cheeks two beds of roses; her lips are coral; her teeth are pearl; her neck is alabaster; her breasts marble; her hands ivory; and snow would lose its whiteness near her bosom." Little wonder, then, that the Knight was so enamoured. His loyalty to this fair woman was intense, and kept him steadfast and true to his high mission amidst all trials and temptations. It really brings out the noblest trait of his character.

Oh, fair Dulcinea of the present day, little do you realize the influence you are exerting upon the lives of men in their fierce struggles. What young man starting forth into his first parish but has such a vision as the ancient Knight. Through months and years of toil and mental agony you have kept him true to the highest. The thought of you has sus-

tained him, and cheered him in his loneliness. All honour to the noble women of the past and present, whether mothers, wives, sisters, or sweethearts, who have inspired and are inspiring Knights of the Sacred ministry to live, do, and dare for their Fair Father Christ.

Having thus drawn a few fleeting lessons from the ancient and doughty Don, I shall now leave him. It is impossible here to consider further his marvellous adventures. His whole life is worthy of most careful study. "It is like a mine deep below deep; and much good treasure is to be found at the most easily accessible levels." In closing, I wish to quote Austin Dobson's tribute to Don Quixote, which appeared recently in the Literary Supplement to the London Times.

"Behind thy pasteboard, on thy battered hack,
Thy lean cheek striped with plaster to and fro,
Thy long spear levelled at the unseen foe,
And doubtful Sancho trudging at thy back,
Thou wert a figure strange enough, good lack!
To make wiseacredom, both high and low,
Rub purblind eyes, and (having watched thee go)
Dispatch its Dogberrys upon thy track;
Alas! poor Knight! Alas! poor soul possesst!
Yet would to-day when Courtesy grows chill,
And life's fine loyalties are turned to jest,
Some fire of thine might burn within us still!
Ah, would but one might lay his lance in rest,
And charge in earnest . . . were it but a mill!"

The Church in the West

The Effect of the War

WHAT effect has the war had on the life of the Church in the West? During the early months of the war there was a confident anticipation in many quarters that the call to service would prove for many a call to repentance; now there is a pained surprise that this anticipation has been disappointed. Many doubtless are praying more and offering better prayers, but it may be doubted whether more are praying and it is to be feared that some have ceased to pray. Faith, under the severe strain to which it has been put, has for some gained vitality and vigour, in others it has grown weaker and perhaps perished. To them that had been given, from them that had not has been taken away what they seemed to have.

Some are saying that Christianity has proved a failure. They have forgotten that the promises of Revelation are not to the world but to those who are prepared to take up their cross and follow in the footsteps of the crucified. There is no promise of immunity but only of power to endure such trials as may fall to our lot. What has failed absolutely is the belief that human society, apart from God, would by a process of evolution work out its own salvation. At the beginning of the war it was predicted that with its conclusion war would be no more; now the policy of preparedness in the United States shews how little reliance is placed on this prediction by a practical and peace-loving people. Advancing civilization—apart from the comfort of the whole and the care of the sick and wounded—has made war more hideous and ruthless than ever.

But this is beside the question with which I began my letter. In the life of the community the influence of the war has taught many the power and joy of service and sacrifice. Many who apparently lived only for self, now as obviously live mainly for others. Almost all are giving as they never gave before and that often when they are less able to give. A

tender sympathy for the afflicted recognizes that the whole body suffers with each suffering member.

In this labour of love members of the Church are taking their full share though others are working as nobly as they. Their generosity to other causes, moreover, has not made them forgetful of almsgiving for religious purposes. Here special mention may be made of several contributions for parochial objects sent home by soldiers serving in England and Flanders.

While financial conditions on the whole have been wonderfully maintained, some dioceses and some parishes have been brought to sore straits. The wonder is not that there should be such but that they are not more numerous. The remarkable proportion of members of the Church of England in the Canadian Expeditionary Force as compared with their number in the community is well known. It is not noticed, perhaps, that the depletion of numbers is especially felt in the West, where the Church of England is relatively strongest and where the proportion of men beyond military age is probably much smaller than in Eastern Canada.

Where the effect of the war has been felt in the spiritual life of the Church, the effect appears to have been intensive rather than extensive. There has not been, so far as I can learn, an increasing number of persons seeking pardon and peace or looking for strength to bear an increasing burden of sorrow and anxiety. But I cannot doubt that many in increasing measure have found peace and joy in believing and have learned more fully the riches hidden in the faith.

Men and women are thinking more seriously and are becoming conscious—though perhaps as yet inarticulately—of their needs. It remains for us to shew them that the full and only satisfaction for those needs is to be found in the Faith once delivered to the Saints.

G. H. B.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

PORT ARTHUR

The Archbishop of Algoma spent from May 14th to the 21st, inclusive, in the Twin Cities. On Friday the 19th, in St. John's Church, fifty-four candidates were presented for Confirmation—men, women, boys and girls, including several members of the 94th (New Ontario) Battalion.

Dr. Thorneloe preached a sermon of extraordinary power and eloquence in St. John's on Sunday morning, the 21st, taking as his text, Hebrews 12:2, "Looking unto Jesus," which he earnestly recommended as a life-motto for the men of the 94th and all others in the large congregation.

His Grace left on the noon train for evening service at Schreiber. Canon Hedley, with his two youngest children, accompanied by Miss D. McCrogher, travelled on the same train en route for New York, where the children will remain during the Canon's service overseas as chaplain to the 94th Battalion.

The plans for "The Frances and Helen Hedley Memorial Pulpit" have been approved, and will be executed probably in Toronto. Mrs. J. D. Mackenzie, of Port Arthur, has acted as president of the fund, and Mr. J. W. Crooks, rector's warden, is trustee.

COBALT

At an admission service held in St. James' Church recently, fifteen young ladies became members of the Girls' Friendly Society. The service was conducted by the Rev. H. A. Sims, rector of the parish, and the candidates were presented by Mrs. Sims. Badges of membership were given to the ladies. The Society has been formed since the coming of the present rector to Cobalt.

CALGARY

A meeting of the Temperance Committee of the Diocese of Calgary was held in Red Deer a few days ago, when the question "How may we assist social conditions in view of prohibition being enforced on July 1st" was discussed. A resolution was unanimously carried "That in the event of coffee rooms being opened in any community members of the Church of England be earnestly urged to support such efforts, and that if such rooms

are not established churchpeople be invited to themselves start such places, which should be made as far as possible attractive for those by whom they will be used."

The idea is to provide especially the smaller towns and country places with a popular meeting place to take the place of the bar as a social centre. A coffee room with tea, coffee and all sorts of light refreshments should be a welcome substitute for the bar itself, and pool tables, reading tables, etc., would provide the means for amusement and relaxation necessary to social intercourse.

The Bishop of Calgary visited the parishes of Alix and Mirror on Sunday, May 7th. A reception was held for His Lordship on his arrival at Alix, by the ladies of the congregation. On Sunday morning ten candidates were confirmed at Alix, and in the afternoon nine were confirmed at Mirror. Large congregations were present at both services considering the scattered communities. The Church at Mirror is one of the oldest in the diocese, it being the only one in a large surrounding district for years. A few years ago the congregation were successful in selling the land given to the church years before—to the Grand Trunk Pacific Railway for the town-site of Mirror, for a sum, the interest of which realizes about \$1,000 per year. This is the only congregation in the diocese which has such an endowment. A suitable rectory was built by the rector, Rev. M. W. Holdom, Rural Dean of Red Deer, last year.

The district about Alix is a striking contrast to prairies of the southern portion of the province. The country is undulating with plenty of trees and beautiful small lakes are dotted throughout the district. In the autumn quantities of wild duck and prairie chicken congregate in the vicinity, which makes it an ideal spot for hunting.

On Sunday, May the 14th, the Bishop of Calgary visited the city of Lethbridge and confirmed 19 candidates at St. Cyprian's and addressed a large and flourishing Sunday School in the afternoon. In the evening His Lordship preached at St. Augustine's Parish Church.

On the following Monday the Bishop visited the Blackfoot Indian Reserve,

when the Rural Deanery Chapter of Calgary held its quarterly meeting—Canon Gale presided—the members of the Chapter visited the different portions of the Reserve and witnessed the splendid work being done by Canon Stocken and his workers.

On Sunday, May 21st, the Bishop preached in the Pro-Cathedral of the Redeemer, Calgary, at the evening service. This Sunday was especially observed throughout the diocese by the United Farmers' Association. This organization having communicated with the Bishop with the view to having special services held throughout the diocese.

The U. F. A. is a strong and influential organization in the province and the Bishop expressed himself as being very pleased with the forward step this society had taken with regard to religion.

PARISH OF ST. BARNABAS, THREE HILLS

This Church was finished for Easter Day. There was a building but the ceiling still had to be done. The cost was \$200.00, which was collected during Lent. Mrs. Henderson and Mrs. Holmes worked some altar frontals in white and gold, which will be a credit to this Church. Rev. H. M. Henderson is to be congratulated upon the great improvements that have taken place during the short time he has been incumbent of this mission.

A branch of the Woman's Auxiliary has also been formed in connection with this Church with a membership of ten. The following officers were elected: President, Mrs. H. M. Henderson; Vice-President, Mrs. W. Geddings; Sec.-Treasurer, Mrs. J. E. Holmes.

SWALWELL I.O.O.F. No. 50—ANNUAL CHURCH SERVICE

The Anniversary Church services of the above were held at the Hall in Swalwell on Sunday afternoon last. In ideal weather, and through the kindness of those who lent their autos, the Three Hills Lodge No. 112, accompanied by many of the Rebekahs and their friends, journeyed to Swalwell. Both lodges paraded under Bro. F. White, District Deputy Grand Master. Rev. Bro. H. M. Henderson conducted the service and preached a sermon from the text "God made Man in His Own Image." The service was interspersed with beautiful hymns and was closed with the singing of God Save the King. The lodges filed out of Church and marched to the centre of the village, where Bro. W. White, in a short speech on behalf of the Swalwell Lodge, thanked all those who had turned out.

HURON

ANNUAL MEETING OF S. S. WORKERS AND W. A. MEMBERS

The annual meeting of the S. S. workers and members of the W. A. of the Deanery of Kent was held in Holy Trinity Church, Chatham, on Tuesday, May 16th. At 10.30 a.m. there was a choral celebration of the Holy Communion, the rector, Rev. W. J. Spence, being the celebrant, assisted by the Rev. Rural Dean Dobson. An address was given at this service on behalf of the Summer School, to be held in London next month, by the Rev. Principal Waller, and an excellent sermon was preached by the Rev. F. G. Newton of Sarnia.

Immediately after this service there was a meeting of the Deanery Chapter in the choir vestry and the W. A. in the Church. A bountiful luncheon was then served in the schoolroom by the ladies of the parish.

At three o'clock the afternoon session commenced, the Rural Dean in the chair. Prayers were offered by the Rev. A. W. Richardson, after which an address was given by the Rev. P. H. Streeter on "How to increase Sunday School attendance." The Rev. E. C. Jennings gave a paper on "How to hold Sunday School scholars." Considerable helpful discussion followed.

Shortly after four o'clock the Rev. Mr. Newton conducted a "Children's Catechism," which not only held the attention of the children, but proved of great interest to the members of the convention.

After tea in the schoolroom there was Choral Evensong in the Church and a thoughtful sermon by the Rev. Mr. Calder, rector of Wallaceburg.

On account of bad roads the attendance was not large. Great praise is due the rector of Holy Trinity Church and the ladies of his parish for their splendid hospitality to the delegates present.

ST. MARY'S

The Rev. S. Taylor, M.A., from China, preached in St. James' Church on Sunday, and gave a graphic account of God's work among the Chinese students and the upper classes. He cited the cases of some of the great leaders who have been converted and baptized. Dr. Taylor said he had travelled between fifty and sixty thousand miles during the last five or six years in China, Japan, Korea and the Philippines.

On the Monday evening a reception was given Dr. Taylor in the Church Hall.

RURAL DEANERY OF OXFORD

The spring meeting of this Deanery was held at Thamesford on May the

Safety Deposit Boxes

In these times of much travelling and temporary change of residence, the depositing of valuables, documents, private papers, etc., in a place of the utmost security is a matter of importance. Our Safety Deposit Vaults are ideal in every way, and a box only costs \$3 and upward, according to size.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.

HON. J. J. FOY, K.C., Vice-President. HAMILTON CASSELS, K.C., LL.D., Vice-President.
A. D. LANGMUIR, General Manager. W. G. WATSON, Asst. General Manager.

TORONTO, OTTAWA, WINNIPEG, SASKATOON, VANCOUVER

24th, the Rev. E. H. Brewin, R.D., presiding. At the morning session of the Chapter, the clergy agreed that in spite of the absence of men in khaki, missionary contributions and other subscriptions had been well maintained and that the sense of obligation with regard to giving had been deepened. Rev. F. de V. Vair reported on the wonderful progress in the parish of Otterville. At the afternoon session, Mrs. Sage of London accomplished the wonderful feat of crowding a big subject into a small compass without being dull for a single minute. Canon Gould's request that he might be allowed to publish the paper in the "Mission Field" was greeted with loud applause. An eloquent and illuminating address by the Secretary of the M.S.C.C., "Missions, an Asset in the War," was the next item on the programme. A very practical and useful afternoon was wound up with a paper by L. H. Baldwin, Esq., on "The Religious Press." The reader pleaded for the co-operation of the clergy in bringing the value of a church newspaper to the notice of the congregation, and suggested the appointment of an agent in each parish to canvass for subscribers. In the course of the day "Church Life" came in for many com-

evening. The club is open every day, including Sunday afternoon and evening, after church.

There are three bath-rooms with showers, a valuable thing for many workmen of the city. A writing room is provided with club stationary. There are smoking rooms and game rooms on the second floor. The third floor is devoted to billiards and the tables (including a large English billiard table) are the best in Chatham.

The ladies' side of the building is complete. The large parlours are furnished in mahogany, with Grinnell piano. There is a kitchen, dining room and guild rooms for the various societies.

Holy Trinity, Chatham, is anticipating the problem to be solved when the bars of Ontario close, and already has 200 members in the Men's Club, who pay \$5.00 a year for the privileges.

The Bishop delivered a magnificent address at the formal opening, which was attended by hundreds of citizens, who have contributed liberally toward the furnishing of Trinity Club.

BRANT DEANERY MEETINGS

The Deanery Chapter of Brant County met at St. John's Church,

Lads' Brigade. The discussion was taken up by the Sunday School Inspector, Mr. F. E. Morrison, and by the Rev. R. J. S. Adamson. Owing to lack of time further discussion was cut short on this very important subject. The Rev. C. L. Mills, of Onondaga, gave a delightful paper on "The Pleasures of Reading." This was followed by an address by the Rev. A. E. W. McComb, of Oshweken, on "The Standard of Revolt." He described the very important work which the Rev. Father Carey is now doing, by his series of articles which are appearing in the "Church Times." The paper gave a review of the teaching of Father Carey, which is a revolt against much of the so-called religious teaching of the present day. It was advocated that we need to return more definitely to teaching and living the Sacramental life. Several speakers spoke on the same lines. The paper did not stir up a violent discussion as all were agreed that Protestantism, (as distinct from the Reformation, which was a return to Primitive Practice, the true Catholicism), had failed and was doomed.

At Evensong the Rev. Canon Gould gave a very thoughtful address on the Missionary Outlook in the World, especially dealing with the prospects of the Canadian West at the close of the War.

NIAGARA

HAMILTON

St. James'

Last Sunday evening a unique service was held under the auspices of the St. James' Branch of the Brotherhood of St. Andrew. After the second lesson several probationers were publicly received into full membership of the Brotherhood at the Chancel steps,

the special Brotherhood service being used. The Chapter gathered around the new members during their reception. The rector preached a special sermon to the large congregation assembled, on the work of the Brotherhood, during which he stated that although St. James' was only a Mission Parish itself, and of comparatively recent origin, yet the earnest workers in the Brotherhood had already begun a new Mission at the far south-east border of the parish by holding a weekly Mission Service on Wednesday evenings to the non-church goers, and by holding Open Air Services to reach others of this class. The Brotherhood were already meeting with splendid success in their new work, although they were handicapped in numbers owing to so many men being away at the front.

ONTARIO

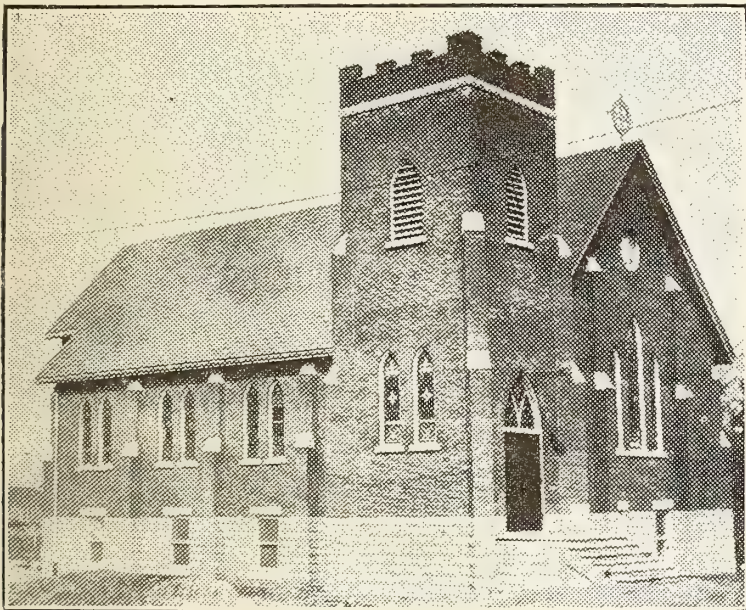
RURAL DEANERY OF FRONTENAC

The spring meeting of the Rural Deanery Chapter of Frontenac was held in Sydenham on Monday, Tuesday and Wednesday, May 8th, 9th and 10th.

The programme was as follows: Monday, 7.00—Missionary Supper, at which the Rural Dean, Rev. J. O. Crisp, rector of Portsmouth, presided, and the Bishop of Kingston and the Rev. Walter Cox, rector of Gananoque, were the speakers. The former dealt with the Call of Home Missions, and the latter with that of the Foreign Fields.

On Tuesday and Wednesday mornings the Holy Communion was administered at 7.30 a.m. From 9-11 Quiet Hours were conducted by the Bishop of Kingston. The Business sessions were from 11-12.

On Tuesday afternoon two papers were read, both of which were fol-



Trinity Church, Watford, Ont.

pliments direct and indirect. The claims of the Summer School which is to be held at Huron College were set before the meeting by Professor Wright, a former rector of Thamesford, whose presence was particularly welcomed. Votes of thanks were passed to the Rev. H. E. Bray and his band of helpers for the splendid hospitality of Thamesford.

CHATHAM

TRINITY CLUB

On the evening of May 15th His Lordship Bishop Williams officially opened the new parish house of Holy Trinity Church. It is a gift from Mr. and Mrs. Joseph Waterhouse, both Presbyterians, who, however, are greatly interested in the social service efforts of the rector of this parish, Rev. W. J. Spence. The property with furnishings is valued at \$25,000.00.

There are children's playgrounds, tennis courts and bowling green. A large summer porch extends across the front of the three storey building and is 45 feet by 17 feet.

The men's reading rooms and parlours are furnished in quarter cut oak, heavily upholstered in real leather. Axminster rugs cover the floors. A dining room and refreshment stand keep a steward busy afternoon and

West Brantford, on Friday, May 26th.

The meetings opened with a Celebration of the Holy Communion at 11 a.m., when the Rev. W. H. Snelgrove, of Galt, gave a devotional address of an inspiring character.

Deanery business was discussed at 12.15 and was taken up largely with the question of Church Extension. It was lamented that there was a serious lack of willingness on the part of those who are blessed with this world's goods to give a helping hand to smaller and poorer parishes in the city. The various denominations put the Church to shame in this matter.

Lunch was served by the ladies of St. John's Church in the schoolroom, when sixteen partook of an excellent repast. The thanks of the Deanery are due to the ladies for their kindness in serving both lunch and supper.

Some very interesting papers were read and discussed at the afternoon session. The Rev. C. Paterson-Smyth gave a paper on "The Relation of the War to the Boy Problem." He said that while the parents were largely to blame for not setting proper examples, yet he felt that the Church has not done her duty to the boy. He advocated Confirmation at an earlier age and spoke of the good work accomplished at Grace Church by the Church

THE BEST MEDIUM
FOR
CHURCH NEWS

Church Life.

A CHURCH PAPER
FOR
EVERY HOME

TO CLERGY AND ALL CHURCH WORKERS

The religious press is an important factor in Church work. A good religious weekly, instructive, bright and sound in its teaching, will strengthen the life of the Church, arouse interest and help in many ways to advance the work in the Parish.

The time is opportune—the need for deepening the religious life is urgent.

"Church Life" wants to be of service to the Church in Canada. Effective co-operation will make "Church Life" still more effective in its work.

Have you considered what "Church Life" can do for the Church in Canada, and what you can do for "Church Life"?

Every Church home should have a Church weekly. Will you help to bring "Church Life" before Church homes in your own Parish?

The Co-operation of Parish Guilds or active Church workers in making a complete canvass of the district to secure some additional subscribers will be a substantial help and actively promote this work for the Church in Canada.

Will you help?

We earnestly desire that you communicate with the office and full information as to commission, etc., will be gladly given you.

The annual subscription is only \$1 (\$1.50 to the U. S.).

L. H. Baldwin

PRESIDENT CHURCH LIFE LIMITED.

Office, 7 Queen Street East, Toronto.

MEMORIAL
WINDOWS
ENGLISH
ANTIQUE

STAINED GLASS

LYON
GLASS CO.

141-3 CHURCH ST. TORONTO ONT.

lowed by discussion. The first was on the subject of "The Proposed Canon on the Stipends of the Clergy," and was read by the Rev. F. G. Kirkpatrick, the second on "Redeeming the Time," was by Rev. A. F. C. Whalley. He emphasized the special call to new life and effort that the present day had for the Church.

On Tuesday evening a Confirmation service was held at which some twelve candidates were presented by the rector, Rev. S. E. Harrington, to receive the apostolic rite at the Bishop's hands.

Warm appreciation was expressed by all for the excellent arrangements made by the rector for the meetings and for the entertainment of the visiting clergy.

KINGSTON

On Sunday evening at St. Paul's Church, in the presence of a large and representative congregation, the Rev. Canon W. F. Fitzgerald was inducted as rector to succeed the late Archdeacon W. B. Carey. Col. Hemming, D.O.C., and other leading military officers recognized the occasion by their attendance at the event which made Kingston's artillery chaplain-captain the incumbent of St. Paul's.

The ceremony of induction was performed by the Bishop of Kingston, assisted by Archdeacon Dobbs, and the keys of the Church were handed to the new rector by R. F. Elliott, one of the church wardens.

The Bishop chose as his text for the sermon I. Cor. iv., 1: "Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God." In that verse St. Paul had sent a message that is more suit-

ed to the ceremony of the induction of a new rector than the most eloquent address. In opening his message the Bishop said that he was more than pleased that the people of St. Paul's had shown by a unanimous vote who their new rector was to be. In some instances he had to introduce the new rector to the parishioners, but in St. Paul's the people had chosen wisely and well of a man whom they knew intimately by his work among them for the past nine years as vicar. "Stand by your rector, encourage him and help him," said His Lordship, "and in so doing you will be advancing the coming of the kingdom of Jesus Christ."

MERRICKVILLE, ONT.

On Thursday morning, the 25th of May, at 10.30 a.m., there was a celebration of the Holy Communion in Trinity Church, at which the Bishop of Kingston was the celebrant. The Rev. T. F. Dowdell, the rector of the parish, was epistoller, and the Rev. John Lyons of Burritt's Rapids, gospeller. The Bishop preached eloquently on Colossians 3, v. 1-111. Quite a number of parishioners were present and received the Holy Communion. The choir rendered the Rev. H. H. Woodward's anthem, "The Splendours of thy Glory, Lord."

QU'APPELLE

ALSASK

The annual parishioners meeting of St. Augustine's Church proved to be one of unusual interest. The reports shew an increase of 200% in missionary offerings and a large increase in general offerings.

B. Z. Stanton was re-elected vicar's warden; Charles Lanyon, people's warden.

Miss M. Smith, Diocesan Secretary, addressed the members of the Alsask and Sibbald Women's Auxiliary last Thursday. The meeting was well attended and thoroughly enjoyed by those present.

SIBBALD

The first annual parishioners meeting of St. Martin's Church was held last week. Wm. Benson was re-elected vicar's warden and Harry Hunter was elected people's warden. The reports shew that a splendid effort has been made in the cause of Missions.

The general report shews that much voluntary work has been done.

The effort made by this new and struggling Mission is highly commendable.

W. A. RURIDECANAL ASSOCIATIONS

Yorkton, now in charge of the Rev. W. B. Parrott, late of Indian Head, has had an enthusiastic W. A. convention and formed a W. A. Deanery Association. Miss Margaret E. Smith, W. A. Diocesan Deanery Secretary, explained the scheme, rendered necessary by the rapid growth of the W. A. throughout the Diocese of Qu'Appelle. Miss Smith also gave interesting and convincing addresses at Canora and Wadena. These addresses were in connection with the W. A. Ruridecanal Conference of Pelly, held at Kamsack, on May 23rd, when a Pelly W. A. Deanery Association was formed. The Rev. H. F. Blackledge gave three devotional addresses. These and the choral Eucharist were keenly appreciated. The hospitality of the ladies of Kamsack left nothing to be desired. All the Deanery clergy were present and the attendance of delegates was satisfactorily representative.

QUEBEC

Rev. J. W. Harrison, formerly of the Diocese of Qu'Appelle, is now stationed at New Carlisle, P.Q.

PAID-UP CAPITAL, \$7,000,000

RESERVE FUND, \$7,000,000

IMPERIAL BANK
OF CANADA

Peleg Howland, President. Established 1875. E. Hay, General Manager.

Drafts, Money Orders and Letters of Credit issued
available throughout the world.

Dealers in Foreign and Domestic Exchange.

Dealers in Government and Municipal Securities.

Savings Department at each Branch.

Interest credited half-yearly at current rates.

General Banking Business transacted.

SEVENTEEN BRANCHES IN TORONTO

MAIN TORONTO BRANCH: 32 WELLINGTON EAST

Very Rev. Dean Shreve and Rev. Professor Vial of Bishop's College, are to take part in the Summer School at Lennoxville, June 19th to 24th.

DEANERY OF SHERBROOKE

The following was proposed by the Rev. Principal Parrock, at the meeting of the Deanery held at Magog on May 17th, seconded by Rev. H. R. Bigg, and carried unanimously:—

"That, the Deanery of Sherbrooke, having considered the question of Prayer Book revision, desire to express to the Synod of the Diocese of Quebec their conviction that memorials should be addressed both to the Provincial and General Synods strongly urging the advisability of postponing any final revision until normal conditions are restored after the conclusion of the war, and the clergy and the laity of the Church have had an opportunity of thoroughly considering all the changes proposed by the General Synod as well as any changes that may be decided upon by the Conventions of Canterbury and York. They are also of opinion that the time is approaching when serious consideration should be given by representatives of the whole Anglican Communion of the possibility of securing one Book of Common Prayer for the whole Empire, with such appendices as may be required by the local conditions of the various component parts. They further recommend that the Lord Bishop be asked to appoint a committee at the approaching session of Synod to prepare such memorials."

RUPERT'S LAND

The following are the appointments of the Archbishop for the month of May. As Chancellor of the University he presided at the annual Convocation on May 12th, gave an account of the work of the University during past Academic year and conferred the degrees on a large number of candidates. On Sunday, May 14th, he gave the address at the Annual Decoration Day Ceremony in the University grounds. On Wednesday the 17th he administered the Rite of Confirmation to a number of candidates at All Saints' Church, Winnipeg. On May 19th he consecrated the Church of St. John the Baptist at Manitou, and on Sunday, May 21st, held Confirmation at Snowflake and the surrounding Missions. There will be Confirmation at Shoal Lake on Friday, May 26th, at Foxwarren and Balmerine on the 28th, and at Arden on the 29th. His Grace will preside at the W. A. meeting on May 31st.

A series of joint Deanery meetings and W. A. delegates was held at Manitou on Thursday and Friday, 18th and 19th May, 1916. The proceedings were opened with Intercessory prayer by the Rural Dean, Rev. W. Newman. The Chapter of the Deanery then met in the Rectory—the W.A. holding their meetings in the basement of the Church—and the Minutes of the last meeting held at Snowflake having been read and adopted, a vote of sympathy was passed to the Secretary of the Dean-
(Continued on page 258)



BELLS, PEALS, CHIMES
Send for catalog Our bells made of selected
Copper and East India Tin. Famous for full
rich tones, volume and durability. Guaranteed.
E. W. VANDUZEN CO., Prop'r Backeye Bell Foundry
(Estab. 1837). 601 E. Second St., CINCINNATI, O.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list and samples on Application. Address SISTER IN CHARGE OF ALTAR BREAD.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done by Miss Goings. 198 University Ave., Kingston, Ont.

WANTED

PRIEST, experienced, would take post as curate or locum in Toronto for six months. Preacher, good churchman. No. 2, Church Life, Toronto.

RECTOR, experienced, would take services in Toronto for one or two months this summer. Apply X, Church Life Limited, Toronto.

WANTED—Position as Housekeeper or Companion, experienced. Good references. Garwood, Box 94, Whitby, Ont.

MATRON'S or Housekeeper's post wanted by a lady with good experience and references. Taylor, Byron St., Whitby, Ont.

A CITY CLERGYMAN, having the month of August free, will take duty in the country. Summer resort preferred. Apply Box 4, Church Life.

SUMMER BOARD

IN a good locality with boating, bathing and fishing, large grounds and shade trees. Write "The Beacon," Victoria, Lot 29, Prince Edward Island

Brobst Forestry Co.

Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25;
Covers \$1.50; Mud Guards 50c. pair; Foot
Pumps 50c.; Spokes 15c. dozen; Frame Pumps
50c.; Pedals 75c. pair; Wrenches 15c.; Cyclo-
meters \$1.00; Bells 15c.; guaranteed Saddles
\$1.50; Tool Bags 40c.; Locks 25c.; Handlebars
complete \$1.50; Front Wheels \$1.50; Coaster
Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

Don't
Neglect
Your Hair



Everything in Hair Goods

Consult Professor Jules about his
secret treatments

Visit our up-to-date parlors for Hairdres-
sing, Manicuring, Massage Treatments, etc.

JULES & CO.

774 YONGE ST.

Women's Work and Social Service

ETHELDREDA, who moves with- in educational circles and often tells me of their happenings, was describing the University Convocation in a very interesting way. "Not that I always go," she said, "but it was an impressive ceremony this time. It was quiet, almost solemn; there were scarcely any of the old jokes; those dreadful 'yells' were almost entirely conspicuous by their absence. No one seemed to have any disposition for them; every one seemed to feel the solemnity of the occasion. . . ."

She broke off suddenly—"Everyone except the girls—the majority of them. They struck the one jarring note—the women candidates—they were still carrying those absurd flower gardens, bringing in that ball-room atmosphere which can never be in harmony with the spirit of such a ceremony; and this year it made one's heart ache to think of the waste of money represented by such a display—the number of necessary and helpful things that could have been provided—bread for prisoners of war, food for French or Belgians, comforts for wounded men. I simply love flowers, as you know, but I couldn't enjoy them where they were so thoroughly out of place and where the display suggested nothing except cost."

"Did they all have them—all the girls?" I asked.

"Not quite all. There were one or two small groups of girls and some single ones without flowers, and you can't think how refreshing it was to see them, though to be sure it made the display almost worse, because it couldn't have been simply from thoughtlessness. It made you wonder if the girls are getting none of the education of the war. Then when a few days later I read in the paper that 'for the first time since the war began the Woodbine represented its usually gay and animated scenes,' I began to ask myself 'if we had a war on' at all; or if it could be I who was dreaming, and other people—who seem so absolutely oblivious—who were really awake. Those girls—"

"Cheer up," I said, "and don't judge too much by individual appearances. A young student friend of mine was telling me a few days ago about the girls' war-work, and incidentally of some of their self-denials. I don't think they are oblivious, but they need contrast and relaxation more than you and I do. Probably, too, the flowers came from admiring friends who wanted 'dear M—— to have a good time' on Convocation Day, and who didn't realize the moral—or rather the demoralizing—influence of such a display. . . . And then don't you think the fact that some of them went against the general practice suggests a measure of independence and initiative somewhere?"

* * *

By degrees Etheldreda brightened up and presently was talking again about the ceremonies of degree-giving.

"Solemn and quiet," she said—"yes, it was a war Convocation; the second of course but even more impressive than last year's. It was the large number of men in uniform being presented for degrees that gave it its special character of course. Most of the men seemed to be in khaki, and they were such a vigorous, cheerful-looking lot. One thought of the universities and colleges in the Old Country and throughout the Empire—and indeed in all the warring countries—pouring out their youth—the youth they have trained and inspired; it is almost more than one can bear to think of the bright promise of those lives laid upon the altar of duty, so naturally, so cheerfully, setting such a noble standard, yet without thinking about it, as it were."

"Surely 'Wisdom is justified of all her children' now, I thought, and something of what was passing through my mind was expressed by the President, when at the end of the proceedings he spoke of the contribution of the University to the war in the 2,500 of its members who are serving; he pointed out how its true function was knowledge, but with a view to service; research and study, but with a view to conduct, and how, now that we are called at the cost of so much sacrifice, to *re-purchase our inheritance*, the University has shown that the training she has given her sons has cleared their minds of illusion, and has taught them to hear the call of duty and to obey its behests. This, he said, was the real justification of education."

* * *

"He spoke with a devout and solemn pride—almost joy—and with a sort of exaltation, and referred in a most touching way to Professor Kylie, that splendid man whose life seemed so abundantly full of promise for future patriotic usefulness, whose tastes were all such that 'gladly would he learn and gladly teach'—"

a true scholar with the scholar's broad, humane outlook upon life—yet who, through his death as a soldier of the Empire, is calling his countrymen, especially his fellow graduates and fellow students, to the life of devotion 'to just and equal ends,' with a conviction more persuasive than all the teachings of a lifetime could perhaps have given."

"Then while the audience stood the President read the names on the Roll of Honour of those who had fallen . . . at that point, especially, one seemed to feel the need of some sort of Bidding Prayer; even the National Anthem did not quite fill the want. . . . After the other proceedings there was the presentation of a painting to the University, representing Napoleon on guard, taking the place of a sentry who had fallen asleep—'Napoleon at the post of duty'—it was a beautiful and suggestive work and was given as a tribute to the University and to its

patriotic response to the call of the hour."

* * *

"What you have been telling me reminds me of some thing I was reading lately; it was at a meeting of the Head Masters' Association in England, I think—a discussion about the heavy loss to the nation of young men of exceptional scientific and mathematical ability, and one speaker said that 'while the place for the man of action was at the front, that of the man of great literary ability was elsewhere,'—literary, not only scientific."

"Do you think so?" said Etheldreda.

"Well, I felt much more in sympathy with the point of view—and I think it was the prevailing one—that this would be really to penalize the scholars; it was shown how many great writers had been men of action too and how scholars and teachers were at this time called to prove themselves capable of doing a man's work, as of course they are doing so, nobly and completely, and said that even Rupert Brooke's death, though it caused the loss of great writings, yet 'enhanced the glory of letters.'"

"Yes," said Etheldreda, "if you wanted to cause the complete emasculation of scholarship you would keep at home all the young men of unusual promise, and—if you could do it, but you couldn't—think of the effect! The universities and schools have given their own answer. Think of the extraordinary transformation of Oxford and Cambridge—and other universities in proportion—with all their young men gone—the hush over the colleges, the staring sets of empty rooms, the parks and fields given up to drill, colleges turned into hospitals and convalescent homes.' Some one said in early days—Jane Harrison I think—'rarely has Cambridge seen so many shining faces . . . it is a wholesome reaction against mere cleverness; a desire to feel afresh that one may be able to think anew; a craving for action or for the thinking that can be at once transformed into action. . . . The enormous energy evoked, if not actually created by this whole upheaval, will bring about the cure; the stimulus to thought is so tremendous, the contact of thought with experience, the action of one on the other so provocative, and the resulting material for

What Readers Think of "Church Life"

I wish every Church family had a copy. I would not like to do without mine, I like it very much and will try and get more subscribers.

Jan. 16, 1916.

Treherne.

It is a great privilege to get so good a Church paper for almost a nominal sum. The last few Christmas numbers are exceptionally good. I heartily congratulate and thank you for your splendid paper, which should be in every Churchman's family.

Jan. 19, 1916.

Collingwood, Ont.

We like your paper very much.

Jan. 19, 1916.

Belleville, Ont.

It is a bright little paper and I like it.

Jan. 21, 1916.

Brockville, Ont.

AGENTS WANTED in every parish.
Liberal commission allowed.

Church Life, Limited
7 Queen St. East, Toronto

thought in the raw experience of life so unparalleled."

* * *

"You mean that this is how the loss of so much promise is to be made good? In some degree perhaps it will be so. And what you were quoting about the scholars' 'craving for action' reminded me of some memorial verses, written 'to T. H. by his first schoolmaster':—

"You killed in action, leading men!
I hardly yet believe it's true;
For me you're still the boy of ten,
Blue-eyed and curly-haired, I knew.

You looked so gentle and so mild;
I wondered if you'd play your part,
For school-boy life is rough; you smiled,
And straightway captured every heart.

You played your part; you wrote your name
Upon our simple annals clear;
In field and form-room still the same,
A knight without reproach or fear.

We saw you go from strength to strength,
Your praises loud on every lip,
Until you crowned the whole at length,
By leaving with a scholarship.

The years passed by and Oxford took
The charge your public school laid down,

Flavour!



That's what constitutes 'Tea Quality'!

"SALADA"

B129

is generously full of the fine rich flavour of skillfully selected teas. You will never be satisfied with ordinary tea once you have tried SALADA.

STAINED GLASS
MEMORIAL
WINDOWS

Specimens of our work
may be seen in churches
throughout the Dominion
Designs and estimates submitted

Luxfer Prism Co. Ltd.
TORONTO

296 Richmond St. W.

One happy year and you forsook,
When Duty called, the magic gown.
Of course, you were the first to go;
You never were the one to shirk;
That was no time for books, and so
You turned to more important work.

And is this all? Was all in vain?
The life that you so early gave?
And only swept by wind and rain,
Another British soldier's grave?

We thought that radiant soul was meant
For greater things—we should be sure
No life is short that's nobly spent,
No hero's death is premature."

* * *

"Yes, I like those verses," said Etheldreda; "and after all how could it be otherwise? Where could the universities be except at the front, in the persons of their sons and of their daughters, too?" she added. "A student' seems to suggest the thought of zeal—the zealous one, zealous for exploration in the realms of mind, I suppose, primarily—zealous for truth—

'Voyaging through strange scenes of thought alone.'

and then because 'truth on its active side is righteousness,' where should the student be except in the vanguard of the fight for righteousness, even in carnal warfare, if that is necessary to make the good prevail. And culture, I suppose, means really worship—worship, not of force but of right, worship of truth, worship of peace; ready to fight so that peace may become possible."

"It's a very suggestive idea," I said, "and it's most beautifully and touchingly expressed in a memorial notice I saw a few days ago. It was to Ronald Poulton Palmer, who was a famous Oxford 'Blue,' and also, I believe, a very promising scientist. The 'memorial' says:—

"He went to war in the cause of peace, and died without hate that love might live."

"Could any student, could anyone, have a more perfect epitaph tribute?" said Etheldreda, "and can you wonder that the students, the scholars, the men of letters, find their utterance in the death-song of Rupert Brooke—

"Now God be thanked Who has matched me with His hour."

HONOUR BRIGHT.

The Church in Canada

(Continued from page 356)

ery, Rev. F. Longmore, on the death of his son, who having enlisted in the overseas forces, died in Winnipeg General Hospital from pneumonia. Arrangements were made to hold the next Deanery meeting in Pilot Mound on the 16th and 17th August.

Divine service was held in St. John's Church, the prayer being read by Rev. W. Newman, assisted by Revs. Halliwell and Longmore, the preacher being the Rev. I. R. Kennedy. There was a celebration of Communion at 9.30 on Friday morning, the celebrant being Rev. W. Newman, assisted by Rev. F. Longmore.

The Deanery Chapter met at 10.30 on Friday morning, when a paper on Church Union was read by Rev. F. Longmore. On Friday afternoon the Deanery met, there being present the

Rev. Rural Dean, Revs. F. Halliwell, F. Longmore, S. L. Nash and G. Brisco, also Messrs. Dr. Speechly, G. A. Armstrong, M.P.P., C. Sims and R. Lee. Mr. Armstrong dealt with Synod Agenda, and a motion was passed and handed to Dr. Speechly and Mr. Armstrong, for presentation at the forthcoming Synod, asking for the appointment of a committee of three to prepare a provisional list of subjects to be dealt with at Synod. The Deanery then adjourned for a joint meeting with the ladies, when papers were presented on "The Prayer Book and Conversion," by Rev. S. L. Nash, and "How shall the Church deal with the position created by the War," by Dr. Speechly. Both papers gave rise to discussion. His Grace the Archbishop having arrived for the Consecration of the Church spoke shortly to the members of the Deanery and of the W. A. Votes of thanks having been passed the Deanery prorogued too meet again in August. In the evening the Archbishop Consecrated the Church to the glory of God and His service.

TORONTO

THE SYNOD

The Synod meets on June 6th. The special preacher at both Tuesday services will be the Ven. Archdeacon Paterson-Smyth, LL.D. of Montreal.

On Tuesday evening the service will be held at Holy Trinity Church, and all the clergy and lay readers of the diocese will robe and take part in the procession.

The speakers at the Annual Missionary Meeting on Wednesday evening in St. James' Parish Hall, will be the Rev. R. H. A. Haslem, Mr. J. M. McCormick of the Church Camp Mission and the Rev. J. R. S. Boyd, R.D.

On and after the second day during the sessions of the Synod, Holy Communion will be administered in the Cathedral of St. Alban-the-Martyr, at 8 a.m.

The Bishop of Toronto was the preacher at Christ Church Cathedral, Hamilton, on Sunday morning, and confirmed at St. Olave's, Swansea, in the evening.

At a special meeting held in the Church of St. Barnabas, Danforth avenue, last Wednesday, a solid oak carved altar, in memory of six members of the Church who have fallen on the field of battle in France, was dedicated by the Rt. Rev. Bishop Reeve.

Over four hundred men of this congregation are now in khaki. The rector, Rev. F. E. Powell, is justly proud of his record, as it is said more young men have gone from his Church than from any other church in the diocese.

WEST YORK RURAL DEANERY

A meeting of the Chapter of West York Rural Deanery was held at Sutton on Monday and Tuesday, May 8th and 9th, commencing with Evensong at St. James' Church on Monday, the preacher being the Rev. G. T. Despard of Aurora. Holy Communion was celebrated on Tuesday morning at eight, the celebrant being the Rural Dean, assisted by the rector of the parish.

The Greek Testament Study on Acts 4:8-15 was conducted by the Rural Dean, and led to an interesting discussion. In the afternoon an able and instructive paper on "Roman Propagandism," was read by Rev. P. W. Richardson. This was followed by a lively discussion, led by the Rural Dean.

Resolutions were adopted welcoming the Rev. T. R. Houghton of Richmond Hill to the Deanery, and re-

RIDER AGENTS WANTED

1916
Model

In every community to ride and exhibit a sample 1916 Hyslop Bicycle.
10 DAY'S TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.
TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT BUY** until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED**
DEPT. 11 TORONTO, ONT.

NEW BOOKS

"LIFE'S JOURNEY"
By H. H. Montgomery, D.D.
A book for encouragement. Net 90c.
"DISCOVERY AND REVELATION"
By H. F. Hamilton, D.D.
A study in comparative religion. Net 90c.

"BETWEEN THE LINES"
By Boyd Cable.
One of the best books printed on the War. Net \$1.35.
"THE GLAD TIDINGS OF RECONCILIATION"
By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester. \$1.35

Upper Canada Tract Society
JAMES M. ROBERTSON, Depositary
2 Richmond St. East Toronto

Chief Office for Canada - TORONTO



Security - \$30,500,000
ALFRED WRIGHT Manager A. E. BLOGG Branch Secretary

CERTAINTY and PUNCTUALITY

are the features of our
GUARANTEED INVESTMENTS

The cheque for Interest is mailed you promptly and the Principal is repaid when due.

Our booklet will explain more fully. Write for it.

The
Union Trust Co.
Limited

Head Office and Vaults
Temple Bldg., Toronto
Branch Offices
Winnipeg, Man. London, Eng.

Save Safely

Having decided to spend less than you earn and to save the surplus, the next step is to deposit the surplus in a strong, safe financial institution, where it will be absolutely safe and earn a fair rate of interest. This should be done regularly and systematically. Whatever you can spare from your weekly or monthly income, if only a dollar, should be immediately deposited to your credit. Open an account now—one dollar will do it—and add to it at regular intervals. Saving will thus become a habit, and your surplus will be safe and growing. Three and One-Half Percent. interest will be credited to the account and compounded twice each year.

Canada Permanent Mortgage Corporation

Paid-up Capital\$ 6,000,000.00
Reserve Fund..... 4,750,000.00
Investments..... 33,546,242.74

TORONTO ST., TORONTO

ESTABLISHED 1855

Want Some Printing?

Whenever you require any printing send us your order. We have the staff and equipment to give you quick, efficient service, whether the job be large or small.

Telephone, Wire or Write

Acton Publishing Co., Limited

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171



LAY READERS' ASSOCIATION

DIOCESE OF TORONTO

First Annual Social Gathering
WEDNESDAY EVENING, JUNE 7, 1916
6.30 to 8 o'clock.

Then attend Synod Missionary Meeting in a body.
Particulars being sent to members.
C. J. AGAR, Pres. W. J. DYAS, Sec.

This Book will be worth \$1,000 to many people.

You can have a copy free.

If it becomes worth \$1,000 to you, we shall be more than repaid by sending it. It tells about Profits from Savings.

It shows the folly of squandering money or keeping money idle. It's a book that has started many people on the road to owning sound, interest-paying investments.

Write for a copy now. Just say "Send me your book about Profits from Savings."

Address Dept.: 6

STANDARD RELIANCE MORTGAGE CORPORATION
Head Office 82-88 King St. E. Toronto

Branches: Ayr, Brockville, Chatham, Elmira, New Hamburg.



Established over 30 Years Phone North 331
Hopkins & Burgess Co
UNDERTAKERS
Private Chapel Private Mortuary
529 Yonge Street
COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

greeting the departure of the Rev. Gordon Matthews of Sutton West, who is removing to St. Catharines.

During the session of the Chapter news was received of the death of the Rev. John Gibson, late Rural Dean, and the following resolution was adopted:

Resolved, "That the Ruridecanal Chapter of West York having received, with great sorrow, during its session, news of the sudden death of the Rev. John Gibson, a member of the Chapter and late Rural Dean, desires to place on record the great regard and esteem entertained for Mr. Gibson—as a member of the Chapter and Rural Dean, and as a clergyman and a friend—and its sincere sympathy with Mrs. Gibson in the sad bereavement which has befallen her."

Resolved Further, "That the members of the Chapter attend the interment at St. George's Churchyard, Georgina."

The next meeting of the Chapter will be held at King on the second Monday and Tuesday in October.

FESTUBERT COMMEMORATED AT ST. JOHN'S

Festubert was commemorated at St. John's Church, Portland street, Sunday morning, when an appropriate service was conducted by the Rev. J. Russell MacLean, M.A. A company of wounded and maimed returned veterans were in attendance from the Convalescent Home, College street. Warrant Officer Whitton was in charge. At the close of the service the Dead March was rendered by the organist for the Canadians who were killed in the engagement.

Mr. MacLean congratulated the men on having offered their lives for their King and country, and affirmed that, while the majority of them will spend the rest of their days bearing serious marks and scars received in battle, they will never regret their action.

At the close of the service the congregation sang one verse of "God Save the King," and then, with bowed heads, stood while the organ played "The Dead March in Saul," in memory of those who had fallen. The service concluded with special and silent prayers for those who were at the front and with the forces, both on land and sea.

RETREAT FOR WOMEN AT OSHAWA

There will be a retreat for the Associates of the S.S.J.D. and others at the Bishop Bethune College, Oshawa, from Monday evening, July 3rd, to Friday morning, July 7th. Any one who wishes to be present will kindly communicate with Mrs. Du Vernet, 84 Woodlawn avenue east, Toronto, not later, if possible, than June 15th.

St. THOMAS'

The 10th Royal Grenadiers' Regiment attended service at St. Thomas' Church, on Sunday afternoon, when they were addressed by Major the Rev. C. Ensor Sharp, M.A., rector at St. Thomas' and senior chaplain of the regiment, a position which he has held for a number of years.

WYEBRIDGE

The Church of the Good Shepherd, at present in charge of W. F. Wixon, Diocesan Lay Reader, was the recipient of a beautiful pair of silver offertory plates, the gift of Mrs. Vincent of

Toronto. The gift was much appreciated by wardens and members of the Church.

ST. NICHOLAS' CHURCH

A large tent was erected last week for the use of St. Nicholas' Church, Birchcliffe, during the summer. It is on the new Church site and immediately in front of the excavation for the foundations of the Church. The tent was set up, floored and electric-lighted by voluntary labour last week, fifteen men sharing in the work; and it was well filled both morning and evening last Sunday. Ven. Archdeacon Warren and Rev. Dr. O'Meara preached at the opening services of Thanksgiving.

NEWFOUNDLAND

Rev. A. B. Stirling, the present incumbent of Twillingate, has been elected rector of Bay Roberts.

There has just been placed in the chancel of St. Thomas' Church, St. John's, a brass plate with the following inscription:—

In Memoriam.

George Ross Godden, M.A.

Curate 1897—1911.

Rector 1911—1915.

A Servant of Jesus Christ.

A Union Jack made of silk has been presented to the Church High School of Carbonear, by Mr. Selby Hawkins of Chelsea, Mass., in memory of the soldiers and sailors of the town who have fallen during the war. It was blessed by the Bishop in the Parish Hall on May 11th.

The C. L. B. held their first church parade for the season on Sunday, May 14th. They attended Divine Service at the Cathedral. Two hundred men were in the turn-out. Canon White was the preacher.

The Bishop administered the Rite of Confirmation to eighty candidates at the parish church, Spaniard's Bay, on May 13th.

COMPOSITION OF CANADIAN ARMY

THE Canadian army is made up of 78,635 Canadians, 170,955 British and 13,521 other nationalities, according to figures compiled by the Department of Militia up to February 29th.

The Church of England naturally leads all others under these conditions with a total representation in the Canadian army up to February 29th of 124,688 adherents.

The figures with regard to enlistment by religions and nationalities are as follows:

RELIGIONS

Denomination: Church of England, 124,688; Methodist, 18,418; Presbyterian, 63,146; Roman Catholics, 32,836; Baptists and Congregationalists, 10,525; Jewish, 343; Other denominations, 13,155; Total 263,111.

NATIONALITIES

Canadian and French Canadian, 78,635; British and British possessions, 170,955; Other nationalities, 13,521; Total 263,111.

Belle Ewart Ice

Famous for its purity. Fit for any purpose.

Brought to you "clean as a whistle."

Phone your order to-day.

Adelaide 750—"The Safety Call."

CRUTCHES
CRUTCH RUBBERS
AND ACCESSORIES

HEAD QUARTERS FOR ALL STYLES
MEASURE FROM UNDER ARM
TO FLOOR FOR LENGTH.

WE DELIVER
PHONE M. 2267.

MAKERS OF TRUSSES,
ARTIFICIAL LIMBS,
DEFORMITY APPLIANCES,
ELASTIC STOCKINGS AND
ABDOMINAL SUPPORTS.

TORONTO
AUTHORS & COX, 135 CHURCH ST.



The Old-time Painter Says:

"It beats me how folks will skim a few cents off the price of paint, then turn round and waste dollars on labor.

On most jobs labor costs about five times more than paint and it takes just as long to put on low-grade paint as it does the good kind.

The good kind will wear five years to two or three years of the low-grade.

It's just a case of simple arithmetic and money saved, by cutting out labor and using

MAPLE LEAF PAINT

Made in Canada

It Makes Good Because It's Made Good.

No Sir—I'm not killing my job—I'm building a better reputation when I use Maple Leaf or recommend you to buy it from the hardware dealer that's got the M. L. Sign on his store.

You'll want to know something about this quality, money-saving Paint,—so I'd advise you to write and get sample colors and suggestions from the

Maple Leaf Decorative Aid Department of

IMPERIAL VARNISH & COLOR CO.
WINNIPEG TORONTO VANCOUVER
CANADA

Bishop Strachan School
College Heights Toronto

Forty-Ninth Year
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Revd., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nation, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union, late of Cheltenham Ladies' College).

FOR CALENDAR APPLY TO THE BURSAR

St. Clement's College

FOR BOYS

Residential and Day School
NORTH TORONTO, ONT

Boys prepared for the University, Royal Military College and for business.

For information apply to
REV. A. K. GRIFFIN, Principal.

Trinity College School:

PORT HOPE, ONTARIO

Residential Church School for Boys
FOUNDED 1885

Beautiful, healthy situation, overlooking Lake Ontario, with 20 acres of playing fields, Gymnasium, Magnificent New Covered Bunk.

Boys prepared for the Universities, Royal Military College and Business. Religious training throughout the course. Beautiful Chapel. Special attention given to younger boys. Several entrance scholarships for young boys.

For Calendar apply to the Headmaster,
REV. F. GRAHAM ORCHARD, M.A. Camb.
(Late Headmaster St. Alban's School, Brockville.)

FOR YOUR GARDEN PARTY

Robt. Wilson

HUMOROUS ENTERTAINER

For terms and dates address
110 GALLEY AVENUE - - TORONTO
PHONE PARKDALE 1469

MEMORIAL WINDOWS

WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

LINENS FOR THE HOME

We specialize strongly in all kinds of
High-Class Linens for Domestic Use

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON
55 to 61 King St. East - - Toronto
Established 1864

MEMORIALS AND DOMESTIC ART GLASS

DOMINION STAINED GLASS
EST. CO. 1881

380 ADELAIDE ST. W. TORONTO.
- Mackey & Booth Prop.



BISHOP BETHUNE COLLEGE
Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

THE MERCHANTS BANK OF CANADA

ESTABLISHED 1864

Paid-Up Capital, \$7,000,000 Reserve Fund, \$7,250,984
206 BRANCHES IN CANADA
General Banking Business and Savings Department at all Branches. Deposits of \$1 and upwards received, and interest allowed at best current rates.

CRACK PROOF SHIRTS AND COLLARS
THE NEW WAY.

Makes Linen Last. Try It.

New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

REPRESENTING

The Mutual Life Insurance Company of New York
YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the
"OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS

A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

ESTABLISHED 1856
P. BURNS & CO. Limited

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. June. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.



MORRIS AND BURNE-JONES
MEMORIAL WINDOWS
THE MOST BEAUTIFUL
STAINED GLASS IN THE
WORLD

MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND



JOHN KLEES CO.
Pork Products and Provisions
Mild Cured Hams and Bacon

504 YONGE ST. PHONE N. 2851
TORONTO

THE HOME BANK OF CANADA ORIGINAL CHARTER 1854

BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

Full information on request.

Robert McCausland Limited

Established 1856

141-143 Spadina Ave. - Toronto

We make GOOD CLOTHES

Try Us On Your Spring Order

College and Choir Gowns as well

Senior Bros.

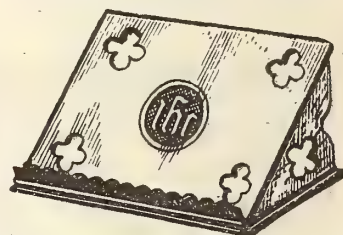
768 Yonge St. - Phone N. 768

STAMMERING

or stuttering overcome positively. Our natural methods permanently restore natural speech. Graduate pupils everywhere. Write for free advice and literature.

THE ARNOTT INSTITUTE
BERLIN, CANADA

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keith's, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.

TORONTO BRASS MANUFACTURING CO.

364 370 Richmond St. West, Toronto

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine

Prices F.O.B. Brantford, cases (qts.), \$5.50;

Montreal \$6.00; Halifax and St. John, N.B., \$6.50.

Winnipeg to Victoria, \$6.50, pints \$1.00 extra.

List of agents from Halifax to Victoria and Booklets on application.

J. S. HAMILTON & CO.

Manufacturers and Proprietors

BRANTFORD AND PEELE ISLAND, ONT.

Books You Should Read

THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations..... 75c.

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. A Study in the Apostles' Creed. By Rev. Henry Barclay Swete. "Anything which comes from the pen of Dr. Swete is worthy of serious consideration, if only for the acknowledged thoroughness and care of his scholarship and the earnest tone which pervades his writings. The book before us is no exception, and deserves to be widely read."—The Challenge..... \$1.00

THE DAWN OF RELIGION IN THE MIND OF A CHILD. By Edith E. Read Mumford. "We wish that every young mother in the land could be induced to read this book, for it is, without exception, one of the most fascinating and helpful books on the subject we have seen. Parish priests and, indeed, all who have to deal with children, should make a point of studying these pages; they will learn many things of eternal value."—Church Times..... 50c.

THE TREASURY. Published monthly. The Church Family Magazine. Contains each month well-written and interesting articles. Annual subscription, \$1.80 N.B.—Please add 10% for postage.

These may be obtained from

CHURCH LIFE, LIMITED

7 Queen Street East, Toronto

Relig
C
POSTAGE PAID

Church Life.

LIBRARY
JUN 10 1916
The University of Toronto

TORONTO, CANADA

THURSDAY, JUNE 8, 1916

CONTENTS

THE WEEK

EDITORIAL

By What Authority?

OUR OLD COUNTRY LETTER

THE CHURCH IN THE NEW
WORLD AFTER THE WAR

LETTERS TO THE EDITOR

PERSONAL MENTION

THE HOLY EUCHARIST

CURRENT EVENTS OF THE
CHURCH IN CANADA

THE SYNOD OF NIAGARA

WOMEN'S WORK AND SOCIAL
SERVICE

The CHILD'S War Dictionary

DREADNOUGHT—I dread not
measles—I dread no rash—I
dread nought—because Nurse
gives me a bath each night with

WRIGHT'S Coal Tar Soap

The Nursery Soap

12c. per Tablet

Sport Shoes

For the many occasions that require footwear for "Sport Purposes," we are showing a wide variety of styles for men, women and children.

We have them in up-to-date designs, and at prices you will appreciate.

H. & C. BLACHFORD
Limited
286 Yonge St., Toronto

Cawthra Mulock & Co.

Members of Toronto Stock Exchange

INVESTMENT SECURITIES

Correspondence solicited. Full information on Bonds and Stocks and advice on investments given upon request

12 King Street East Toronto

PRINTING

We have special facilities for handling any sort of Printing. "Quality and Service" is our aim in this branch of our business, as well as in "New Duplex" Envelopes, Envelope and Service Records, Confirmation and Marriage Certificates, etc., etc.

SEND US YOUR NEXT ORDER

The Church Envelope Company

109 Jarvis Street

TORONTO

Phone Main 7128

"Unassailable Foundation"

ABSOLUTE security is the first thing considered in the policy of The Mutual Life of Canada.

This principle has been adhered to steadily during nearly half a century of growth.

The result is that to-day The Mutual Life of Canada is established upon an "unassailable foundation."

The assets of the Company include a surplus of \$4,258,737. This means that The Mutual possesses assets sufficient to meet all obligations, and, in addition thereto, \$4,258,737.

But a large surplus means more than security—it means liberal dividends, for its out of the surplus that dividends are paid. Mutual policies, therefore, are more than safe, they are gilt-edge investments.

Is there a Mutual policy in your home?

**The Mutual Life
of Canada**

WATERLOO, ONTARIO 118



Underwood and other makes of typewriters, new, re-built and second-hand, at prices to suit everyone
United Typewriter Co., Limited
135 Victoria Street
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JAMES PHINNEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377
TORONTO

JOHN T. AGGETT

Plumbing, Heating, Drainage and
Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

WESTERN ASSURANCE COMPANY

Incorporated A.D. 1851
(FIRE AND MARINE)

Assets - - - - - \$3,500,000.00
Losses paid since organization - - - - - 61,000,000.00

W. R. Brock, President
W. B. Meikle, Vice-President
and Manager

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50.
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria
and Booklets on application.

J. S. HAMILTON & CO.

Manufacturers and Proprietors
BRANTFORD AND PELEE ISLAND, ONT.

Accident and Sickness

Insurance

The

Dominion of Canada

Guarantee & Accident Insurance Co.

TORONTO

The Oldest and Strongest
Canadian Accident Co'y



296 Richmond St. W.

ALWAYS CONSULT US WHEN ORDERING A WINDOW

MEMORIAL WINDOWS

WILLIAM PAPE

AIRE ST. LEEDS, ENGLAND.

JOHN KLEES CO.

Pork Products and Provisions
Mild Cured Hams and Bacon

504 YONGE ST. PHONE N. 2851

TORONTO

THE DOROTHY JANE

Special Lunch for Business

Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

We make GOOD CLOTHES

Try Us On Your Spring Order

College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

BURN McGILL'S COAL

PHONE NORTH 1134

CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm
Bells equal any Steel Alloy Bells Imported.

ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

JUST
PUBLISHED

The Precious Promise Testament

WITH COMPLETE INDEX

The most helpful Testament published. It has all the
precious promises in RED. It has also a COMPLETE INDEX
to every subject in the New Testament. Descriptive Pam-
phlet Free. Best Leather Binding only \$1. Agents Wanted.
Glad Tidings Pub. Co., 602 Lakeside Bldg.
CHICAGO ILL.

THE HOME BANK OF CANADA

ORIGINAL
CHARTER
1854

BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

Seitz & McEvenue, Limited

ANY KIND OF INSURANCE

26 Adelaide St. West

W. E. EMSON, Manager

Main 2607. Fire & Accident Dept.

COMMUNION WINE ST. AUGUSTINE

(REGISTERED)

\$2.00 Per Gallon 25c extra for Containers
\$5.50 per doz. quarts

D. G. STUART
Phone Main 1329 391 Church St., Toronto

CRACK PROOF SHIRTS AND COLLARS

THE NEW WAY.

Makes Linen Last. Try It.

New Method Laundry Co., Limited

WE - KNOW - HOW

REPRESENTING

The Mutual Life Insurance Company of New York
YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the
"OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS

A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

ESTABLISHED 1856

P. BURNS & CO. Limited

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449
Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. June. 3786;
30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.

PRITCHARD ANDREWS
CO. OF OTTAWA, LIMITED
264 Sparks St. OTTAWA.

Spring, 1916

We have imported a beautiful
range of Woollens for Spring
wear. A call from you would
be appreciated.

BERKINSHAW & COLLIER

Merchant Tailors

316 Yonge Street

Established 1885

Chief Office for Canada - TORONTO



Security - - \$30,500,000

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

Help!

When you feel the need of
expert help in devising any-
thing to be printed, write
us. Our staff includes,
besides skilled printers and
pressmen, expert designers
and copy writers whose ser-
vices are always available
to you.

Telephone, Wire or Write

Acton Publishing Co., Limited

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

Church Life.

VOL. VIII., No. 23

TORONTO, THURSDAY, JUNE 8, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

Whitsunday or Pentecost

THE passage from the Acts which is read as the Epistle for this week gives us the leading thought of the Festival, the descent of the Holy Ghost upon the infant Church. The importance of the festival is shown by the fact that it has allotted to it in the Prayer Book not only proper Psalms and lessons, but, in addition, a proper preface in the Communion Service and an octave, though the last has been shortened by one day on account of Trinity Sunday. So, too, like Easter the observance of the feast is extended in a special manner by proper services for the Monday and Tuesday following.

On this great festival, then, we think of the coming of the Holy Ghost. We are not to suppose that the activity of the Holy Ghost began with the event mentioned in the Epistle, the three Persons of the Blessed Trinity co-operate in every divine activity. It was He who "spoke by the prophets." But to-day He came in the fulness of personal indwelling to be the life-giving principle continually abiding in the Body of Christ. There is a possibility of our thinking of the Pentecostal outpouring of the Spirit as a single event, a marvel wrought for special and temporary needs, a gift granted for a time and then withdrawn, to be repeated, if necessary, at future times. Such is not the teaching of Scripture. "He will give you," says our Lord, "another Paraclete that He may abide with you for ever, even the Spirit of truth."

The Holy Spirit, then, abides in the

Church; and we can infer some of the functions which He discharges as the "Soul of the Church" from the visible form by which He made His presence known, viz., the tongues of fire, for fire gives light and heat. As the light, He enlightens the Church, guiding her into all necessary truth, not so much by revealing new truth as by so illuminating the old as to enable her to draw from it all she needs amidst all the changes of condition arising in the course of human history.

The heat of fire denotes the fire of love and all that springs from it, the courage to face enemies, the zeal needed to meet difficulties and in spite of them to press on the advance of the Gospel in the world and in the sanctification of human life.

The Holy Spirit, too, abides in the Church so as to give life and reality to her organization. So we find in Scripture that God gives the Holy Spirit by the hands of the Apostles:

1. In the setting apart of Church officers.

2. To those who have been baptized into Christ.

Here we have what we call ordination and confirmation. And so, still, by the hands of the "Bishops and pastors of" the "flock," there is given the same holy Gifts, "for the perfecting of the saints, for the work of the ministry, for the edifying (i.e., building up) of the Body of Christ," The Church, by her officers, is the instrument—the channel—by which the Gift is given, but the real giver is God.

The Archbishops' Mission

IT is well that Eastern Churchmen should keep before them the fact that in four years' time the period of responsibility which the Church of England undertook for our Western Canada Missions will expire. It was the hope and intention of the Mother Church not only to conduct the mission work freely but also to hand it over to the Canadian Church with something in the nature of a capital sum that would help at least towards an endowment. Notwithstanding other demands upon financial resources, the Old Country during 1915 has got together upwards of twelve thousand pounds for the fund. All the expenses have been met and something put aside for the future. The returns, however, for the first part of the current year are by no means so satisfactory. It is apparent that the Church at home is doing her best. At the same time it looks as though work in the future would have to be curtailed unless more money is available. It would perhaps be well for the east to realize

thus early what she may soon be called upon to undertake. The work in the west is absolutely vital to the future welfare of the Canadian Church. It will increase immensely rather than decrease. Can we in the more favoured eastern towns say we are doing our best or thinking about it? The churches of a city like Toronto, which draw out of a single fund far more than the whole expenses of the western mission, have a special responsibility in such circumstances toward their less fortunate brethren.

Chaplain V. C.

THE Bishop of London, when he recently had to deal with a deputation from certain of his clergy who sought permission to enlist as combatants, pointed out to them that their desire to share the perils and hardships of the forces might be fully gratified in ways other than by bearing arms. He would readily allow such as could be spared from parochial work to serve in the non-combatant sections of the army. One would imagine that in the R.A.M.C., for instance, ample opportunity would be afforded the most daring. The Rev. Edward Noel Mellish, temporary chaplain to the forces, has been demonstrating the truth of the Bishop's words by winning the V.C. for most conspicuous bravery. During heavy fighting on three consecutive days he repeatedly went backward and forward under continuous and heavy shell and machine gun fire between our original trenches and those captured from the enemy in order to tend and rescue wounded men. He brought in ten badly wounded men on the first day from ground swept by machine-gun fire, and three were actually killed while he was dressing their wounds. The battalion to which he was attached was relieved on the second day, but he went back and brought in 12 more wounded men. On the night of the third day he took charge of a party of volunteers and once more returned to the trenches to rescue the remaining wounded. Mr. Mellish is curate of St. Paul's, Deptford, Southwark.

We imagine that if anything would be calculated to increase the respect and devotion of the layman to the priest it would be such an example as this, of one who, not by evading his clerical responsibilities or by invading a secular sphere, was found showing the Church's fullest sympathy and fellowship with men in their utmost need. How much more impressive than that of the "warrior priest" is the spectacle of the unarmed, unprotected minister of consolations.

On behalf of the Clergy

IF some people had their way the clergy would not lack that instruction and variety of experience which would enable them to deal with life at all points from personal knowledge. The agitation for clerical conscription has taken another turn. Now we hear it proposed that the Bishops, at any rate in England, should see to it that each priest is sent for a longer or shorter period to the fighting line or near to it, in order that he may be brought into closer sympathy with the men whose work lies there. It is argued that, say three months, so spent would broaden his outlook and bring him into a better understanding of men's hopes and difficulties than he could possibly gain by any other means. The Bishops, it is urged, should make arrangements to draft parish clergy in rotation . . . The practical difficulties surrounding any such scheme are, we fancy, insurmountable. No doubt if carried through it would be productive of much good. But really some of our disinterested friends are getting a little bit out of hand. Some people would seem to imagine that reality had never been faced by anyone until this present war began. The clergy have for the most part known all their working days something of hardship, and while the proposal we have mentioned might not be without its benefits, we should like to see it coupled with another to the effect that after the war is over, or even before that happy event takes place, more of our lay people should spend three months trying to get the parson's point of view and sharing his difficulties with him. We should then, perhaps, have a little less captious criticism levelled for the most part by the entirely ignorant, at the hapless and helpless wearer of the cassock and surplice.

Der Tag?

CONSTERNATION is the only word that can be used of the feeling manifested among our people when the first and incomplete news came to us about the naval action in the Skagerak. Certainly no such shock has been experienced by the British Empire since the beginning of the war. The tensify of Friday evening can be compared only to that preceding the outbreak of hostilities or to the stupefaction with which we heard the news of the "Lusitania" disaster. That some fifteen to twenty ships of the British fleet, including such valuable units as the Queen Mary, Invincible, Indefatigable, etc., should have been sent to the bottom while, as the

Germans claimed, only three quite inconsiderable cruisers of our enemy went down, was, if true, well calculated to alarm the most steadfast. Tales of new and terrible guns, the use of "super" Zeppelins that had hitherto been kept secret, unpardonable rashness on the part of the British commander—all these rumours were rapidly circulated and dismissed. It was little consolation to reflect that our forces had been outnumbered and outbalanced. The mere loss of so many fine ships and gallant men was enough. We had counted on our fleet with so unquestioning a trust that its possible defeat was veritable anguish. Anything, it seemed for the moment, might happen now.

Later Development

UPON reflection it was evident that the full tale had not been told. Those whose incredulity had refused to accept the first accounts were justified. Things were not so bad as at first appeared. While it is impossible as yet to gauge exactly what the Germans' losses were, it is almost certain, despite their stout denial, that they suffered in proportion at least as heavily as we did. Grievous as the blow still is, we find satisfaction in the knowledge that whatever the purpose of the German outward movement may have been, it was countered. Greatly inferior though his forces were, Admiral Beatty did not hesitate to engage his adversary, and in accordance with the best traditions of his profession, held on until reinforcements came. Had the Teutons waited, the long expected decision would have now been made. It is, however, folly to speak of their retreat as cowardice. Rather it was excellent strategy. Having inflicted all the damage they were capable of, they wisely risked nothing they could avoid. The upshot of the whole affair is that an indecisive engagement was fought, in which both sides lost heavily, though the British were left masters of the situation and in full control of the North Sea. The German claim is absurd, but it would seem also out of place to describe the action as a "glorious British victory." One curious question remains to be solved. How was it that the censorship was so badly administered that before our Admiralty's straightforward account of the fight was issued the German bombastic record was flashed over all the world. The news that was broadcast of a staggering British defeat may be denied now, but it will never be obliterated from the minds of neutral and friend alike. The bungle is the supreme example of incompetence that has been given by a censor who from the very first has demonstrated his peculiar unfitness for so important a task.

The Benefit of Fear

BUT had there not been too much confidence placed in our fleet? We do not mean that our men are not worthy of it. The point is that we were as blindly reliant upon naval

force as the German command upon military power. It would almost appear as though we fancied that in numbers of ships and powerful gunnery our salvation as an empire lay, rather than in a righteous cause. It is a singular fact that the invincible army and the invincible navy have both proved vulnerable to a degree that was not contemplated. It is becoming more evident as time goes on that mere force alone cannot prevail. There seems something in moral energy that cannot be crushed merely by superior numbers. This we shall do well to keep in mind as the day approaches when the allies shall have the ascendancy in men and guns as well as in ships. We must not use our strength then in a spirit of boasting for fear further disasters may be ours. It will well befit us if, remembering the gloom of Friday last, we learn to act in a more humble dependence on the will of God. As we thank Him for sparing us from the terror that threatened and are mindful of the souls of those who stood between us and a harsh fate, we ought to be found consecrating ourselves afresh to the high destiny to which we have been called. It is not by might nor by power, but by My Spirit, saith the Lord of Hosts.

Religious Instruction in Schools

WE print in another column a copy of a memorial which has been addressed to the Edmonton Board of Education by a representative committee of all the non-Roman Churches of that city. The object of the memorialists is to have introduced into the schools some, however little, teaching of Scripture, as a basis for at any rate the moral life of the children concerned. Whether the proposal will be entertained and approved is as yet uncertain. The Roman Church of course has not joined with the petitioners, not from any opposition we may be sure to the teaching of the Scriptures, but because of her peculiar views as to matter and method. The Jews and the Unitarians actively oppose the granting of the facilities demanded, which we may add, are of the scantiest description. That what is sought will be gained so far as it goes, we devoutly trust. There can be no gainsaying the fact that the religious instruction of our and other children is far too poor. Anything that will better it is a distinct gain. It is a significant fact that in a Christian land the present condition of the schools should, judging from their opposition to the proposed measure, be considered satisfactory by Jews and Unitarians. Our criticism of the memorial, so far as we wish to make one, is that it does not ask enough. Half an hour a week and for the higher classes only, is quite inadequate. The law ought to provide for the daily teaching of religious truth and it ought to be the unquestioned right of each denomination to have access for its priests or ministers half an hour of every day so that the child's moral rights shall be safeguarded. The additional work in-

volved would be well worth any Church's while. The phrase "undenominational teaching" is a shibboleth. There is no such thing in fact. Each and every teacher of so controverted a matter cannot help, consciously or unconsciously, instructing as he really believes. What we want is not more dilution of the faith, but the production of strong, definite convictions based upon a knowledge of all the facts available.

The Holy Eucharist

THE Bishop of Vermont in the May number of his excellent diocesan monthly, *The Mountain Echo*, makes an interesting and valuable contribution to popular studies on the Holy Eucharist. It deserves a wider circulation and we therefore gladly republish it. In one respect we think the learned writer does rather less than justice to a point of view which he criticises. Rightly emphasizing the importance of actual communion he remarks, "The broad distinction that is sometimes made between a solemn celebration of the Holy Eucharist for worship and a plain celebration for communion is altogether fallacious." . . . We hardly think that a custom that countless devout souls have found and do find helpful can fairly be described as "altogether fallacious." In our religious life there has been so much stress laid upon the individual that it is a welcome relief to find the faithful so well realising the sodality of mankind that they feel no incongruity in participating in an act of worship, such as the Holy Eucharist, where some may pray and others praise while their fellows partake of the Body and Blood of their common Lord. Any legitimate custom or development of ideas that helps toward a better realisation of the Communion of the saints on earth it seems to us deserves commendation rather than wholesale condemnation. If theoretically dangerous its working in practice will be a safe guide for our judgment, and in practice we have generally found that this particular custom does not diminish communions. Rather the most devout of our communicants are usually found among those who appreciate most the opportunity of worship and thanksgiving afforded by the solemn celebration. . . .

With regard to the adoption of the Eucharist as the chief service of the day, the Bishop very pertinently points out the practical difficulties that arise from the presence in church of the unbaptized, the uninstructed and the notorious evil-doer. Rightly he refers these obstacles to a laxity of discipline. The only practical solution would seem to be the retention of some form of matins or mission service for what the Scots Presbyterians call "adherents." It is, however, wrong to hamper the just freedom of the faithful in such a matter because of the problem presented by those who do not make a full profession. What we want is not a further weakening of discipline

but a better realisation of its usefulness and necessity. A smaller number of intense and earnest disciples, would seem to be, following the example of Christ, a more hopeful condition of things than the lukewarm support of a host of unconvinced and nominal Church goers.

Lord Kitchener's Passing

AS we go to press news reaches us that Lord Kitchener and his staff have gone down in the cruiser "Hampshire," which Admiral Jellicoe reports was lost off the Western Orkneys. There seems very little reason for hoping that the War Minister has been rescued. Whether mine or torpedo dealt the fatal blow, the vessel must have sunk rapidly, else it would not "be feared all were lost." The place where the disaster occurred is one of the roughest and most treacherous parts of the British coast and even were boats launched or rafts flung out the sea would, unless it were quite calm, speedily swamp these. Few personal losses could be more grievous than this. Recognized as the one outstanding strong man in military circles, Lord Kitchener was trusted absolutely by the British public. Confidence in him had a good deal to do with the success achieved by the volunteer army, which was not inaptly called by his name. Of late months the hysterical sections of our press have criticised Lord Kitchener severely, for no apparent reason it would seem other than his inability to do all things at once to their satisfaction. These attacks never had the approval of the people at large, and if as seems too likely, the last work of the War Minister has been done for us, he will always be remembered as the man who stood out supreme in the hour of his country's greatest need, and inspired its citizens to provide without compulsion an army of four million men pledged to restore the liberties of the world.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

Mrs. Reid.....	\$ 1.00
Beamsville Tennis Club Teas.....	5.40
F. L., Beamsville, Ont.....	1.32
The following birthday gifts (\$3.28)	
to F. L.:-	
Walter Stone.....	.50
Margery.....	.10
Dan.....	.25
Bob.....	.10
G. I. S.	.48
Ned Andrewes.....	.10
O. V.	.15
Ruth.....	.10
I. A. L.	.50
G. K. A.	1.00
Total for week.....	\$11.00
Previously acknowledged.....	649.10
Total.....	\$660.10

We shall be pleased to acknowledge and forward any other amounts as they come in.

BY WHAT AUTHORITY?

THE other week we referred to what amounts to a virtual denial of Church privileges to the Anglican soldier in many battalions of our Canadian army. We have since received information, which there seems no reason to doubt, of a further interference, this time not with the common soldiers' rights, but with the chaplains' functions, on the part of a commanding officer. It is stated that an Anglican priest, serving with the forces, was ordered to administer the Blessed Sacrament to every member of the unit who cared to receive it. It ought to be needless to say that military authorities have no power whatsoever to issue any such order. If the chaplain of any battalion be a priest of the Church of England, his counsel and advice are at the disposal of every man placed under his spiritual care. The Sacraments of the Church, however, are not his to barter or to cheapen. They belong to the Church of which he is a steward only, and it is not within his discretion to bestow them upon any save those who have professed their faith in Christ and His ordinances as that faith is received and taught in the Anglican communion. There is no exception provided for or contemplated by the rubrics he must obey, unless it be the case of one who is in full deliberate purpose to make his profession and is hindered therefrom solely by exigencies of time and place. In purely military affairs the chaplain is of course subject to control as any other member of the army, but in the pursuit of his special spiritual duties he is entirely free from military interference. It is time and more than time that such things were made plain.

It is, however, not only in this respect that there is found urgent need for a proper discrimination of authority. We have been informed of a matter wherein certain chaplains themselves have been guilty of as grave a breach of discipline. It is said that those located in this district—or some considerable part of them—recently met to discuss the relation of the non-Anglican soldier to the Sacraments. They determined that the Holy Communion should be opened up to all members of their battalions, whether Churchmen or not, who cared to partake thereof. One of the grounds given for such action was that thereby the chaplains are making it easier for those of our own faith who are reluctant to come forward to receive their Lord's Body and Blood unless the reception be general. We fail to understand this point of view, especially as the proportion of Anglicans in the army is so high. The statement, while it could never be a reason, might be an excuse if they were a few only. As it is, any man who has been properly instructed, and values the Blessed Sacrament sufficiently to desire it faithfully, will hardly be kept back by such unworthy considerations. At the worst the extra call upon his earnestness, will be an excellent spiritual discipline. We do not imagine that the implied charge of moral cowardice is particularly well placed. Should he be, indeed, reluctant to receive, his former priest somewhat and his present chaplain much more are largely to blame for lack of instruction. It is hardly likely that his reverence for The Sacrament will be increased if he finds that what he has hitherto known as the highest and most sacred mystery of his faith, has been thrown open to all comers whether they believe the Church's doctrine or not. Nor do we think his respect for his chaplain is likely to grow if the latter is seen to care nothing for that discipline under which as priest he is bound. Of what sort do so many priests, chaplains and others, think the average layman is? How shall we ever teach him what we ourselves so frequently disregard? Doctrines to which we are pledged, carry consequences. If the consequences are slighted what are our doctrines worth? It does not lie within the province of any chaplain, or body of chaplains, to loose or bind in this matter. They have no authority to override the laws of the Church, however irksome such laws may be. To

shelve a difficulty by denying it exists may suit our complacency, but is out of accord with our consistency. The agreement come to by the chaplains referred to can only be the result of ignorance of the great issues involved or else, which seems likelier, of an entire disregard for the authority of those whom they were sworn to obey at "the most solemn moment of their lives." It would be interesting to know whether this decision was submitted for episcopal approval, and if it was not, why not? A meeting of military chaplains is not a council of the Church, and has no right to legislate in a matter that, now and in the future, is not merely pertinent to individuals but affects the whole Church.

In the same connection, we understand an invitation was recently given, in the Anglican Church of a prosperous town near Toronto, for all who cared to join in the Holy Communion. Again we venture to ask by whose authority was this done?

There are many loyal souls whose perplexity is great. They have known the severest treatment meted out to those who by the introduction of mere ceremonial offended others. Here, however, we have repeated evidence that not the manner only but the matter of the Sacraments is boldly called in question. Any excesses of the "ritualistic law-breakers" seems slight in comparison. This is not a question of "high" or "low" Churchmanship. It is one of first principles. Churchmen have a right to know where they stand and demand the guidance that properly constituted authority alone can give.

Our Old Country Letter

London, May 18th, 1916.

ONE outstanding event of the "Anniversary" of the S. P. G. had not yet taken place, in London, when I sent you my last letter. This was the great evening meeting in the Albert Hall—an immense circular place, with ever-higher tiers of seats, which holds ten thousand easily and has been known to accommodate thirteen thousand. It was very well filled on Friday evening, though many more might certainly have found space. Yet, for this time of anxiety and distress, and of many conflicting interests, and also many absentees, it was a splendid gathering. The chairman was your Bishop of New Westminster, in his khaki uniform as chaplain to the Canadian Forces, which were well represented in the hall. The Bishop seemed to me one of the finest specimens of a leader whom I have seen. I expect you are as proud of him in Canada as he seems to deserve. S.P.G. had so much of my space last week that I must not attempt any description of the other speakers and their addresses now.

* * *

The death occurred last Saturday of the Venerable Archdeacon Wilberforce, of Westminster. *The Guardian* says: "The fourth and youngest son of Samuel Wilberforce, Bishop of Oxford, and subsequently of Winchester, was born in the beautiful Close at Winchester in the year 1841, and his fragile mother survived his birth by less than a month. His father was then entering on a career of rapid advancement. . . . His strongest affections centred in Basil, 'my Benoni,' as he called him. He sent him to Eton and thence to Oxford.

"Basil Wilberforce rode well and read fitfully, and though he came to fill a distinct place as a religious teacher, he never compensated for his early lack of the stern devotion to study which gives power to scholarship." The sketch goes on to trace his rapid promotion and efficiency as a parish clergyman. "He was always a man to be reckoned with. You might question the wisdom of his opinions or the process by which he formed them, but there was no doubting his eloquence or his consuming zeal. Whether it was total abstinence or Gladstonian politics, or Anti-vivisection, or Woman Suffrage, or

in recent days the iniquities of the Kaiser, he could always command a hearing and was never without a firmly faithful following. Nor was his power as speaker or preacher easily achieved without cost of nervous energy. . . . In 1894 came the opportunity for a Liberal ministry to show its sense of Wilberforce's work and devotion to Gladstonian principles. . . . The Abbey was in several respects an appropriate sphere for him." Two years later he was chosen as Chaplain of the House of Commons, and held this position for twenty years. It is one of unique interest. "He was neither a trained philosopher nor an exact thinker, but some synthesis emerged from the process, which was beyond question of great spiritual comfort to many, among whom were not a few men of educational distinction. It had the effect of retaining within the Church of England a number of people who would otherwise have slipped away to Christian Science. It will be remembered that the Rev. R. J. Campbell laid claim to the Archdeacon as the one Anglican exponent of views which Mr. Campbell has since renounced. But the Archdeacon held on, undismayed by Mr. Campbell's desertion. He was never allowed to doubt that what he said mattered to many enquiring minds. Add to these responsibilities his constant efforts to console the sick and sorrowful by personal visits, and it will be realized that the Abbey Church saw little of him save during his months of residence. But there was one spot in the precincts which saw him daily while he could get about at all. A large black slab in the North Cloister marks the place of his own rest, and his wife was laid there in 1909. In her day the house in Dean's Yard had been the haunt of everybody who was anybody, but with her death there came a silence over it and a touching sadness over him. His heart, as men say, was broken, but it remained an affectionate and generous and sympathetic heart, and the many who loved him did so without reserve."

* * *

There is much anxiety in religious and thoughtful circles here as to ascertained facts of the evil influence on the young of many of our "Cinemas." I suppose it is the same with you? We read—"The

cogency of the question grows daily. It is worse than useless, it is foolish and shortsighted, to rail against 'the pictures.' They are the outstanding social fact of our time. And it is for us to make the best of them, which we have hitherto been very far from doing. How cogent and how pressing the subject has become is plainly indicated by a circular letter which the Home Office has just sent to the Justices throughout the country. This communication recites the disquieting circumstance that since the war began there has been a very large increase (nearly of one-third) in the number of children taken before magistrates. Nearly one-half of this increase consists of cases of larceny, and chief constables and others who are in a position to make a close study of the causes of juvenile crime have observed that children are led to commit offences by witnessing films depicting crimes, the use of fire arms, etc., and that they often steal money to obtain the means of admission to picture palaces. The Home Secretary states that he has under consideration the whole subject of the censorship of films. But it is not enough to purge these of elements of offence. "It is even more important," says our article, "that they should be made of positive, as well as negative, value. The cinematograph has placed in the hands of Church and State perhaps the most potent, the most effective, and the most agreeable instrument of education ever devised by the wit of man. Yet this instrument has come upon us so suddenly, it has been seized upon with such extraordinary avidity for purposes of mere amusement, that we are only now beginning to realize that it contains possibilities of instruction at least as wide as its scope for amusement."

* * *

The week following Easter Week has, ever since Disestablishment, if not before, been the time in the Irish Church corresponding to the series of "May Meetings" in England; and all sorts and kinds of Church societies hold then their annual meetings or other special functions, so as to synchronise with the annual session of the General Synod of the Church of Ireland. All, of course, were alike impossible at the ordinary time this year, as it was just after Easter that the Rebellion broke out, and Dublin was in the midst of the horrors of civil war, instead of pursuing such peaceful interests. We read: "Many exciting and unpleasant incidents occurred in what was fixed for 'Synod Week,' when the Synod-Hall was held for a short time by the rebels, who sniped from its windows at the troops. The injury done to the building is fortunately not serious." The Irish Primate has summoned the General Synod to meet on Tuesday, June 20th.

* * *

I mentioned in a letter of some weeks back, the unfortunate lack of proper arrangements for our women ammunition workers in many districts, owing to local difficulties or general pressure; or to want of knowledge on the part of the public. Now that this last is no longer the case, strenuous efforts are being made in several places, and there is already much improvement to report, though the need is so extensive that more and more exertion to meet it will be required.

* * *

During Easter Week there took place at Swanwick a conference for all interested in education, organized by "The Empire Guild of Teachers." It is remarkable to see how many, in the full stress and pressure of this time, thought it worth while to come apart and consider together the moral and spiritual opportunities afforded by education. This does not mean that the intellectual side was omitted; on the contrary, in several addresses, more particularly that by the Dean of Christ Church on the first morning, the duty of the search for truth was closely correlated with what is more ordinarily thought of as the moral task. On the afternoon of the same day was given a description of the Student Christian Movement in its work throughout the world, and of the way in which teach-

ers can help it by recommending its claims to their pupils who go to universities and colleges. All types of teachers and all denominations were represented and there was a genuine fellowship of the spirit, and a real sense of the unity that binds together the whole of the teaching profession, in its uniquely important service

to the community. Each evening the Head Master of Rugby conducted a devotional service which gathered up the thoughts of the day and dedicated them in worship.

Such conferences must be of much value in deepening the sense of a high vocation, shared by all types of teachers.

The Church in the New World After the War

Sermon Preached Before the Synod of Toronto on Tuesday, June 6th, by Archdeacon Paterson-Smyth, B.D., Litt.D., D.C.L.

Isaiah LX., 3; LXII., 5. *"The nations shall come to thy light and Kings to the brightness of thy rising. As a young man marryeth a virgin so shall thy sons marry thee, and as a bridegroom rejoiceth over the bride so shall thy God rejoice over thee."*

I HAVE chosen as my subject, "The Canadian Church in the New World after the War," and I take as my text the prediction of the great Prophet of the Exile looking out into the new era for his own national church.

The more hopeful of us will take it as a prophecy. The less hopeful will take it at least as an aspiration, the aim for our Church in Canada.

On us rests a great responsibility, for we hold in trust great things for the Canada that shall be. It is not boastful to say this. No man would think it boastful if the Church in the old land felt her responsibility for the religion of England. And no man should think it of the Church in Canada if he rightly recognizes her position. And the position that brings responsibility brings also enthusiasm and hope.

Our responsibility and our hope come from our unique position amongst religious bodies in this land. The pressure of the coming days will, we trust, draw all Christian bodies nearer in common effort for their Lord. But our friendliness must not make us ignore our position.

II

Here stands this Church of ours with its historic lineage, its apostolic ministry, its ancient creeds, its sacramental life, and yet facing the modern world with its open Bible and right of free enquiry. This position is ours alone in Canada. We say it not in arrogance. God forbid? Nay it is our only justification against the charge of arrogance. Otherwise why should we not unite with other bodies in a great Protestant community?

Why should we desire to be in the front? Is it a mere sectarian feeling? Is it that we are just one of the many Protestant denominations and are not broad-minded enough to rejoice that others should do Christian work more successfully than we? God forbid that such meanness should be ours, or that we should talk mock heroics about our past and future when as good men or better are working by our side? Nay, rather in that case should we emulate the Baptist of old, "They must increase, we must decrease, this our joy therefore is fulfilled."

We hold great things in trust. Let us state our position as it appears to ourselves. We have here in Canada the great Roman Church with her ancient lineage and apostolic ministry and sacramental life and the splendid history of her past. But alas! the open Bible and freedom of thought are not among her many gifts to the world.

And opposite we have the several Protestant bodies, with their spiritual success, with their open Bible and freedom of thought. But without the historic creeds and the Catholic ministry and the teaching of the Church's sacramental life they lose much of the full meaning of Christ's religion.

Between these two we claim our central place as representing more truly than either the Catholic Church, holding in one hand the ministry and creeds and sacramental life which the Roman Church so values and in the other the open Bible and freedom of thought so precious to

our Protestant brethren. That is our claim. To outsiders it may seem arrogant but we do not mean it so. It may need to be justified but we are prepared to justify it. That is what brings our responsibility and our enthusiasm.

And it seems to us that probably in the Providence of God the greatest service should be rendered to the reunion of Christendom by that branch of the Church which, in spite of all her faults, remains Catholic and Apostolic and yet Reformed and Protestant. That is why we have carefully to guard our trust. That is why, with all our longing for union we must insist that there be no tampering with our Catholic position, with the ministry or sacramental teaching, and no tampering with our Protestant position in opposition to what is unscriptural and un-Catholic. I hope we are not boastful. It is easy to think too well of our own. But at any rate that is the ground of the Churchman's enthusiasm for his Church, that is why we dare to hope for her "the nations shall come to thy light and Kings to the brightness of thy rising, and as a young man marryeth a virgin so shall thy sons marry thee, and as a bridegroom rejoiceth over the bride so shall thy God rejoice over thee."

But this is only the foundation. Unless the superstructure match it, the less said about it the better. In our practical land men judge by results. The Church that looks to her past more than to her future is a dying Church. I remember a characteristic sneer in Ireland long ago, "Your Church is like a potato, the best part of it is underground." We must not deserve this taunt. Because God's providence has placed us on this abiding foundation let us enthusiastically arise and build for the difficult days that are coming.

III

This brings me to the next ground of responsibility and of enthusiasm—the stirring opportunity before us in Canada. The most foreseeing men prophesy after the war a huge immigration into this land. We are in the centre of opportunity. For Canada is the joining line of two worlds. We are building our Church on the central highway of the earth, between the strong and vigorous civilization of the West and the ancient nations of the East now stirring in their sleep. China and Japan will come in from the Pacific. The men from Central Europe will come for freedom and a home. The races of the old land—English, Irish, and Scotch will form the strong centre of the Canada that shall be.

Who can tell what great days are before us. The Archbishop of York has publicly said that before this century is out the centre of Anglican Christianity may well have shifted to Canada. There are prospects to stir the blood within us. There are coming responsibilities enough to frighten and depress us if we do not win a deeper and stronger faith in God and a fuller realizing of our position as a Church that holds in trust great things for the Canada of the future.

IV

Probably within a year, before this Synod meets again, the new conditions

will be upon us. Let us try to realize the probable position. There is sure to be a need for five or ten years at least of special financial effort, of special call to self-sacrifice. All history bids us expect severe financial depression after the most terrible of the world's wars. Before that is over the new immigration will be upon us and the Church must strain every nerve to meet it, to send the Bible and the sacraments and the young sky-pilots out after the gathering crowds.

To us who are straining even now to meet our present assessments this may seem a disheartening prospect. But remember that our young country with its limitless resources will quickly rebound from depression. Remember, too, that Canada is learning self-sacrifice as never before. Men are sitting looser to their money. Families who have been giving their dearest to a great cause have learned to think less of giving their money. In spite of all the demands of war time, I see the people giving as generously as ever for missions and other calls of the Church. I see two separate efforts in Montreal have brought in \$4,000,000 for patriotic progress. Toronto has done even better. Such things would not be possible two years ago. Canada has learned a great lesson. True it was for patriotism. But if the Church can rouse men to the need and to the prospects of religion the spirit of self-sacrifice is still there. It will need a serious effort but it is not a hopeless one.

And if our missionary giving is largely increased then, in a few years, when, with the new immigration the West becomes self-supporting, we should be able to give for Foreign Missions as few other lands can do.

But we must exert ourselves and we must economise. We are the most wasteful of all religious bodies. In every little district with a score of Church families the people demand a priest set apart for themselves. With our present scarcity of clergy we must do better if we are to go in and possess the land. I know that in one district in Kootenay one travelling Roman priest has charge of more than twenty such little congregations. When he arrives—no matter what the day—he has mass and a sermon and performs baptisms and marriages, and goes on. By and bye when they are able they will man the place fully. The Methodists try similar economies. We could do much better with our printed Church service. Surely in the rush of new immigration in the future in remote and isolated places, we could get a Church layman on Sunday to read the prayers and read from a little book of sermons supplied to him and have a travelling priest over a large section.

V

But there are more important questions. What of the spiritual position? What sort of men are coming back to their homes in the new Canada that shall be after the war? They will count for much. Every city and village and hamlet will feel their presence. They must influence largely the religious thought of the Church. What like will they be?

We are told that the terrible realities of war and death are leading them to think more of God and their need of Him. From all I can learn, that is true. But we are told also that the brutalising slaughter and the daily sight of mangled corpses are hardening men and making them reckless. That men have grown skeptical about God and His care of the world and the value of prayer. That also is true. This war has shaken many men's belief to its foundations.

Both classes will bring serious responsibility to the Church that is waiting for them here. How shall we prepare to meet them and what may we hope to do for the Church of the Future?

VI

First, take the largest issues. In these new days there is certainly coming a great world movement dwarfing all others—to form an international alliance, a tribunal of the nations which with their combined armies and navies will insist that there be no more unrighteous wars,

that the code of honour now compulsory on individuals shall be compulsory on nations, too. It is a splendid vision coming out of the darkness and horror of the war. Three years ago it was but the dream of some enthusiasts at The Hague, to be shattered in a moment by the German cannon. There was no strong public opinion behind it. Now it is taken seriously by European nations. President Wilson last week proclaimed the ideal in America. If realized it will be a splendid triumph for religion. Diplomacy will turn from its tortuous methods to study the science of Applied Christianity.

The world is ripe for it. But there will be serious obstacles, national self-seeking, national irritation after the war. It will need that the whole forces of Christianity get behind it to form a righteous public opinion that will sweep it to its goal. Be it ours to do our serious part in forming that public opinion.

VII

I pass to questions that touch us more nearly. First our preaching. In these coming days more than ever before the preacher's watchword must be Reality, Reality, Reality. Men who have been down at the bedrock realities of life and death, whether they have become sceptical or religious, will demand above all things realities. Conventional preaching, religious platitudes will not avail. We must think harder, we must grip and present with crystal clearness the realities which lie behind our words.

Do you remember Mephistopheles' advice to Faust in the play, "Busy yourself with words. Do not trouble about things." That has been the devil's advice to theologians since theology began. Busy yourself with words."

There are tremendous, magnificent things behind our words and phrases. But so often we do not get down to them. We pay ourselves with words as with counters in a game. The people do not grip the realities beneath.

You see what I mean? Take for example, the Love of God. A man can preach sermons full of eloquent platitudes that grip no one. But one day the reality catches him. His boy is dangerously ill. He fears the little lad may die. "Is there anything, he thinks, that I would not do to save him—or anything that I would not do for his good if he recovers? In this life I would work day and night for him. In that life I would go into the outer darkness for ever if so I could save my boy from going there."

Slowly and fully he lets that thought sink in and then there comes to him that little creed that Christ taught "Ye being evil care thus for your children, how much more does the Heavenly Father." And, in a moment, he has touched the big reality. "Is that the meaning, he asks, of the love of God—a real, vivid, palpitating thing like my love for my boy? Does it mean that He feels and cares and suffers for the little chap as I do, that He must suffer for ever if He lose him? If I being evil would suffer, how much must God? Is the pain in my heart that would send me out into the outer darkness to save my child but a faint reflection of that in the heart of God? Is that why the Good Shepherd must go out on the Desolate Mountain seeking that which is lost until He find it?"

The man who has felt that has gripped reality. He will preach no more platitudes about the love of God.

Take another illustration. A man may preach correct theology about Holy Communion and tell of the Body and Blood of Christ verily and indeed taken—and yet be using only conventional platitudes which do not grip or convince his hearers. But the position changes when he refuses to play any longer with words and wants to get down to the realities. What is the reality which these words signify. Is there a tremendous miracle to take place in my little church? Is there a real communicating of the nature of Christ Himself with the living Christ invisibly present infusing His life into the life of men. Is this thrilling tremendous thing really true?

It is not a question of high views—low views—rather of deep views—deep

reaching down and gripping the realities underneath the words. We must make our people understand and feel the realities.

There is no time to illustrate further. You can illustrate for yourselves in many directions this gripping for realities which more than ever will be needed after the war.

VIII

And the big solemn stern realities—the sternness of the love of God must come back into our preaching. Where is the teaching now of our father's day about conversion, and heaven, and hell and the awful risk of losing our immortal souls. People need these realities. That is, I think, largely the meaning of the crowd around "Billy Sunday" in spite of his eccentricities. Our people are less serious about the realities of eternity. Nobody is afraid now of losing his soul. There has been too much of handling with kid gloves. The man from the front will prefer to do without kid gloves and face realities.

He will be thinking, too, of a good many questions which the war has started and will want real answers. He will want to know if prayer is any good, and why God did not stop this war. A recent philosophical work says that to men who have been watching hourly the transition from life to death the questions of death and the hereafter will bulk largely in the future. The man in the pen will want to know if the moment of death fixes a man's destiny and stereotypes his state for all eternity. The woman in the pew will want to know if you think her careless boy who was killed in Flanders is damned, or if God is caring for him still? She will want to know how any woman could enjoy a happy heaven if her boy was lost.

Already these questions are coming. They will come more by and bye. And we must not play with words. We must get to the realities and form some real opinion and try to find some real answer.

IX

In the coming time, too, we must try more than ever to make the Holy Communion the central act of worship. Sermons and choral matins will not satisfy the craving for deep realities. We have tried it long enough as the people's chief service and we have failed grievously. And this war is terribly emphasizing our failure. Chaplains seem quite pleased to see forty men in a whole regiment coming to Holy Communion. The Bishop of Chelmsford declared last month that not six per cent. of our Churchmen are regular communicants. We must somehow make the common people more familiar with the Eucharistic service. They ask for simple services. This is the simplest and easiest of all to follow, much more so than Morning Prayer. Its ceremonial is simple to the heart of a child. They ask for reality. Here is the bedrock reality itself. The appeal of the Eucharist is the appeal of Calvary. The centre of the service is not a lecture or a sermon but a Person, a real Person in real presence pouring His real life into men. As when an anæmic girl in hospital finds a strong man stand beside her, and the surgeon makes an incision in his vein and in hers, transfuses the strong red blood to give her life and strength. So is the transfusion in the sacramental life. Where else is there reality like unto that?

Let the people learn it. Let the people practise it that vigour may flow into our anæmic Church.

How best to accomplish this needs much consideration.

There is a growing movement in England to relegate Morning Prayer to a nearly empty church and make Holy Communion the central worship of every Sunday. I gravely doubt its wisdom. All that large portion of Scripture taught at matins in lessons and Psalms and Canticles would be cut out of the people's teaching to their serious loss. For the present it would be a step in the desired direction, if that were done say on the first Sunday of each month, when the full congregation assembled should grow in some degree accustomed to the Lord's service alone, celebrated with all possible care and beauty and dignity.

Not with difficult music. Not necessarily with any music except the hymns. Nothing should jar on its simple dignity. It must be a People's Service, the service that they should learn to love best of all.

X

Might one suggest, too, in this feeling for reality, that it would be well if even-song were not always so much a repetition of matins. To many there is a touch of unreality. It tends to the habit of coming only once to church. When the Provincial Synods are criticising the new Prayer Book they might consider this. We could keep all the essentials in variety of form. The old liturgies and works of devotion would give ample material for one or two alternative evening services.

And in connection with that dominant thought which the war brings of Death and the Hereafter might there not be, nay, *must* there not be, some wisely drafted remembrance of the multitude of dear ones gone into the other life. In the Burial Service at least but not only there. The matter was thought of at revision but it was feared that it might prejudice the reception of the book. But the war has changed all that. It has ceased to be a party question. Deep heart throbs are stirring in public opinion. Few men now would dare tell a mother that it was wrong to remember her dead boy in her prayers.

The feeling is widespread that our dear ones should be remembered. And the Church would be wise and would appeal to the deepest instincts of men's hearts by a careful and guarded return to the loving custom of her earlier and purer days. And it would help to draw her people closer to her—"As a young man marieth a virgin so shall thy sons marry thee."

The limits of time forbid my going further. Those few suggestions may be of little importance but my purpose will be served if I can leave on you the solemn impression that the Church must take thought and make careful preparation for the new world that shall be after the war.

XI

Suffer a word of personal exhortation as I close. "Brethren, seeing that these things are so, what manner of persons ought ye to be in all holy conversation and godliness?"

Seeing that we are members of the Catholic Church which holds great trusts for the religion of the future, seeing that we are called to more responsibility in the crisis of the new world—what manner of persons ought we to be, we clergy and laity who are called to the building of the kingdom of God in the new Canada after the war?

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

POSTPONEMENT OF PRAYER BOOK REVISION

To the Editor of CHURCH LIFE:

Dear Sir,—In your last issue I note that at a deanery meeting recently held at Sherbrooke a resolution was passed urging the preparation and presentation of a memorial to General Synod asking for an indefinite postponement of the revision of our Prayer Book till after the war and urging one Prayer Book for the whole British Empire. With all respect I am clearly of the opinion that any such course would be unwise, impracticable and would prevent the use by the Canadian Church of the present draft Prayer Book which contains so many urgent needs of a growing, vigorous Church, as I believe the Canadian Church to be. My reasons for objecting are as follows:

My brethren of the clergy I speak to you first. Take heed to yourselves and to your ministry. We are working as hard as any clergy I know of, working from morning till night at sermons and visiting and organizing and attending committees. The rush that is on our business men is on us clergy too. It is too much on us? Is there enough time in the morning for personal communion with God? Are those tired nights conducive to prayer and meditation before we sleep? Are some of us crying with troubled heart "They made me the keeper of the vineyards and mine own vineyard have I not kept." I fear that I myself am worse than most of you. But you know that I am saying what ought to be said to myself and to you. You know that if we clergy are to make our church what we aim at—the highest factor in success is personal holiness.

As you think on all the ministries that you know and search out what distinguishes the successful from the unsuccessful in bringing souls to God, you know it is the personal element that counts most. You will see men who are great organizers and learned scholars and eloquent preachers and yet somehow do not stir men much to enthusiasm for righteousness. And some day you come upon a man who seems deficient in many of these things, a poor awkward shy man, lacking in method, lacking in manner, lacking in eloquence and power of organization, yet you find the doubter and the tempted and the struggling and the sorrowful instinctively turn to him for comfort and help. Just because he is a real man, really praying, really struggling, really living in communion with God. You know it and I know it. God help us to profit by what we know.

My brethren of the laity who are called in God's providence to be builders of the Church in synods and vestries and financial committees, I pray you also in all humility take heed to yourselves and to your ministry. Take heed to your prayers and your lives and your families. Resolve to be worthy of your great inheritance. Men will not love your Canadian Church for your boasting of her lineage. Make them love her for being holy and loving and loveable. Thus shall you be fitted for the crisis that is coming. Thus shall you draw nearer to our separated brethren. Thus shall your Church win the heathen and the stranger. Thus shall your prophetic hope reach out to her great future when "the nations shall come to her light and kings to the brightness of her rising. As a young man marieth a virgin so shall her sons marry her, and as the bridegroom rejoiceth over the bride so shall her God rejoice over her."

First, that it is evident from the late meeting of General Synod that the proposed book had on the whole the very hearty support of the majority of delegates at that Synod. Second, that our Church is an autonomous body and as such has a perfect right on the lines laid down by General Synod to its own Prayer Book. Third, that the American Church, as well as two sister churches, the Irish and Scottish branches of the Church, have each their own Prayer Book, and the two latter would no doubt decline to give up their present use. Fourth, owing to the extremes of Churchmanship in the Motherland, there is not the slightest prospect of any agreement that would result in the issue of a revised and enriched Prayer Book. On the contrary, any attempt at the present or near future to produce a Prayer Book would, I fear, divide the Church in two. Happily the present trend in Canada is to a moderate Churchmanship. Members of different parties are coming closer together all the time and would not tolerate the sad extremes that unhappily exist in England. Fifth—Why should the Canadian Church be for many years, possibly for the lifetime

of all of us, be deprived of the many great improvements in our new draft. Why did not some of our pessimistic friends present a resolution at recent Synod on the lines of proposed memorial. As one who thinks he knows the temper of that synod I venture to say it would have received about as hearty support as did certain memorials emanating from one layman in the Diocese of Montreal. The only matter which seemed to create any protracted discussion at late Synod was the question of the Athanasian Creed, and I think the solution arrived at on the suggestion of Provost Macklem, one of the sanest clerics in the Canadian Church, commends itself generally throughout the Canadian Church. Very much to my surprise I found that those who were using this Creed according to rubric were moderate Evangelical Churchmen like Archdeacon Fortin, of Winnipeg. In my own parish, which would be styled a moderate High Church one, I have not heard the Athanasian Creed said or sung in years. Frequently there was no matins at all, but a musical celebration of Holy Communion alone or else the officiating priest went direct from the Benedictus to the Office of Holy Communion. And this I venture to say is the practice of a large number of clergy who have so much to say about a creed they do not, I regret to say, ever use. I would that we would produce in our Church more constructionists and less obstructionists. It is simply an impossibility to produce a Prayer Book that will satisfy every little coterie or faddist in our Church. What we want is unanimity—a pulling together. If we had paid too much attention in the past to these hyper-critics, we never would have achieved what has been done by an united Board for Domestic and Foreign Missions. We would not have the splendid, progressive advance in Sunday School work. We would never have been able to have produced our Canadian Hymn Book, which, while not perfect, has been received and accepted by all schools of thought in the Canadian Church and has acted as a wonderful bond of union. Personally I have little patience with the individual who does not appreciate the present and asserts that we have no one in these days who can produce a prayer worthy of insertion in our Prayer Book. I think the reasons we love and venerate our present prayers are twofold. One that the language in many cases is that of a bygone day and its quaintness attracts. The other is all the hallowed associations of our past lives. I venture to say that there are in the American Prayer Book, in the Scotch Prayer Book and in not a few of the prayers that the present war has brought forth, prayers that will compare favorably with any of the past. In any event the real object of our prayers is not to tickle the intellect or the ear. In conclusion, with all respect for the opinions of those who do not agree with me, I feel that with the Divine blessing and the prayers of an United Church we can produce in our new Prayer Book one that God will accept and bless.

A LAY MEMBER OF
GENERAL SYNOD.

THE STANDARD OF REVOLT

To the Editor of CHURCH LIFE:

Dear Sir,—I read with great interest the article which appeared recently in CHURCH LIFE from the pen of Mr. Kelley on Prayer Book revision and also the articles and letters in *The Church Times* and in CHURCH LIFE on the Standard of Revolt.

Now, as we all know that the recent revision of the Prayer Book does not touch the Eucharistic service in any effective way, which perhaps, under present circumstances, is just as well, cannot we do something ourselves, without raising the standard of revolt too high, to improve what many of us think is a far from satisfactory service? Nearly all improvements have been effected first by individuals and have afterwards been sanctioned by authority, and most of the changes perhaps under the new revision of the Prayer Book, whether improvements or the reverse, have been made

without waiting for the sanction of the Synod which has now been accorded to them.

I suppose many of us omit the Commendments on occasion. Doubtless many will defend their introduction into our service of praise and thanksgiving. Personally I would rather they were relegated to some other part of the Prayer Book. Is it as great an offence to leave them out of the Communion Service as it is to omit the Athanasian Creed, as so many do, from matins? Why may we not substitute for the decalogue the old ninefold Kyrie of the First Prayer Book of Edward VI? This is done, I know, in some churches in England.

And is it necessary, especially in these days when men in thousands are dying on land and at sea, to go on emphasizing the fact that our prayers are limited to that part of the Church which is *militant here in earth*? Why not, therefore, omit that phrase?

During the last seventy-five years the use of the Benedictus Qui Venit and the Agnus Dei has been steadily growing in favour at choral celebrations throughout the Anglican Communion. This use was, if I am not mistaken, declared to be legal by Archbishop Benson in the case of the prosecution of Bishop King of Lincoln. Am I to be forbidden from using these beautiful devotions when there is no choir present to sing them? Why may I not at all celebrations, sung or unsung, restore to the Sanctus its former accompaniment, and use it, as even the Presbyterians are now using it (vide Book of Common Worship) so that the Sanctus would be said thus:—

Holy, Holy, Holy, Lord God of Hosts. Heaven and earth are full of Thy glory, glory be to Thee, O Lord most high. Blessed is He that cometh in the name of the Lord, Hosanna in the highest. Amen. Similarly I would restore the Agnus Dei to its proper place, before the Communion of, or during the Communion of, the people.

And would it be a grievous offence to say, as there is Caroline precedent for saying, the Prayer of Oblation and the Lord's Prayer as a part of the Prayer of Consecration, and before the Communion of Priest and people, instead of after it? These changes would not place our present Communion Service on a par with the ancient liturgies of the Church or even with the First Prayer Book of Edward VI, but, without doing any particular violence to its character and arrangement, they would go some distance in the direction of restoring the richness and beauty which has been lost. For myself I may add that I should have no scruple in using on occasion some of the additional Proper Prefaces which have recently been recommended, and I believe also sanctioned, for use in the Liturgy of the Scottish Episcopal Church.

C. B. KENRICK.

Hamilton.

ACKNOWLEDGMENT

SARCEE INDIAN MISSION HOUSE

THE Bishop of Calgary has received the following sums from readers of CHURCH LIFE, viz.:

From a friend in the United States \$5.00
From Rev. Sydenham Lindsay, of
St. John's Church, Montreal 10.00

Passing Souls

THE beautiful hymn *Passing Souls*, which we reproduce on this page, has been adopted for use in His Majesty's Chapels Royal. The words are by Constance Lady Coote, and the music by Rev. E. A. Burroughs, M.A., Fellow and Tutor of Hertford College, Oxford. Copies may be obtained from Rev. W. J. Spence, Chatham, Ont., at the following prices:—

Each 05
Twenty-five copies \$1.00
Fifty copies 1.50
In quantities, \$2.00 per hundred, (postpaid).

As soon as expenses are met any *NOTE.—A pedal-point may be substituted for the two first beats in the bass, the bass voices coming in on the third beat and treating the crotchets as unslurred.

Personal Mention

THE Rev. R. H. A. Haslam and family arrived in Toronto on Monday from India, after being detained in Victoria, B.C., some weeks through the illness of their children.

Rev. J. Tully, the priest in charge of Bothwell, Thamesville and Moravian-town, Ont., has been appointed chaplain of the 70th Battalion and will leave for England at once.

We regret to hear that Captain Norman P. Kelley, son of Mrs. C. K. Kelley, Toronto, and a brother of the Rev. A. R. Kelley, of St. Matthew's, Quebec, has been wounded in action. Captain Kelley is a brigade officer, and was a short time ago promoted on the field. He was an officer in the Queen's Own, and went overseas with the First Contingent.

Mr. G. W. Durnford has resigned his position as treasurer of the diocese of Montreal.

There will be five deacons ordained on Trinity Sunday in the diocese of Montreal, Messrs. G. J. McCormack, M.A., E. A. Findlay, B.A., J. Burton, D. Coombs and H. F. W. Smith. There will also be two ordained to the priesthood, the Rev. R. H. Trill, B.A., and the Rev. W. J. Farr.

Mr. Burton will go as curate to St. Clement's, Verdun, Mr. Coombs to Papineauville, Mr. Findlay to Aylwin, Mr. Smith to Adamsville.

At Brockville, May 31st, by Rev. L. E. Davis, M.A., rector of St. Paul's Church, assisted by Rev. Dr. W. E. Taylor, M.A., of Shanghai, China, Geraldine S. S. Chapman, youngest daughter of Mr. and Mrs. Benj. Chapman, was married to Capt. the Rev. H. L. Nicholson, B.A., chaplain of the 198th Battalion, Toronto.

The late Edward Woods, who passed away at his home in Mount Forest, Ont., on May 19th, was an active church worker and one of the original members of the Synod of the Diocese

of Niagara. He was a faithful attendant at the meetings of the Synod, a man of fine attainments and made many friends among those with whom he came in contact. May he rest in peace.

Rev. James A. Osborne, who has just been inducted rector of St. Columbas' Church, Westmount, Montreal, is a native of Ireland. He was educated in Queen's College, Ireland, and in the Diocesan College, Montreal. He was curate at St. Thomas' Church for one year, and in 1912 he became incumbent of the Mission Churches of St. Columbas and St. Matthew. He resigned the St. Matthew's charge in 1914, as the work had become too heavy for one man, and has now been inducted rector of St. Columbas', which became a rectory parish in June of last year.

The Rev. Philip John Dykes was ordained Priest by the Bishop of Toronto in St. George's Church, Toronto, on Ascension Day, at a special ordination service, as Mr. Dykes expects to go Overseas presently as chaplain to the forces. The sermon was preached by the Rev. R. J. Moore, rector of St. George's, where Mr. Dykes has been working for the past year. Mr. Dykes was very well known among the men at Exhibition Camp during the winter of 1914-15, where he did a splendid work for six months, acting as Secretary of the Brotherhood of St. Andrew Canteen.

Obituary

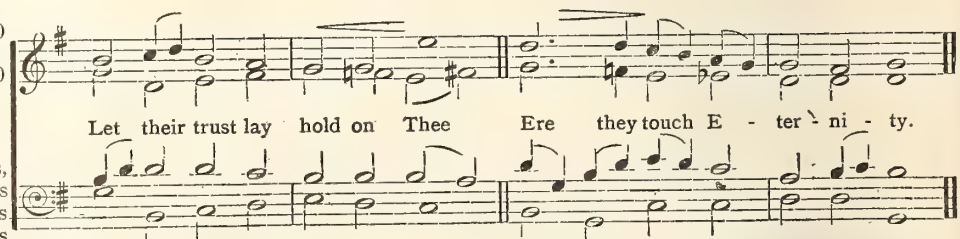
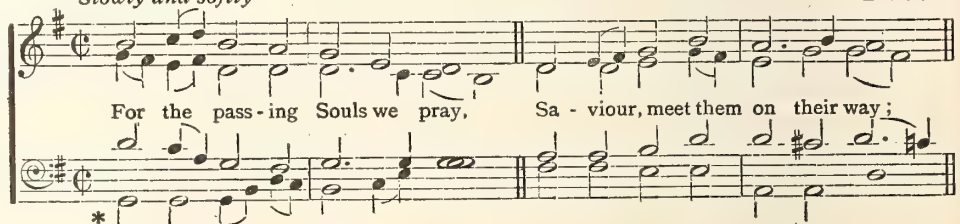
J. E. GRAHAM, PRIEST

IT is with keenest sense of deep regret that we announce the death of the Rev. J. E. Graham. Mr. Graham came out from England—where he was a school master for some years—to join his friends Mr. and Miss Moon and the Misses Elliot of Calander. He had for some time desired to prepare himself for the sacred ministry, and in the Diocese of Algoma found the opportunity he had long sought. Accepted by the Bishop

PASSING SOULS.

Slowly and softly

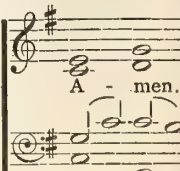
E. A. B.



2 Holy counsels long forgot
Breathe again 'mid shell and shot
Through the mists of life's last pain
None shall look to Thee in vain.

3 To the hearts that know Thee, Lord,
Thou wilt speak through flood or sword;
Just beyond the cannon's roar,
Thou art on that further Shore.

4 For the passing Souls we pray,
Saviour, meet them on their way
Thou wilt hear our yearning call,
Who hast loved and died for all.—C. C.



as a candidate for Holy Orders, he applied himself with diligence to private study, and was ordained Deacon, June 2, 1912—and was advanced to the priesthood, June 7, 1914, in the pro-Cathedral, Sault Ste. Marie. Faithful and diligent in his work, his quiet gentlemanly manner and readiness of speech made him acceptable with people wherever he went, and gave promise of still greater efficiency and extended usefulness in years to come. His call was sudden and unexpected, he had just accepted the position as Incumbent of St. Thomas' Church, West Fort William, a position of considerable importance and influence, to which his past services amply entitled him. It was when he was on the point of removing to this sphere of labour, that the illness which terminated fatally, overtook him. For him we believe a call to higher service in the paradise of God, can hardly be other than joyous—to us who mourn him—his removal is a severe trial. All that was mortal was laid to rest at Calander. The Revs. Canon Piercy and C. W. Balfour, officiating. The Archbishop could not be present owing to his visitation of the Thunder Bay Deanery.

THE LATE MRS. ALLAN MACLEAN
HOWARD, TORONTO

When Wilhelmina Macdonald Howard entered into life (May 27th), there left us a bright, gentle, gracious spirit, who brought sunshine with her wherever she went. It is sometimes said that Christians do not get enough joy out of their religion. Mrs. Howard's

shone in her face, in her voice, and in her life. She was a strong and consistent churchwoman, keenly interested in all works that promised to promote the welfare of the Church. Of these, one of the earliest was the Bishop Strachan (or "Church") School, of which Mr. Howard was one of the first and most steadfast supporters. Here she more than once helped an inexperienced principal by wise and kind advice, and besides making the girls welcome on all holidays, she threw open her house to them once a year for a "Strawberry Festival," with a dance afterwards in her beautiful drawing-room. Many will remember her years of faithfulness in connection with the Women's Auxiliary, the Needlework Guild of Canada, and as long as it was practicable, on the Board of the Infants' Home. She was one of the first and most active of those who were interested in the establishment of the Community of St. John the Divine, her efforts being specially and perseveringly directed towards the building up of the Endowment Fund, which, in early days, owed its very existence to her activity and perseverance. It pleased God to try His servant by years of incapacity, discomfort and weariness—often by actual suffering—but all was borne with patience and cheerfulness, her great pleasure and comfort being in her Bible and Hymn Book, one or other of which was constantly in her hand. Now that rest has come to "the faithful warrior" all must rejoice, —even those who bear the pain of loss and loneliness.

The Holy Eucharist

By the RT. REV. A. C. A. HALL, D.D., LL.D., Bishop of Vermont

FOUR points about the Eucharist, as the central service of the Christian Church, should be impressed on our minds.

1. Communion, reception of the consecrated elements, is an integral part of the sacrament as instituted by our Lord. Whatever lower share we may take in the prayers and praises of the Eucharist, this, without actual reception, is not the memorial our Lord ordained. In the Peace-Offerings of the Old Law, of which the Passover was the highest illustration, and of which the Eucharist is the counterpart, the offerer's participation in that which had been offered to God was absolutely required. It was a feast upon a sacrifice. So with the memorial sacrifice of the New Covenant. "Take eat, this is my body which is given for you." "Drink ye all of it; for this is my blood of the covenant, which is poured out for many unto remission of sins." "As often as ye eat this bread, and drink this cup, ye proclaim the Lord's death till he come." (Matt. xxvi. 27, 28, 1 Cor. xi. 26). The broad distinction that is sometimes made between a solemn celebration of the Holy Eucharist for worship and a plain celebration for Communion is altogether fallacious. However, one idea or the other may be more particularly emphasized in our minds at different times, the two elements are closely linked together. The Communion is no independent feast, it rests for its virtue upon the Sacrifice; without the Communion the Sacrifice is not applied.

2. It is a common feast. "Corporate Communion" is one of the expressions that have become familiar of late. When applied to all the members of a particular society receiving the sacrament together, it may be allowed; otherwise it is an unmeaning phrase. The very idea of Holy Communion is of a corporate act. "We who are many are one bread (or loaf), one body; for we all partake of the one bread (or loaf)." 1 Cor. x. 17. It is as members of the Christian family that we gather round the Lord's Board. By our common reception of the sacred food we are assured that we are very members incorporate in the mystical body of God's

Son, which is the blessed company of all faithful people. It is for this reason that we must approach the holy Table in charity with all. This charity means more than not being at variance with any. There must be a positive readiness to serve our brethren as opportunity and occasion offer. Of this readiness our alms and oblations offered at the common feast are a symbol and a pledge.

3. The element of self-oblation has already been touched on. We cannot shew or make our boast in the Lord's laying down His life in obedience to the Father and in love for His brethren, and then go back to an easy self-indulgent life, without pronouncing our own condemnation for our want of conformity to what we acknowledge and plead as

the only offering perfect in Thine eyes, the one, true, pure, immortal sacrifice. The ideal which our Lord perfectly fulfilled we must strive after our measure to reproduce. He, as the Head of the body, the first-born among many brethren, is our Leader and Representative, not our Substitute.

4. The varying Scriptures which are read for Epistle and Gospel at the beginning of the service, with the following sermon or exposition, represent the element of instruction which should prepare for a profitable reception of the sacrament. The true standard of Christian living and the example of our Lord are set before us in continually varying appeal, that we may seek renewal after that pattern. The model for our imitation precedes the mould in which we are to be recast.

In this connection a plea may well be made for a few additions to the Collects, Epistles and Gospels now provided; in particular for sets for use at a Marriage, at a Burial, at a Church Convention or Council, when those appointed for the day or week may or may not be specially appropriate. Since the Preface specially emphasizes the Eucharistic character of the service, some additional Proper Prefaces, might well be given, as for All Saints' Day, with perhaps a Common for the feasts of Apostles or Evangelists, while the use of the Christmas Preface

might be sanctioned (with the change of a word or so) on the feasts of the Annunciation and the Purification, and on the Epiphany too, if this were not provided with a Proper of its own.

Because the Eucharist is the central service of the Christian Church, it by no means follows that other services should be disparaged. This is a faulty result in the way of reaction from the treatment, too common in the last generation, of the Eucharist as an occasional service for specially devout persons, instead of its being the characteristic service for the Lord's Day, which normally all the faithful would attend. Because (not without a good many difficulties and mistakes) we are recovering its proper position for the Eucharist, there is no reason that we should speak disparagingly of, or regard negligently, the Order for Daily Morning and Evening Prayer. To speak of these, as some in these days are wont to do, as monkish offices unsuited to ordinary Christian folk, is to betray ignorance alike of ancient and of modern Church History. To belittle the importance and the value of the Psalter (which forms the substance of the daily office) is to ignore the divinely provided manual of praise and prayer inherited by the Christian from the Jewish Church. If the Eucharist is the divinely appointed act of worship, the Psalter no less gives divinely inspired words of worship with which it is intended His covenant people should approach God. Our sacramental fellowship with Christ should enable us to join with Him in the recitation of the Psalms which in Him find their highest realization. A devout use of the Psalms should accompany devout reception of the Holy Communion. In early days of Christianity it became the custom of the faithful to gather together on the nights before the celebration of the Eucharist (that is on Saturdays and the eves of festivals) for common recitation of Psalms and the reading of other Scriptures, with prayers interspersed, in preparation for the sacrament. From these vigils it is thought the greater Hours of Prayer in their more systematic form were developed, Vespers, Matins and Lauds, to which the lesser Hours of the day were afterwards added.

Whatever the arrangement found best for times of Sunday service in any particular place (and this in our day and circumstances is a very difficult problem), provision should surely be made for the reverent saying of the Morning and Evening Prayer, not as the special Sunday service, but as the daily service, which many can and should attend on Sundays for whom week-day attendance, with any regularity at any rate, is practically impossible. It would be a very great loss that our people should be deprived of the reading of the Old Testament Scriptures, and should not be familiar with the Psalms, and the great Canticles, including the *Te Deum*, or with the Litany and its wide-reaching supplications and intercessions.

One more caution with reference to the Eucharist. While the central and normal Sunday and Holy-day service for the faithful, it is absolutely not a mission service for a miscellaneous gathering of the baptized and the unbaptized, the careless and the earnest. In stricter days many whom we would not repel from our churches would have been forbidden to be present at the Holy Mysteries, either because they had not the necessary ecclesiastical status or because they were notoriously failing to live up to their privileges. In the practical abeyance of discipline the sifting of themselves by our ordinary people as to attendance at the sacrament, has not been without its value. To force the innermost mysteries of our religion upon those who are without the more fundamental Christian belief (for instance as to our Lord's true Godhead) which alone can make eucharistic worship intelligible or who are notoriously living in grave disregard of Christian obligations, would be as spiritually dangerous a course as it is contrary to Catholic traditions of reverence and prudence. Not without meaning do the Commandments and the

Creed stand as sentinels at the porch of the sanctuary. For such persons a less sacred form of service, corresponding with that provided of old for catechumens and for certain classes of penitents, is more suitable; and the Morning Prayer, with the Litany, or the ante-Communion service and sermon, may well be used in this way. Only with the understanding that this is a lower stage of worship, not one with which persons should be allowed to remain content, but intended to lead on those not yet fitted for the fuller and normal privileges of Churchpeople.—*The Mountain Echo*.

On the Armenian Martyrs

CLOSE not the book, O Lord, that glorious book
In which the muster of Thy saints is told!
We give Thee thanks for those so late enrolled
Upon that glorious page. Them kind Death took,
Who, though he shrouds himself in clouds of gloom
Yet within shines with genial kindly bloom,
Putting an end to fear
In those who deeply peer
And see Thy mercy 'neath the shape of doom.

We long for now a second Puritan,
His trumpet-voice clear-ringing through the shade
Of darkling mist and horror, unafraid
To call on Thee to use Thy winnowing fan.
"Avenge, O Lord, Thy slaughtered saints," again
Forms the stern cry of Christendom's refrain,
Who sees her fellow-Christians die
Beneath the torrid tropic sky
By thirst, starvation, savage heathen slain.

Not yet, not yet has Thy Word lost its might!
Thy faithful servants do not fear to die—
Seeing beyond the grave Thy majesty
And golden crowns for those who win their fight.
Mahomet false destroys his foes in vain
For by the ruddy rain
The Faith's good seed is fed
And on the graves of the dead
Thy Church, triumphant, upright stands again.

To gain the glory of the martyr's crown
They travelled weary mile on weary mile
Their life dried up with thirst; and all the while
Their butchers, following, struck the weaker down.
Some found in the chill sea Thy warm embrace,
And as the waves closed o'er them, saw Thy face
And heard Thy words, "Well done,
Thou faithful one,
Triumphant enter thine appointed place."

No water, raiment, scarcely any bread,
Scourged on with oaths beneath the hot sun's flame,
Each night one long-drawn agony of shame—
What wonder that they blessed the happy dead?
What wonder joy lit up their dying eyes
As rapturously they gazed on Paradise,
Saw father, mother, wife,
In everlasting life
Hold forth to them the martyr's fadeless prize?

We praise and bless Thy glorious Name,
O Lord,
For the good witness these Thy servants bore.
On the long roll eight hundred thousand more
Whose love for Thee o'ercame the fear o' the sword!
Grant them eternal rest, and grant, we pray,
That we may bear ourselves as well i' the fray,
And, hovering o'er our head,
May see these happy dead
Ready to bear our souls to Heaven's eternal day.

ROBERT SPENCER RAYSON.
Kingston, Ontario.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredricton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

SCHREIBER

During the Archbishop's visitation of the Thunder Bay Deanery—Schreiber came in for a pleasant visit from our Diocesan. The Archbishop arrived from Port Arthur on Sunday evening, May 28th, and arrived in time for Evensong. The Rev. E. H. C. Stephenson and his devoted wife, surrounded by a band of willing workers, have done a noble work here. Here a beautiful Church stands, the plans of which were prepared and given by Mr. Catto of Toronto. The edifice stands on a concrete foundation sufficiently high to provide a lofty basement, which is found useful for Sunday School and parochial gatherings; the Church proper is frame which is brick veneered, the roof is covered with asbestos shingles. A new bell turret is on the west gable, the chancel is in form of an apse and over the altar hangs a picture of the Ascension, the gift of a lady artist in England—the sanctuary is well elevated. The brick veneering is being undertaken through the efforts of the W. A., and when complete the Church will be one of the neatest in the Thunder Bay Deanery. During the Archbishop's visit he was called upon to inspect a band of boys organized as a parochial club by Mrs. Stephenson. During the Archbishop's visit a largely attended parochial gathering was held in the church basement, which was most harmonious in spirit and full of promise for future of the work. Great praise is due the W. A. for their share in the erection of the Church.

BYNG INLET

The Archbishop of Algoma visited this parish for Sunday, May 28th. His Grace addressed the confirmation candidates at a service of Preparation on the Saturday evening. On the Sunday, the Archbishop was the celebrant at 8 a.m., and later preached to a full church at the Song Eucharist at 11 a.m. In the afternoon he spoke to the children of the Sunday School. In the evening the Church was crowded for Evensong and Confirmation, when eleven candidates were confirmed. At a meeting in the parish hall after the service, the Archbishop spoke of the urgent needs of the diocese at the present time, both in men and money, to carry on the work of the Church. A special Vestry meeting was called on Monday evening, and \$50.00 of the bal-

ance in hand at Easter was voted to the Archbishop, and a scheme launched by which it is hoped that a good donation will be sent monthly as a special offering in these days of special need. The Sunday School also gave the Archbishop a special offering of \$5.00 out of a small reserve fund, towards the Algoma Mission Fund.

CALGARY

ANNUAL MEETING OF W.A. AT LETHBRIDGE

The annual meeting of the Calgary Diocesan branch of the Woman's Auxiliary will be held in St. Augustine's hall, Lethbridge, June 7, 8 and 9, and the officers of the board are expecting a record attendance from the various branches in the diocese.

The meeting opens on Wednesday, June 7, with service at St. Augustine's Church, the Bishop of Calgary officiating and Canon Murrel-Wright of Lethbridge being the preacher. The business for the day includes the address of welcome from Miss Bawden of Lethbridge, to which Mrs. W. H. Mitchell, of Calgary, will reply; the address of the president, Mrs. W. A. Geddes; reports of the secretaries and adoption of the revised constitution.

On Thursday the business includes reports of other officers of the board, an address by Miss Robbins of Honan, China, and a service conducted by Canon McMillan. On Friday Miss Robbins will give two addresses and the business of the meetings will conclude.

The evenings will be taken up by a reception at St. Augustine's rectory on Monday and an illustrated lecture on Indian work by Mrs. Houlton of Calgary, on Tuesday.

HURON

OXFORD DEANERY MEETING

The annual meeting of the Chapter and Ruri-Decanal W. A. was held at Thamesford on May 24th, and began with the celebration of the Holy Communion at 10.30. At 11 a.m. the Chapter repaired to the Rectory for their business meeting and the W. A. members to the Parish Hall. The Diocesan president, Mrs. Sage, presided, and opened the meeting by prayer. The minutes of the last meeting were read by the secretary-treasurer and approved also the report of the year's work, showing the Deanery to be doing a good work. Pledges amounting to \$80.00 were accepted for this year, \$50.00 towards undertaking part of the education of a child, Woodstock con-

tributing \$25.00 of this; \$20.00 towards the widows and orphans in India; \$35 to the maintenance of a Bible woman. Mrs. Matthew Cowper, Thamesford, was again elected as secretary-treasurer of the Deanery.

At 12.30 they adjourned for luncheon, and after dinner speeches in a happy vein followed in appropriate order congratulating the Rector and the ladies of the W. A. for the delicious spread, for which the ladies of Thamesford are justly famous, being much enjoyed by the visitors, numbering about sixty.

Afternoon session opened at 2 p.m. with the hymn "Fight the Good Fight" being sung with vigour. The Rural Dean, Rev. F. H. Brewin, presided, and first called upon Mrs. Sage, whose address engaged the interest and admiration of all present, her topic being "The work of the W. A.," which was conceded to be the best address on this subject, heard for some time. Canon Gould chose for his subject "Missions as an Asset in the War," which was replete with valuable information, the subject being handled in a masterly manner.

Last and not least, Mr. L. H. Baldwin, President of "Church Life," talked about "The Church Newspaper's Part in the Life of the Church," making it obvious that everyone should be a subscriber to that or some other paper containing Church news. Representatives from New and Old St. Paul's Churches, Woodstock, Otterville, Ingersoll, Lakeside, Beachville, and Norwich were present. The beautiful day added much to the enjoyment and success of the meeting, which was most gratifying to all. Mrs. Matthew Cowper moved a vote of thanks to Mrs. Sage, seconded by Mrs. Robinson, for her inspiring presence and splendid address.

LAMBTON DEANERY MEETING

The annual Deanery meeting was held on May 23rd in Trinity Church, Watford. There was a good attendance of clergy and lay delegates.

In the morning there was a celebration of the Holy Communion, the Rev. Canon Davis being celebrant.

The afternoon session was chiefly taken up with the subject of Missions. "The Mission Band," being discussed by Rev. Canon Davis; "Prayer and Missions," by the Rev. F. Newton; "Missionary Teaching and Giving in the Sunday School," by the Rev. S. P. Irwin; "Church Literature in the Home," was presented in a very fresh and interesting manner by Mr. L. H. Baldwin of Toronto.

In the evening the Rev. A. H. Rhodes gave an earnest address on "Work Among the Foreigners in Point Edward." The Rev. Canon Gould of Toronto, gave a very powerful address on the "Missionary Outlook of the Church."

GALT

TRINITY CHURCH

As the result of an Every-Member Canvass which was held in this parish during the week, May 29th to June 2nd, the contributions for church maintenance have been increased by 125 per cent. and for Missions by 155 per cent., and the number of envelope holders has been nearly trebled. Fifty men in teams did the canvassing, and the work involved about 750 calls.

KEEWATIN

SIoux LOOKOUT

ST. MARY'S

The Lord Bishop of the Diocese paid a visit to this Church on May 28th for the purpose of administering the Apostolic Rite of Confirmation. The incumbent, Rev. A. A. Adams, presented six candidates at the morning service—which was well attended.

The Bishop's address was forceful and practical and he urged on the candidates the necessity of three things in their Christian life: Prayer, Bible Reading and attendance at Holy Communion.

At the evening service the Bishop dedicated a handsome oak font in memory of Mr. F. W. Gordon, the first Anglican student in Sioux Lookout, and in a few words stated the pleasure it gave him to dedicate the font to one who had in such a short time endeared himself to the people, and urged upon his hearers the necessity of standing loyally by their present minister and doing all they could to build up the work of God in the parish. He saw many signs of distinct encouragement and contrasted the beautiful little church of the present with the struggles of early days. The services during the day were very inspiring and helpful and left a deep impression upon those present. The National Anthem was sung after the Benediction. The Honour Roll placed in the Church contains 61 names of men who have gone from the town.

NIAGARA

HAMILTON

ST. PHILIP'S—ASCENSION DAY SERVICES

With the object of bringing up the children to observe Ascension Day, in addition to the very early Eucharist at 5.45 a.m. and the choral evensong at 8.00, a service was held at 8.00 a.m. for children on their way to school. It consisted of the Eucharist, shortened by the omission of the Commandments, Exhortation, Confession, Absolution, Comfortable Words, and Prayer of Humble Access, with a hymn at the beginning, another at the Offertory, and a third at the end. There was also a very brief address. The singing was led by six choir boys in the chancel and the congregation, in which were eleven adults who communicated, numbered about 75. The children were all on their way to school by 8.40. The Altar, with dosal, riddels, and frontal of cream and gold and ornamented with six tall candles and as many vases of pink snapdragons, looked very lovely. Except for the hymns there was no music, the time available forbidding a choral celebration. St. Philip's is only a small Church and the rector was well satisfied with this first attempt to bring the rising generation of his congregation to Church on Ascension Day.

OAKVILLE

ST. JUDE'S

On Monday evening, the 29th, the members of the Girls' Branch W. A. of St. Jude's, Oakville, assembled at the Rectory for the purpose of presenting their President, Mrs. H. F. D. Woodcock, with a life membership in the "W. A." in Niagara Diocese, in recognition of her earnest and faithful efforts, resulting in a strong working Branch being formed and carried on under Mrs. Woodcock's guidance.

OTTAWA

OTTAWA

ST. MATTHEW'S

The annual Vestry meeting of the Church was held recently. The total receipts amounted to \$11,735. The sum of \$1,000 has been paid off the mortgage, reducing the principal to \$2,000. During the year \$2,259 was contributed to Missions and other extra parochial objects. The sum of \$1,451 was contributed to the various war funds, including \$1,000 for a machine gun. The estimates, which were adopted unanimously, provided for increases in the stipend of the clergy, the salary of the organist and the wages of the caretaker. The Rector

announced that Rev. G. C. Clarke, Curate of St. Augustine's, Toronto, had accepted the appointment as Curate, and would be here on June 1st. A by-law was enacted, providing for the close of the church year on January 1st, and the holding of the annual vestry meetings on the second Monday in January in the future. The past year has been the most successful in the history of this parish. Every department of the Church's work is in a flourishing condition. There are 52 teachers and officers and 580 children in the Sunday School.

QUEBEC

The following motion was passed at the Quebec Rural Deanery on May 25th, at the Cathedral:—

"That the Rural Deanery of Quebec expresses the hope that the Athanasian Creed be left unchanged in the Prayer Book until a 'usage' may be agreed upon, if found possible, by the whole Anglican Communion."

SYNOD

Synod meets on June 6th. The main business will be in connection with the Revised Prayer Book. Both the Quebec and Sherbrooke Deaneries are on record favouring delay until the English Revision has been completed.

The Right Rev. the Bishop Co-adjutor of Vermont, Dr. Bliss, is to be the preacher at the Choral Eucharist on the morning of the opening session.

RUPERT'S LAND RIVERS

His Grace, the Lord-Archbishop of Rupert's Land, visited us recently for the purpose of holding Confirmation services.

In the afternoon, at Roseville Church, in the presence of a large congregation, "Hands were laid on" two candidates. His Grace preached from Psalm 121:1. In the evening, at St. James' Church, a service which will remain in the memory of all present was held.

The Cadets, under Company Leader L. A. Gould, formed up as a guard of honour outside the Parsonage house, where the 10 candidates were assembled. The Archbishop, preceded by Chas. W. Angel, Lay Reader, and Rev. H. P. Barrett, Curate of the Parish, proceeded between two lines of cadets to the west door of the Church. The service then commenced. After the "Laying on of Hands," His Grace preached from Gal. 5:17.

After the service the procession of cadets and clergy was re-formed and proceeded to the Parsonage, where His Grace held an informal reception of many who wished to renew or make his acquaintance.

His Grace left Rivers next morning, expressing himself very pleased with his visit.

TORONTO TORONTO

WESTERN HOSPITAL

Sir,—May I again ask for assistance from both men and women for the singing at the services at the Western Hospital, Bathurst-street, on Whit-Sunday morning; Any who will volunteer to assist are requested to meet at the Hospital at 10.20 a.m., June 11th, in the Reception Room on the right hand of the main entrance.

CHAS. L. INGLES, Chaplain.

A farewell service for Rev. S. S. Hardy and Mrs. Hardy was substituted for the usual session of the Sunday School at the Church of St. Mary the Virgin on Sunday, May 28, 1916. The scholars of the various Bible classes and Sunday School assembled in the Church, and during the service

presented Mr. Hardy with a purse of gold.

Mr. Hardy is assuming charge of the Church at Warton, Ont., after serving three years at St. Mary's as assistant curate and superintendent of the Sunday School.

At all the services on Sunday, Mr. and Mrs. Hardy were tendered expressions of sincere regret at their departure and best wishes for success in their new field of endeavour.

RETREAT FOR WOMEN AT OSHAWA

There will be a retreat for the Associates of the S.S.J.D. and others at the Bishop Bethune College, Oshawa, from Monday evening, July 3rd, to Friday morning, July 7th. The conductor will be the Rev. C. Ensor Sharp, M.A., rector of St. Thomas', Toronto. Any one who wishes to be present will kindly communicate with Mrs. Du Vernet, 84 Woodlawn avenue east, Toronto, not later, if possible, than June 15th.

BATTEAU

We regret to hear about 8.30 p.m. on Sunday evening, fifteen minutes after the congregation had left the building, Christ Church at Batteau, four miles from Collingwood, was struck by lightning and partially destroyed. The west end window was shattered and part of the surrounding wall wrecked. A number of the seats were splintered, and every chandelier in the place destroyed. The flames that broke out were soon extinguished.

YUKON DAWSON

An impressive service was held in St. Paul's Cathedral on Sunday morning, May 7th, by the Right Rev. I. O. Stringer, Bishop of Yukon, when the Rev. Frank H. Buck was ordained to the office of priest. The candidate for ordination was examined and presented to the Bishop, by the Rev. J. A. Davies, rector of St. Paul's. Assisting the Bishop in the ordination were the Rev. B. Totty, Missionary in charge of work amongst Indians at Moosehide; the Rev. J. Hawksley, Superintendent of Indian Affairs in Yukon Territory, and the Rev. J. A. Davies. The sermon was preached by Bishop Stringer, who was assisted in the administration of the Holy Communion by Mr. Buck.

The Rev. F. H. Buck received his education at Latimer Hall, Vancouver, and the University of British Columbia, and was ordained deacon by the Bishop of New Westminster on Sunday, May 30, 1915. After filling a temporary vacancy in St. George's Church, Vancouver, he went to the Diocese of Yukon in August, 1915, to labour on the Klondyke and adjacent creeks, under the auspices of the Church Camp Missionary Society. As a faithful agent of that society, Mr. Buck has undertaken many and difficult journeys during the past winter in a faithful endeavour to carry spiritual ministrations to the miners of the scattered regions of Yukon, who have already shown much appreciation of his valuable services and self-denying efforts.

Question Box

Q.—What is the meaning of Anzac Day? A. B. C.

A.—Don't know, but believe it has to do with the Australians and New Zealanders who served so nobly at Gallipoli.

Q.—Is the custom of "The washing of the Altar" in our Prayer Book? A. B. C.

A.—No. Neither is the custom of changing the colours for different festivals, nor the carrying in of vegetables for a Harvest Thanksgiving Service. It is an old custom that the altar should be washed once a year, and the fitting day for doing it is Maundy Thursday. Whether it is done publicly or privately or not at all is not a matter of vital importance.

The Synod of Niagara Annual Meeting Held in Hamilton

THE 42nd annual meeting of the Synod of Niagara opened in Christ's Church Cathedral, Hamilton, on Tuesday morning, May 30th, with a Celebration of the Holy Communion, at which the Bishop of the Diocese, the Rt. Rev. W. R. Clark, D.D., was the celebrant, assisted by the Very Rev. Dean Owen and Archdeacons Forneret and Davidson. After Communion the election of officers took place in the Cathedral schoolroom, where the sessions were held, and were as follows: Clerical Hon. Secretary, Rev. Canon Spencer; Lay Hon. Secretary, W. M. Brandon; Secretary-Treasurer, E. Kenrick; Auditors, O. S. Hillman and W. G. E. Boyd.

THE BISHOP'S CHARGE

PROGRESS IN TEMPERANCE.

The Bishop in his annual address reviewed the work done in the diocese during the year, spoke of the temperance matter, and referred to the great world war. Speaking on temperance, he called attention to what had been accomplished along this line since the beginning of the war in France and Russia. He also referred to the splendid example set to the Empire by King George, who had banished from the table of the Royal household all intoxicating liquors while the war should last. The Archbishop and Bishops appealed to the nation to set an example to the soldiers and others, and all this had made a deep impression on the nation, but he feared that the example of the King was not widely followed.

With respect to the new Ontario temperance act, he said:—"I appeal to all the members of the Church within this diocese, whether they approve of the act or not, to give it a fair trial. If the measure should have the effect of curtailing the traffic and lessening the sin of intemperance the people will not return to the open saloon. We are glad that our boys should volunteer to face the perils of the battlefield, but we dread even worse than German militarism the degrading domination of drink. We are prepared to support severe measures for the punishment of those who influence others to drink. Preventive measures also, which seem to have a promise of success, should be given a fair trial."

ON MILITARY SERVICE.

During the year leave of absence had been granted to the following, who were serving as military chaplains: Revs. A. C. McIntosh, C. H. Buckland, W. L. Archer, A. Ketterson, A. E. Emmett, William Lyon, H. F. D. Woodcock and Canon Daw, and the clergymen who will act in other capacities, but not as combatants, are Revs. A. H. Priest, W. H. Gregory and J. Williams. At the present time twelve of the parochial clergy were on leave and engaged in military work. Leave to divinity students to go to the front in any capacity was granted to W. H. Sin, H. Scudamore and E. Breathour.

The Bishop extended a warm welcome to Rev. Canon Piper of Thorold, who served as senior chaplain with the first contingent at Shorncliffe.

LAY READERS.

The following are appointed lay readers:—Chancellor Martin, A. B. Lambe, both of Hamilton; Walter Barlow and Alfred Shaw, on the Welland ship canal, under Ven. Archdeacon Perry; Francis Williams, T. Barber and A. N. Hoath, to do military duty at the Niagara-on-the-Lake

camp. This will be under the supervision of Archdeacon Forneret, senior chaplain of the camp; H. L. Sutton of Stoney Creek; E. M. Shadbold, of Port Dalhousie; Alfred Smith of York, and F. T. Keefer, K.C., of Thorold.

WAR A SCOURGE OF GOD.

Dealing with the war, Bishop Clark referred to the fact that it had continued over another meeting of the synod and was not ended yet. We could not, he said, withhold respect from those who are advocating peace—not peace at any price, not a patched-up peace, but a righteous and abiding peace. This we are ready for at any time. His Lordship referred to the crimes committed by the enemy from land, water and air, and in a review of what had been done in this way, said that while we believed that Germany was responsible for the beginning of the conflict, yet the other nations engaged in it were not without their share of guilt.

The question was asked how such a war was permitted among Christian nations, and the answer was that none of the nations engaged in it were wholly Christian, but if on the other hand Great Britain had not espoused the cause of freedom, the Christian religion would have been discarded and the very leaven of society would have lost its efficacy. Continuing, His Lordship said: "We as a nation had prospered greatly, and with prosperity came self-indulgence. Self, rather than God, was the centre of life. Add to this the sins of impurity, intemperance and political corruption and we can see how much we need the afflictions which have come upon us. "We are beginning," he said, "to see how war takes its place among the scourges of God, and while the chief responsibility for this war rests on Germany, yet God is punishing us for our worldliness and sin and is calling us to repentance. The message of the Church, therefore, is to repent, but this is never a popular message."

PRAYER.

Closing his charge with an appeal for prayer, Bishop Clark asked for sustained intercessions for the Church and country, and said that during the month of November next a national mission would be held in connection with the Church of England.

FINANCIAL REPORTS

In the afternoon financial matters were discussed. Rev. Canon Sutherland submitted the report of the standing committee, in which the following items were presented: Total amount held by Synod as capital for various trust purposes, \$506,325, of which \$497,663 is invested in mortgages and \$8,662 in debentures; income from invested funds, \$31,358, the rate being slightly in excess of 6 per cent., an increase over the previous year of one-third per cent; commutation trust fund balance \$2,302, and there are 21 beneficiaries entitled to annuities totaling \$9,995; M. S. C. C. apportionment \$11,063, and \$11,577 was forwarded. A satisfactory report of work among the Jews was presented. The diocesan apportionment was \$9,500 and amount contributed \$9,001. The diocesan mission fund paid \$4,900 to missionaries. The apportionment for the coming year is \$4,300. Archdeacon Broughall asked if it was true that missionaries abroad received \$1,600, and was advised that while this might be true in odd cases it was not generally the case.

SUNDAY SCHOOL SESSION

The evening session was devoted to the discussion of Sunday School education

al work and methods of teaching, the report of the Sunday School Committee being the basis of debate.

Rev. R. A. Hiltz, general secretary of the S. S. Commission, was the speaker of the evening, and in leading the discussion enlarged upon the report of the committee.

The report contained a draft canon submitted for ratification by the Synod. The new canon was adopted without amendment. Following are some of the more important provisions:

There shall be an organization for Sunday school and kindred work of the Church in the Diocese of Niagara, in co-operation with the Sunday School Commission of Canada, and under control of the Synod, and called the Diocesan Sunday School Committee, and hereinafter referred to as the committee. The duties of the committee shall include, amongst others: Co-operation with the Sunday School Commission for the promotion of Sunday School efficiency and the better organization of all departments of its work. The committee shall encourage the formation of Sunday School associations in every deanery and in other convenient territory, such associations to hold conventions annually, and annually to report on the proper forms to the committee.

WEDNESDAY'S SESSION

CLERGYMEN'S INCOMES

At the morning session the Synod adopted several amendments to the remuneration trust fund by-law. Most of the amendments merely affected the wording of the clauses, but the following affecting clergymen's incomes was adopted:—

"Clause 3 (d)—Whenever a parsonage is not attached to an endowed living or incumbency, then in arriving at the income of the clergyman there shall be deducted therefrom annually a parsonage allowance computed as follows: In cities, \$400; in towns, \$300; in other places, \$250. The amounts so arrived at shall constitute the income of the clergyman under this by-law and he shall be entitled to receive the difference between it and \$400 in the case of an endowed living and the difference (not exceeding \$400) between it and \$1,200 in the case of an incumbency."

Another amendment gives the committee power to reduce the annuity to the clergyman in a parish which yields an income of less than \$1,200 a year when the parish could and ought to raise more. The Standing Committee was also empowered to appoint a sub-committee to inquire into all stipends received by clergymen on active service, who receive annuities from the fund. A suggestion that an allowance should be made to rural clergymen for horse keep was not adopted.

SECULAR TEMPERANCE MOVEMENTS

The feature of the afternoon's session was a lively debate on the relation of the Church to secular temperance movements. A resolution introduced by the Moral and Social Reform Committee endorsing Provincial prohibition was adopted. Rev. E. M. Rowlands spoke in opposition to the resolution, saying that he objected to being led by the nose by a body of Puritans. The resolution, which was introduced by Rev. Dr. Renison, referred to the striking growth in temperance sentiment in all parts of the Dominion. A prohibition measure would have been quite impossible had there not been a growing spirit of sacrifice. The committee felt that it ought to congratulate the Ontario Government on its courageous action. Mr. Rowlands said they should be content to follow in the footsteps of our Lord, and he did not think the Church would ever forget that He himself had instituted a wine service, and he thought it a great mistake to go on record as being opposed to the drinking of wine. If he were invited to a wedding he would think it no sin to drink a glass of wine to the health of the bride. Many people regarded prohibition as an act of tyranny and did not intend to abide by it. It would be impossible to enforce it in Toronto or Hamilton.

BELIEVES TIME FOR CONSCRIPTION

The Bishop said we all knew the voluntary system was the best. The King set the example, and it had not been followed. When the voluntary system failed he believed conscription was necessary. We knew what France and Russia had done. The Bishop of London favored prohibition out and out, and so did Lloyd George. Bishop Clark believed the time had come for conscription, and favoured the report of the committee. "The law will not prohibit my dear friend from buying bottled wine," he continued, "but I am opposed to my brother buying it in large quantities or purchasing whiskey or brandy except for medicinal purposes."

SAW BENEFIT OF CHANGE AT NIAGARA

The Bishop said he had great sympathy with Mr. Rowlands and his views up till last year, when he had the pleasure of spending a week at Niagara Camp. He knew what conditions had been there formerly, and found that a great change for the better took place after the bars were closed. There was prohibition there, and instead of liquor there were for men all kinds of entertainment and refreshment. They seemed to be satisfied. In a week he did not see one drunken man. He was told that conditions previously were shocking. "That convinced me the Government was taking the right course during this terrible strain" he concluded.

TRIED TO FOLLOW THE KING'S EXAMPLE

Chancellor Martin expressed approval of Mr. Rowlands' remarks. He had done his best to follow the King's example, but had failed sometimes, the principal exceptions being weddings. "And funerals?" inquired a voice. The discussion then ended and the resolution was adopted.

* * *

His Lordship appointed as members of the standing committee Revs. Canon Belt, Canon Garret, Canon Bevan, Canon Davis, Dr. Millar and A. W. H. Francis, Col. White, J. C. Inglis, J. G. Allan, W. M. Brandon, E. Kenrick, A. Fraser, K.C.

Church Extension Committee—George C. Copley, H. H. Champ, T. E. Leather, H. H. Francis, Hon. Richard Harcourt, and H. Summers.

Trinity University Committee—Rev. L. W. B. Broughall, C. S. Scott, A. Davidson and J. H. Collinson.

Council of Social Service—Rev. Dr. Millar, Rev. Dr. Renison, Hon. Richard Harcourt, and A. B. Lambe.

ELECTION OF OFFICERS

The election of officers for committees resulted as follows:

Clerical representatives for the standing committee: Ven. Archdeacon Davidson, Ven. Archdeacon Forneret, Rev. Dr. R. J. Renison, Very Rev. Dean Owen, Rev. Archdeacon Perry, Rev. Canon Sutherland, Rev. Canon Spencer, Rev. F. W. Hovey, Ven. Archdeacon Irving, Rev. Canon Scudamore, Rev. Canon F. E. Howitt, Rev. L. W. B. Broughall.

Lay representatives of the standing committee—G. C. Copley, T. E. Leather, C. S. Scott, Geo. E. Bristol, F. T. Smye, J. H. Ingersoll, H. H. Francis, A. B. Lambe, Kirwan Martin, Adam Brown, J. A. Henderson, Hon. R. Harcourt.

Clerical representatives for board of management for M.S.C.C.—Ven. Archdeacon Davidson, Ven. Archdeacon Forneret.

Lay representatives for board of management for M.S.C.C.—George C. Copley, F. T. Smye.

Clerical representatives of Sunday School committee—Rural Dean F. W. Hovey, Rev. R. F. Nie, Very Rev. Dean Owen, Rev. Canon Howitt, Ven. Archdeacon Davidson.

Lay representatives for Sunday School committee—George C. Copley, J. A. Henderson, A. B. Lambe, Hon. R. Harcourt, T. E. Leather.

A HARMONIOUS SESSION

"It was the happiest and most harmonious Synod I ever attended," declared Bishop Clark, addressing the delegates

at the closing session. "You have performed a splendid work for the Church."

The proceedings throughout were characterized by harmony and goodwill, and the occasional criticism and disputes which arose were of the kindest nature. There was a very large attendance at the final session, but the number had diminished considerably when the deliberations concluded.

Religious Instruction in Schools

St. Faith's Rectory, Edmonton,
May 27, 1916.

Dear Sir,—The introduction of religious training into the public schools of the Dominion is a matter of so much importance, that you may be glad to have the enclosed for publication. We have not yet had a definite reply from the board. The Jews and the Unitarians have sent opposing delegations and it is quite likely that we have a long journey to travel before we succeed in our endeavour.

Yours faithfully,

W. G. BOYD.

Edmonton, April, 1916.

To the Members of the Edmonton Public School Board:

We come as delegates of the Ministerial Association, an organization representative of all the non Roman Catholic Christian bodies in Edmonton, and we come to advocate the cause of religious instruction in the public schools, a matter which seems to us of vital importance to the future of the nation. In this we are falling into line with a movement steadily progressing in the United States and in Australia, as well as in Europe, and at the same time we believe that we are acting in accordance with the School Ordinance.

We believe that Bible Instruction is the most effective instrument wherewith to sustain that moral standard which we know that you and the teachers are anxious to maintain at the highest level. Our proposals are as follows. The School Ordinance gives the Board power to set aside the last half hour of each day in every grade for religious instruction. We are not prepared at present to propose so extensive a programme as that. Our proposal is that use should be made of the last half hour of one day in each week, and that the instruction should be confined to the 7th and 8th grades. For this purpose we have prepared a course of lessons on the Life and Teaching of our Lord, adapted from a well known graded course published by Scribener.

We think that what we ask can be done without disorganizing the school arrangements. In some cases, we imagine, the principal could arrange for the two grades to be put into one class-room. If this is not possible, we would be content that the teaching be given to one grade only, unless two teachers are available.

There are two principles which we know that you will wish to see safeguarded—the rights of the parent—and the religious freedom of the teacher. We think that the rights of the parent will be best secured by giving him the privilege, by written request to the principal, of having his child withdrawn from the Bible Instruction and put to some other task for that half hour. No teacher should be asked to give religious instruction if he or she does not desire to do so. And we are ourselves prepared to undertake the responsibility of finding teachers, if necessary, from outside the schools for the purpose. We believe, however, that in many cases the regular teachers will be glad to give it and will be the best persons for the work. Would the Board see any objection to their being allowed to volunteer for the purpose, provided that the superintendent and the principal can make the necessary arrangements.

We think that the same arguments which make it desirable that the Bible should have its place in the education of the higher grades apply with at least as much force in the case of younger children. We have limited our present petition to the board to the higher grades only because we do not wish to undertake a larger responsibility than we see our way to fulfil.

(Signed) W. G. BOYD,
Chairman of Committee.

Exposure of Pseudo-Christian Science

(By a Special Correspondent)

A STILL more interesting meeting was held on the Thursday following the previous meeting, in the Bishop Hills Memorial Church Hall, South Vancouver. Dr. Jordan, the celebrated eye specialist, held the audience spell-bound, while he demonstrated the delicate and marvellous mechanism of the eye, tracing its development upwards from the very vegetable life itself; the leaves possessing eyes with photographic lenses, which by recent experiment yielded perfect photographs (largely magnified to be visible) of persons taken. He defied any science in existence to remedy the thousands of different defects in the organs of vision, which he showed by diagrams on the screen, except by the use of glasses, properly and carefully graded. He concluded by publicly examining the eyes of any persons in the audience who cared to come forward, and in a few seconds diagnosed what their particular ailments were, to their great astonishment. Finally, he announced his interest in the formation of a Na-

(Continued on page 375)

Financial Responsibility

Financial Responsibility is one of the strongest reasons for appointing a Trust Corporation as an Executor. The exceptional experience of Trust Company officials peculiarly fits them for the efficient performance of an Executor's duties, and, moreover, Trust Corporation service costs no more than that of a private individual acting in the same capacity. Let us send our Booklet—"The Making of a Will."

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.
HON. J. J. FOY, K.C., Vice-President. HAMILTON CASSELS, K.C., LL.D., Vice-President.
A. D. LANGMUIR, General Manager. W. G. WATSON, Asst. General Manager.

TORONTO, OTTAWA, WINNIPEG, SASKATOON, VANCOUVER

Women's Work and Social Service

IT was the King's birthday, and several of us were appropriately observing it by making surgical kits—incidentally, of course, chatting over the work.

"I've always been a very devout subject," said D—. "As a child, I remember the delight and interest with which I used to look at the quaint, old-fashioned pictures of the Royal children—the King and his brother and sisters. I knew ever one of their numerous Christian names and I can't recall the time when I did not think of them with a real personal friendliness and affection. Then when Prince George made his first visit to Canada, I was very excited to see him at a review, and as I recall my impressions, I think he must then have been a good deal like the Prince of Wales now."

"Yes," put in F—, who was not to be outdone when patriotic recollections were in order, "and when the Prince—at least his title was Duke then—came out with the Duchess in 1901 or 1902, we didn't know much about them, but everyone was charmed by his simple, direct ways and by her dignity and practical kindness. How it rained the day they drove through the streets, and how little they seemed to mind; and then there was that magnificent review of the troops, a most stirring and a most beautiful sight. I remember it well."

"It was after that trip, wasn't it, that the Duke made his famous 'Wake up, England!' speech, or was that in 1908? I forget the date; but anyhow, one of the very nicest things I've ever heard about any of our Royal family was after the Quebec Tercentenary—how when the Prince was being shown the Cathedral, and being told about the arrangements for the service, he said he would like to be excused from occupying the seat of State (which is very conspicuous in the gallery) and be allowed to worship with the congregation. Of course it was so."

"Yes," said F—, "I believe that's very characteristic. Not long ago, for instance, I met a missionary from India, who told me how his steadfast Christian practice while he was there had helped them all by its example. He would not compromise his principles. Of course that whole visit, on his part and the Queen's, was an example of most wonderful courage."

"Yes, indeed; and, by the way, weren't you at that celebrated garden party for the Pan-Anglican people, which they gave?"

"No, but my friend M— was there, and she has always said it was so delightful because you felt so thoroughly at home; everything so beautifully planned and so free from formality. She says she carried away three pictures from it—King Edward and Queen Alexandra, all smiles and gracious charm, receiving some of the leading members of the Congress; the Prince and Princess of Wales, who were host and hostess, acknowledging the greetings of their guests;

and the Royal children gathered on the steps at the close of the proceedings, looking very friendly, but rather shy, as the visitors gave them three departing cheers for themselves. Such a delightful party of children they have always been, so full of life, so very human."

* * *

Later in the day I was looking through a file of papers belonging to the last two years and it was wonderful what a picture was suggested—merely by some of the headings—of the King in the midst of his people.

"The King at a Coffee-stall"; "The King at the Powder-works"; "Greetings to the Fleet"; "The King's Chat with a Life Guardsman"; "The King's Pledge"; "Parties for the Wounded at Buckingham Palace"; "The King's Gift to the Red Cross Sale"; "With the Indian Troops"; "The King Reviewing the Welsh Guards"; "Among the Ship-builders"; "The King at the Front"; "With the Shell-makers"; "The King and the Canadian Troops"; "Two Days with the Fleet"; "The King's Message to General Townshend"; "The King at St. Paul's"; "Sea Heroes at Buckingham Palace"; "The King's Gift to the Nation's War Needs"; "The King at the Anzac Commemoration," and so on.

It almost seems like the days when "the King sat in the gate" and received his subjects' pleas. In the words of an illustrious Indian, speaking of India's rally to the flag:—

"The personality of India's gracious Sovereign who, with his noble consort, resolved to enthrone himself in the heart of India . . . the Sovereign speaking to his people; in the midst of his people smiling and trusting when prudence spoke of danger; the Sovereign who gave dignity to splendour by the magnificent simplicity of his own daily life, and rescued court functions from their terrors by kindly words, gracious smiles and quiet acts of practical charity—that was the influence which captivated India."

* * *

"The King said he appreciated how hard it is to gybe a vessel in a heavy gale." "The smile of the Queen makes us well." "The King has smiled on his servants (the wounded Indian soldiers), behold, we are cured." "We fight because the Raj desires it." "I am his child," said Mr. Dast. To some "the King spoke in Hindustani," and on seeing a particular badge he said, "That regiment was drawn up opposite me at Delhi." "The King and Queen treated us as though they were intimate friends rather than distinguished visitors." "I may look old, but looks don't count, it's what one feels," said an octogenarian workman to the King at Leeds, while another, in shaking hands "left a lovely black mark across his glove, but he didn't seem to mind." "Perfectly wonderful," was the Royal comment on the prowess of a wounded soldier, who, with a wooden leg, was running and jumping; and, "Try me, your Majesty," said another, when asked if he could shake hands with his artificial arm. "Regular family parties" are the gatherings for the wounded at Buckingham Palace, "and the King sends two motors each day to take some of us for drives." "The King talked to me just as one sailor man to another," said Captain Kinnear of the *Ortega*, while Dan, the ship's boy of the *Providence*, was "proud as a peacock and blushing like a baby," when the King complimented him on his share in a gallant deed. A member of the trawling fleets, amazed at finding himself at the Palace, and shaking hands with the King, "brought his left hand down on top of the King's to make sure it was real." "They don't play cricket," said the King to a soldier who described how he had

been shot by a German under the white flag. But again, "the King spoke so kindly in German to a wounded enemy prisoner, that the man, when he learned who it was, could hardly be restrained from leaping out of bed and running up to thank him."

* * *

One of the most charming of many delightful pictures occurs in Mrs. Plummer's excellent story of the first Canadian Contingent:—

"An officer in uniform," said a wounded soldier, "came and sat by my bed and asked all sorts of questions about Canada and France. He said he was not a Canadian, but he tried to be a good subject of the Empire. 'I wish I were a younger man,' he said, 'and not so full of engagements in London, as I really have a lot to do. Two of my boys are at the front; one in the army and the other in the navy. They are both youngsters, but I am told they are trying to do their bit. They keep me posted in the news, and I often think a week in the trenches, and a few hard night "fatigues" would do me more good than my morning ride at half past seven.' A few minutes later a lady chatted to me about my wound, and was very interested in my X-ray photograph. If the nurse had not been firm, I think she would have examined my wounds."

It turned out that the visitors had been the King and Queen.

Much can be learnt from a little study of the King's messages, with their happy phrasing, their "gravity and candour." One of the first—to the Dominions—speaks of his being

"Strengthened by the confident belief that in this time of trial my Empire will be united, calm and confident, trusting in God."

"Duty is your watchword. I know it will be nobly done. . . . I pray God to bless you," is his message to the troops of the first British Expeditionary Force.

"To the officers and men of the fleets I send assurance that they will revive and renew the old glories of our Royal Navy . . . and prove once again the sure shield of Britain."

"I look to all my Indian soldiers to uphold the *izzat* of the British Raj . . . shoulder to shoulder with their comrades from all parts of the Empire."

To "my Canadians": "Their prompt rally to the Empire's call is of inestimable value both to the fighting strength of my army and in the evidence which it gives of the solidarity of my Empire."

Christmas greetings said:—"To the officers and men of my navy, on whom the security of the Empire depends, I repose, in common with all my subjects, a trust that is absolute. On the officers and men of the armies I rely with an equal faith, confident that their devotion, their valour and their self-sacrifice will, under God's guidance, lead to victory and an honourable peace."

"I have decorated many of you," ran the Royal Order to the troops in France on November 2nd, "but had I decorated all who deserve recognition for conspicu-

ous valour, there would have been no limit, for the whole army is illustrious. . . . I have seen enough to fill my heart with admiration at your patient and cheerful endurance of life in the trenches. . . . It is the dogged determination evinced by all ranks which will at last bring you to victory. Keep the goal in sight, and remember that it is the final lap that wins."

And the Royal Proclamation of last Trafalgar Day supplied, says Mr. Buchan, "the true corrective to the restlessness of the hour":—

The Leadership

of all Teas goes, by acclamation, to

"SALADA"

Nearly a quarter century of serving the public with tea of unequalled quality and flavour has merited the distinction that Salada enjoys.

"I rejoice in my Empire's effort, and I feel pride in the voluntary response from my subjects all over the world, who have sacrificed home, fortune and life itself, in order that another may not inherit the

free Empire which their ancestors and mine have built. I ask you to make good these sacrifices. The end is not in sight. More men and yet more are wanted to keep my armies in the field, and through them to secure victory and enduring peace. In ancient days the darkest moment has ever produced in men of our race the sternest resolve."

Do we not in all these see the King, as of yore, in the midst of his people as he

"Bids them good-morrow with a modest smile,
And calls them brothers, friends and countrymen."

Never mind theory. "Monarchy is strong because it is the thing ordinary people understand." It is the link of Empire: to the self-governing Dominions the King is the symbol and centre of unity; to the simpler peoples of the Crown colonies he is the "father" and they are the "children." Ministries come and go, political parties change, the tumult of political clamour rises and falls; but the King abides, prayed for in every Church and home throughout the Empire, in every assembly where men rise and sing the National Anthem, loved and revered by his subjects of every race, language and condition, for is not his throne in the hearts of his people? The dead who speak, speak through him in that long descent from the early West-Saxon Kings; through Normans, Plantagenets, Tudors, Stuarts; in him the past is as it were summed up; in him the future meets the past. The thought of the King puts us at our ease. We feel at home with that thought, because behind and above the changes of policies and parties, and the constant shifting of events, he stands on guard, watching over the interests of his people.

"Unarmed he rode, but in his ruddy shield
The lions bore the dint of many a lance,
And up and down his mantle's azure field
Were strewn the lilies plucked in famous France.

Before him went with banner floating wide
The yeoman breed that served his honour best,
And mixed with these his knights of noble blood:

But in the place of pride
His admirals in billowy lines abreast
Convoyed him close like galleons on the flood.

"Full of a strength unbroken showed his face,
And his brow calm with youth's unclouded dawn,
But round his lips were lines of tenderer grace

Such as no hand but Time's hath ever drawn.

Surely he knew his glory had no part
In dull decay, nor unto Death must bend,
Yet surely too of lengthening shadows dreamed

With sunset in his heart,
So brief his beauty now, so near the end,
And now so old and so immortal seemed.

"O King among the living, these shall hail
Sons of thy dust that shall inherit thee;
O King of men that die, though we must fail,

Thy life is breathed from thy triumphant sea.

O man that servest men by right of birth,
Our hearts' content thy heart shall also keep,

Thou too with us shall one day lay thee down,

In our dear native earth,
Full sure the King of England, while we sleep,
Forever rides abroad through London Town."

And think too what it means to us, to the nations, to the Empire, that the King, the Royal House, the Family which is the head of the whole social order and organization, not only inherits but is trained in the person of each of its members, to the full conception of public duty and service, to the unerring sense of fitness, to the ideal and practice of public obligation. *Noblesse oblige* has its supreme fulfilment in the King; not for nothing is "I serve" the motto of his eldest son. You will not find our princesses smoking cigarettes on the tombs of ancient monarchs of the East, nor flaunting diamonds in the heels of their shoes; they inherit a tradition, very old, yet always developing, a tradition of "ordered freedom sweet and fair," of "duties beautifully done," of "laws which are the fair sum of a thousand years."

To a world of change the King is at once the guardian of freedom, the pledge and symbol of continuity, stability, faithfulness; serving by obedience to the conditions of his rule, with "its right to be consulted, its right to warn, its right to encourage"; by perpetual reference to the continuity of political experience embodied in a manner in himself; by unceasing and sympathetic study of his peoples and their needs; and by his sure and steadfast trust in God, in Whose rule and governance are the hearts of kings, in Whose Hand their breath is and Whose are all their ways, Whom (for them even as for us) to know is to live, Whom to serve is to reign.

God save the King!

HONOUR BRIGHT.

The Girls' Friendly Society

New Toronto Lodge

BY GRACE TELFER ARNOLD

ON the beautifully warm spring afternoon of May 20, 1916, Mrs. Ashcroft, Vice-President of Toronto Diocese G.F.S., some of the Toronto Council and many of the Associates welcomed a number of interested friends at the new Lodge, 88 Charles street east. The occasion was the informal opening of our new quarters, and it was sanctified by the few well-chosen, heartfelt words of His Lordship Bishop Reeve, who asked a blessing on our endeavours to make it a real home for those who may come to shelter therein.

Our G.F.S. Chaplain, Mr. Hartley, and several of the clergy were present and were especially interested in our Chapel, the beautiful gift of Miss Nordheimer to our old Lodge, and which we are so glad to be able to retain in our new surroundings. Our first Communion Service will be held there on June 2nd at 8 a.m., Mr. Hartley officiating.

The house is very bright and up-to-date. One enters upon a fine hall, almost like another room, with quite an imposing staircase rising from the centre.

On the ground floor are the Superintendent's Office, a beautiful large sitting-room, the dining-room, kitchen and pantries.

The two upper flats contain bedrooms enough to accommodate fourteen girls,—these have good clothes closets.

The decorations are in excellent taste and the heating and plumbing are the best. The windows are large, the ceilings high. Hardwood floors make for

cleanliness and diminution of labour, and add greatly to the appearance of the house, while cosy fireplaces are ready for use in almost every room.

THE "POSITIVE" REAL PIPE (not Reed) ORGAN REPRESENTS THE FINEST VALUE IN ORGAN BUILDING

A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 900 supplied. Highest testimonials. From \$430.00 f.o.b. Send for Catalogue "L"

POSITIVE ORGAN CO. LTD.
44 Mornington Crescent, London, Eng.

FOR YOUR GARDEN PARTY

Robt. Wilson

HUMOROUS ENTERTAINER

For terms and dates address
110 GALLEY AVENUE - - TORONTO
PHONE PARKDALE 1469

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25;
Covers \$1.50; Mud Guards 50c. pair; Foot
Pumps 50c.; Spokes 15c. dozen; Frame Pumps
50c.; Pedals 75c. pair; Wrenches 15c.; Cyclo-
meters \$1.00; Bells 15c.; guaranteed Saddles
\$1.50; Tool Bags 40c.; Locks 25c.; Handlebars
complete \$1.50; Front Wheels \$1.50; Coaster
Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

**MEMORIAL
WINDOWS
ENGLISH
ANTIQUE
STAINED GLASS
LYON
GLASS CO.
141-3 CHURCH ST. TORONTO ONT.**

RIDER AGENTS WANTED

In every community to ride and exhibit a sample 1916 Hyslop Bicycle.

10 DAYS TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.

TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT BUY** until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED**
DEPT. 11 TORONTO, ONT.

REG. CAN. PAT. OFFICE

**O-Cedar
Polish**

MADE IN CANADA

**Dusts,
Cleans,
Polishes,**
at the one operation

From your dealer
25c. to \$3.

CHANNELL
CHEMICAL
CO., LIMITED
TORONTO,
CAN.

THE GUILD OF THE HOLY GHOST THE COMFORTER

President, The Lord Bishop of London
Vice-President for Canada,
Archbishop Hamilton

The above is a General Guild, open to all Communicants. The Chief Aim of the Guild is to honor God the Holy Ghost, in the Holy Catholic Church, and to help carry out His Divine purposes.

Secretary for Canada, Miss H. Des-Brisay, 180 Cottingham St., Toronto

BELLS, PEALS, CHIMES

Send for catalog Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.

E. W. VANDUZEN CO., Prop's Buckeye Bell Foundry
(Estab. 1837). 601 E. Second St., CINCINNATI, O.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list and samples on Application. Address SISTER IN CHARGE OF ALTAR BREAD.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done by Miss Goling. 198 University Ave., Kingston, Ont.

WANTED

PRIEST, experienced, would take post as curate or locum in Toronto for six months. Preacher, good churchman. No. 2, Church Life, Toronto.

REV. T. J. CHARLTON, Rector of Mitchell, will be free to take duty for the month of July, August or September.

**STANDARD RELIANCE
MORTGAGE CORPORATION**

CONSIDER
THE
SCOTSMAN

He's thrifty and a shrewd investor.
\$60,000,000 worth of Canadian Mortgage Debentures are owned in Scotland.
The Scotsman knows they are the finest and safest investment in the world.
So he invests his money in ours and other Canadian Mortgage Companies' Debentures.
Why don't you do the same?
Write for our book about Profits from Savings. It will show you how to invest for profit. Address Dept.: 6

**STANDARD RELIANCE
MORTGAGE CORPORATION**
Head Office, 82-84 King St. E. Toronto

Branches
Ayr, Brockville, Chatham,
Elmira, New Hamburg

**MEMORIALS
AND
DOMESTIC
ART
GLASS**

DOMINION STAINED GLASS
EST. 1881
380 ADELAIDE ST. W. TORONTO.
- MACKAY & BOOTH Props.

Brobst Forestry Co. Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603

Casavant Freres

Church Organ Builders

St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church	-	Toronto
Convocation Hall	-	Toronto
Knox Church	-	Calgary
Westminster Presby. Church	-	Winnipeg
Metropolitan M.E. Church	-	Victoria
Baptist Church	-	Syracuse
Notre Dame R.C. Church	-	Montreal
All Saints' Cathedral	-	Halifax



Go Pleasure Cruising This Summer

There is nothing *extravagant* or *expensive* about the Vacation Voyage from Niagara to the Sea. Of course, there is an atmosphere of fine Elegance—an air of opulent Comfort—about the *finish* and furnishings of the pleasure steamers you will travel on. But it is an *unobtrusive* elegance, as refined in *quality* as in the table service, and in fact, *all* the appointments which apply *directly* to the general comfort and particular satisfaction of our guests. This feature of SERVICE is the same on the shorter journeys as it is on the *Grand Cruise* from

NIAGARA TO THE SEA

the cost of which, including full table service and state-room accommodation, is only \$47.00.

For the all-round satisfaction of the "all round" cruise which takes *eight days* of pleasant voyaging to Chicoutimi and return.

The shorter cruises are equally inexpensive, as for instance,

5 day tour to Montreal and return, includ- ing meals and berth, \$25.00.	6 day tour to Quebec and re- turn including meals and berth \$34.00.
--	--

But write for our Folder, which is FREE, or, if you wish to be more fully informed we will send you the book of wonderful pictures and graphic descriptions, called "Niagara to the Sea" if you will kindly enclose 6c your letter to

46 YONGE ST. - TORONTO
95 R. & O. BLDG., MONTREAL

CANADA STEAMSHIP LINES
LIMITED

Established over 30 Years Phone North 331
Hopkins & Burgess Co.
UNDERTAKERS
Private Chapel Private Mortuary
529 Yonge Street
COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

By way of augmenting the Lodge funds, we made the occasion of our opening in the new quarters also serve as a Birthday Party—each guest being asked to bring pennies representing her age (each donation being hidden in a small bag, so as to keep the grim secret!); the result is that we begin the new régime with a nice little nest-egg.

The rooms were most daintily adorned with wild spring flowers and fruit bloom, and particularly noticeable were some remarkably lovely pots of a new kind of lobelia, hothouse grown,—symbols of one Associate's rare taste.

Refreshments were served in the finely proportioned dining-room, our Associates-in-residence and our Superintendent and her staff having provided most dainty and delicious morsels for us.

One great attraction which the new Lodge possesses is a large garden with some fruit trees, and when we plant some perennials and vines, the girls will delight in sitting here to read and sew.

The rates for board and lodging are very moderate, and the central location, with its close proximity to two lines of street cars, should appeal to most members of the Society, for whose comfort and convenience the Lodge is primarily intended.

We hope to have an Associate of the Society always in residence, who will be a help to the girls, a source of reliance to the staff, and a medium of useful information to the Lodge Committee at large, and through the latter to the Toronto Diocesan Council, as to the needs and expenditure of the house in general.

Exposure of Pseudo-Christian Science

(Continued from page 372)

tional Association for the care of the young, laying much stress on the fact that during the first year of a child's life, it might be saved from many infantile and later youthful illnesses, if its eyes were properly attended to; he stated he had Sir R. Borden's cordial appreciation of the scheme, and finally, he placed the matter in the hands of the vicar, the Rev. Owen Bulkeley, to develop as he considered best. Mr. Reade then gave a clear and lucid analysis of this false science, reading extracts from Mrs. Eddy's book, which he denounced, with all the forcible conviction of which he is so powerful a master. Lie after lie, blasphemy—that made the very blood boil with rage—after blasphemy, deceit, subtlety—were all laid bare before the audience, the non-existence of the powers of evil, the denial that sin abounded, the with-drawing of all reverence and adoration of the Three Persons of the Blessed Trinity, and the cunning setting up of Mrs. Eddy and this Science in their place; all these were brought in a most clear and lucid manner before his greatly shocked listeners. Another, having recently served on an inquest of a poor woman who had been permitted to die when proper medical attendance could have saved her life, told how the Coroner had stated that these cases were occurring with startling frequency; but the victims being over age nothing could be done. When he concluded with a careful examination of the shocking parody on the Lord's Prayer, taking it petition by petition, and showing how Mrs. Eddy had linked herself with the very Father Himself, his listeners verily gasped with indignation, that such a heresy, which hitherto they had looked upon as a harmless freak, doing perhaps some little good, had been allowed to spread unchecked in their midst.

The Rev. Owen Bulkeley in summing up the speeches made during the two meetings, entreated the audience to have no part or lot with any professing this false Science, even if

neighbours; but to follow the admonition that if a heretic reject correction, not even to speak to such, or we should be accounted equal partakers of his evil deeds. Discussing the denial of pain and sin, he pointed out how if such were true, our Blessed Saviour's Passion was a fraud, and that His sufferings on the Cross for the sins of all, was a useless sacrifice; and that the Father in so loving the world, as to give His Only Begotten Son to thus pretend to suffer, was all the time acting a lie, if so be that suffering and sin were non-existent. Was God a liar or Mrs. Eddy? Regarding their claim to heal, he said, it had been ably demonstrated that the eye was outside the sphere of their operations, and the only power they, and for the

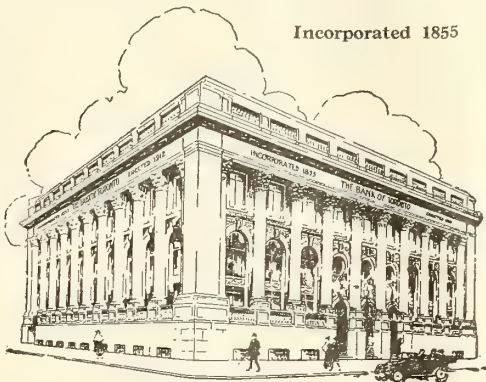
matter of that all persons generally possessed, was to cure persons of their imaginary illnesses; and he went on to show how an enormous percentage of mankind were deceiving themselves over possessing imaginary complaints, and he gave medical testimony in two extraordinary cases, were the ailments seemed most serious and alarming, suddenly disappeared when the patients were placed under chloroform for an operation. He then invited the audience to signify their deep appreciation of the kindness of the lecturers in giving up so much of their time in coming to lay bare the greatest heresy of modern times; and with the singing of a hymn and the Blessing, the proceedings were brought to a close.

Ladies' Accounts

are specially invited by
The Bank of Toronto.

Every courtesy and assistance is rendered by an attentive staff. You may deposit or withdraw money as desired, and interest is paid regularly twice a year.

We invite you to call at our nearest Branch.



THE BANK OF TORONTO

Capital - \$5,000,000 Reserve Funds - \$6,439,382 Assets - \$66,000,000
THOS. F. HOW - General Manager



The Old-time Painter Says:—

A painted barn means a well kept farm.

There's certain season's a farmer will worry himself grey-headed till he gets his crops under cover.

—but he ought to be worrying all year round if his barns are not protected with a good coat of paint.

IMPERIAL BARN AND ELEVATOR PAINT

preserves the property that protects his crops.

It's a paint that's just made for that purpose—the protection and preservation of barns, silos, stock buildings, fences and the like.

The better appearance it adds to the farm will get a better price when he comes to sell.

As for cost—well IMPERIAL BARN AND ELEVATOR PAINT stands against the weather like lightning rods against lightning, it comes costly to be without either of them some day.

IMPERIAL BARN AND ELEVATOR PAINT is a good preservative paint, keeps its color and will look good and be good for years. If you want to know more about paints for the farm you'd better write for a little booklet that's being given away free of charge by



MADE IN CANADA

THE IMPERIAL VARNISH & COLOR CO. LIMITED
WINNIPEG TORONTO VANCOUVER
CANADA

The Bishop Strachan School
College Heights Toronto

FORTY-NINTH YEAR
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Revd., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nelson, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Freehold Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR



**BISHOP
BETHUNE
COLLEGE**
Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School
for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE
DIVINE
Major St., Toronto

LINENS FOR THE HOME

We specialize strongly in all kinds of
**High-Class Linens for
Domestic Use**

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON

55 to 61 King St. East - Toronto
Established 1864

St. Agnes' School
Belleville Ontario
Patron, The LORD BISHOP OF ONTARIO

Handsome, thoroughly equipped building—beautiful, extensive grounds—all outdoor sports—rinks—swimming tanks. An ideal place for a school.

Preparation for the Universities
Physical Training, Art Departments
School of Music

ERNEST WHEATLEY, A.R.C.O., Director
Special Courses for A.T.C.M.

Concert Hall Recitals

For Prospectus apply to
MISS F. E. CARROLL - - Principal

PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee.
The reasonable price will be a pleasant surprise to you.

Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. Phone Adelaide 420

**Stained Glass
Windows**

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

Full information on request.

Robert McCausland Limited
Established 1856
141-143 Spadina Ave. - Toronto

Ecclesiastical Art

CHURCH EMBROIDERY
SILVER AND BRASS WORK
WOODWORK TEXTILES
WAR MEMORIALS

Special work from our own or other Artists' Designs executed at strictly moderate charges. Illus. Catalogue free.

CLERICAL TAILORING

SUITS CASSOCKS
VESTMENTS SURPLICES

CHAPLAINS' OUTFITS

Patterns and Self-Measurement Forms Free

A. R. MOWBRAY & CO., Ltd.

28 Margaret Street, London, England,
and at Oxford

HOTEL TUSCO
PRIVATE
235 JARVIS ST. TORONTO

50 rooms; splendidly equipped; central; heated by the Three-O-System, Oil burning, insuring cleanliness and comfort. Rates moderate; special to permanents.

E. S. EDMONDSON, PROPRIETOR M. 6656

Bellewart Ice

Famous for its purity. Fit for any purpose.

Brought to you "clean as a whistle."

Phone your order to-day.

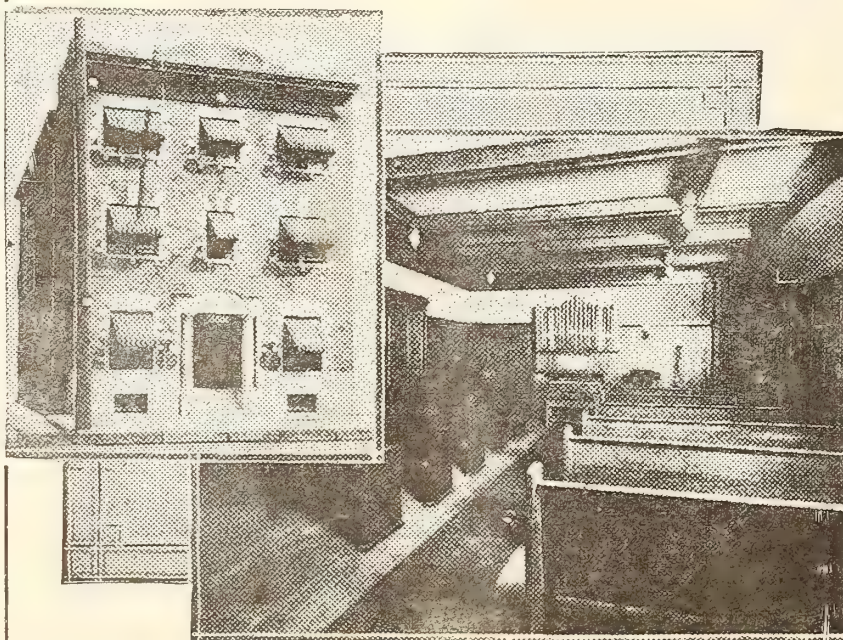
Adelaide 750—"The Safety Call."

PEACE

**MORRIS
AND
BURNE-JONES
MEMORIAL WINDOWS**
THE MOST BEAUTIFUL
STAINED GLASS IN THE
WORLD
MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND

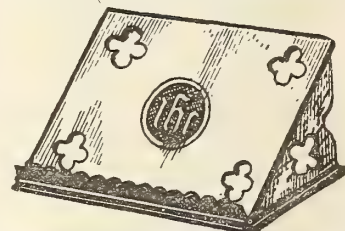
VICTORY

**UNIQUE FUNERAL CHAPEL OF
A. W. MILES, 396 COLLEGE STREET**



The above photograph is a view of the splendid Funeral Chapel of A. W. Miles, one of Toronto's most prominent Funeral Directors, and is found to be very convenient when death occurs in hotels, hospitals or apartment houses. Mr. Miles also has a motor hearse in connection, going to any cemetery, the Forest Lawn Mausoleum or to trains. This hearse can be obtained at the same charges as horse vehicles.

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.
TORONTO BRASS MANUFACTURING CO.
364 370 Richmond St. West, Toronto

Books You Should Read

THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations..... 75c.

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. A Study in the Apostles' Creed. By Rev. Henry Barclay Swete. "Anything which comes from the pen of Dr. Swete is worthy of serious consideration, if only for the acknowledged thoroughness and care of his scholarship and the earnest tone which pervades his writings. The book before us is no exception, and deserves to be widely read."—*The Challenge*..... \$1.00

THE DAWN OF RELIGION IN THE MIND OF A CHILD. By Edith E. Read Mumford. "We wish that every young mother in the land could be induced to read this book, for it is, without exception, one of the most fascinating and helpful books on the subject we have seen. . . Parish priests and, indeed, all who have to deal with children, should make a point of studying these pages; they will learn many things of eternal value."—*Church Times*..... 50c.

THE TREASURY. Published monthly. The Church Family Magazine. Contains each month well-written and interesting articles. Annual subscription, \$1.80 N.B.—Please add 10% for postage.

These may be obtained from

CHURCH LIFE, LIMITED
7 Queen Street East, Toronto

THURSDAY, JUNE 15, 1916

5c. PER COPY

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377
TORONTO

WESTERN ASSURANCE COMPANY

Incorporated A.D. 1851

(FIRE AND MARINE)

Assets - - - - - \$3,500,000.00
Losses paid since organization - - - - - 61,000,000.00

W. R. Brock, President
W. B. Meikle, Vice-President and Manager



296 Richmond St. W.



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until 4.00 p.m. on Wednesday, June 28, 1916, for the supply of coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained at this Department and on application to the caretakers of the different Dominion Buildings.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so or fail to complete the contract. If the tender be not accepted the cheque will be returned.

By order,

R. C. DESROCHERS, Secretary.

Department of Public Works,
Ottawa, June 7, 1916.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.



ALWAYS CONSULT US WHEN ORDERING A WINDOW

CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm Bells equal any Steel Alloy Bells Imported. ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

Seitz & McEvenue, Limited

ANY KIND OF INSURANCE

26 Adelaide St. West

W. E. EMSON, Manager

Main 2607. Fire & Accident Dept.

Organ Blowing by Electric Power

When you have installed SPENCER STEEL ORGOBLO you will get the highest standard of service at less cost than by any other method. Write for descriptive Booklet

LEONARD DOWNEY
LONDON - - - CANADA

THE DOROTHY JANE

Special Lunch for Business

Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

JUST
PUBLISHED

The Precious Promise Testament

WITH COMPLETE INDEX

The most helpful Testament published. It has all the precious promises in RED. It has also a COMPLETE INDEX to every subject in the New Testament. Descriptive Pamphlet Free. Best Leather Binding only \$1. Agents Wanted. Glad Tidings Pub. Co., 602 Lakeside Bldg. CHICAGO ILL.

JOHN KLEES CO.

Pork Products and Provisions
Mild Cured Hams and Bacon

504 YONGE ST. PHONE N. 2851
TORONTO

BURN McGILL'S COAL PHONE NORTH 1134

LINENS FOR THE HOME

We specialize strongly in all kinds of

High-Class Linens for
Domestic Use

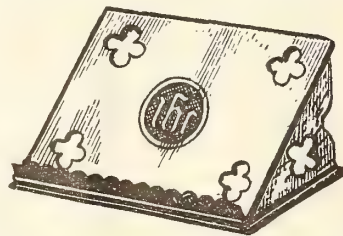
FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON

55 to 61 King St. East - Toronto
Established 1864

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.
TORONTO BRASS MANUFACTURING CO.
364-370 Richmond St. West, Toronto



Casavant Freres

Church Organ Builders

St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:-

St. Paul's Anglican Church - Toronto
Convocation Hall - - - - - Toronto
Knox Church - - - - - Calgary
Westminster Presby. Church - Winnipeg
Metropolitan M.E. Church - Victoria
Baptist Church - - - - - Syracuse
Notre Dame R.C. Church - Montreal
All Saints' Cathedral - - - - - Halifax

Chief Office for Canada - - - - - TORONTO



Security - - - \$30,500,000

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

Want Some Printing?

Whenever you require any printing send us your order. We have the staff and equipment to give you quick, efficient service, whether the job be large or small.

Telephone, Wire or Write

Acton Publishing
Co., Limited

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

NEW BOOKS

"LIFE'S JOURNEY"

By H. H. Montgomery, D.D.

A book for encouragement. Net 90c.

"DISCOVERY AND REVELATION"

By H. F. Hamilton, D.D.

A study in comparative religion. Net 90c.

"BETWEEN THE LINES"

By Boyd Cable.

One of the best books printed on the War. Net \$1.35.

"THE GLAD TIDINGS OF RECONCILIATION"

By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester. \$1.35

Upper Canada Tract Society

JAMES M. ROBERTSON, Depository
2 Richmond St. East Toronto

ESTABLISHED 1856

P. BURNS & CO. Limited

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. June. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.

Church Life.

VOL. VIII., No. 24

TORONTO, THURSDAY, JUNE 15, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

Trinity Sunday

TO-DAY we give thanks to God for making known to us, so far as mortal men can understand, the mystery of His own being. Moreover, in contemplating the mystery of the Three in One we come nearest to the perfect idea of worship, which is the bowing down of the whole of one's being in adoration before God, not for what He has done or is doing for us, but for what He is in Himself. We join ourselves to that endless anthem of heavenly worship, "Holy, Holy, Holy, Lord God Almighty, which was, and is, and is to come."

The doctrine of the Trinity is clearly set forth in what is commonly called the Creed of St. Athanasius. It is not formally stated in the New Testament, but all its elements are contained there and the way in which they were combined is clear enough. The first disciples were Jews, members of a nation whose training had deeply impressed them with the truth that there is but one God. To this they clung with all their power, and their conviction was made if possible stronger by the fact that the Lord had taught the same. He had added the weight of His authority to the traditional creed, "Hear, O Israel, the Lord our God is one Lord."

Yet as they came to realize, under the guidance of the Holy Ghost, the meaning of His teaching, they saw that He Himself was God, and that the Holy Spirit, too, was God. Thus they had two truths, neither of which they could doubt, God is One and God is Three. Some way had to be found of expressing these truths in human language, and finally they were ex-

pressed in the formula "Three Persons in one God." The "Athanasian Creed" enlarges this statement in various ways but it does not try to explain it. Indeed, of necessity human language, invented to express human things, thoughts and relations, must be inadequate when it attempts to express the Divine. So we are left where the first believers were. God has revealed to us that He is One and that in that Unity there are three distinctions or relationships, which for want of a better word we call Persons—the Father, the Son and the Holy Ghost.

And so we profess in the Proper Preface for Trinity Sunday: "Who art one God, one Lord, not one only Person, but three Persons in one Substance. For that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality."

The Russian Victory

THE spectacular action of the war this week has been in the Eastern theatre. An advance over so wide a field of operations and to such a depth as the Russian reports indicate, is of itself significant, apart from the large captures of men and material. It would, however, be very easy to exaggerate the importance of the gains made against Austria. Compared with the great onward rush made by the Teutons in the east last year, the present allied advantage, even if the positions won be consolidated and the ground held, is of small proportions. Nor are the prisoners taken many by comparison. The return of Russia to the offensive has none the less an important bearing upon the whole war indirectly. It shews the resiliency of the nation, and must make the German command uneasy. The knock-out blow administered to the Slav last year was not so thorough as our foe imagined. The tremendous character of the artillery fire again shews how much depends upon the mechanical devices brought to play in modern warfare. It would seem as if the horrible term "cannon fodder" is not far from the truth as applied to the huge armies that are now engaged. Craft and cunning threaten to usurp the place of courage in future wars.

The Western Front

IF we do not mistake, the operations on the Western front still indicate the progress of the war more accurately than things in the east. Piece-meal the German forces seem to be eating their way into the defences of Verdun. If the French were being slowly beaten, there might be room for anxiety. It would, however, seem

certain that in such a case British aid would be called for. It may be, indeed, that there is a closer connection between Verdun and Russia's offensive than would at first sight appear. Joffre may be composedly luring the Germans on to their ultimate destruction by falling back little by little as they pay a heavy price. Thereby he keeps busy a very large force of the enemy which cannot be detached to aid Austria while the dazzling prospect of a captured Verdun is before their eyes. And meanwhile in the east things may go too far for a recovery. In that case even the seizing of Verdun would be a poor compensation to Germany if a disorganized eastern campaign should lay her own borders open to inroad. The presence of a large British force in France, growing still, and threatening if yet inactive, must be ominous for the Central Empires. At times it seems as though the great breakup were about to begin. The prices to be paid will be large. Doubtless, too, as the end approaches and decisions are being made, alarms and sudden fears will have their place in our experience, but a people that has stood so well before may be counted upon to remain steadfast, in the sure and certain hope of ultimate victory.

"Discrimination"

OF course the Rev. Lawrence Skey's unfortunate motion in the Toronto Synod was reported verbatim in the daily papers. We have seldom known a more regrettable proposal put forward in a gathering of Churchmen. That subsequently wiser counsels prevailed and the motion came up again in a more charitable form is a matter for congratulation. That it should ever have been stated in its first shape astonished many. It aptly illustrated the ease with which, under the influence of a dominant popular idea, first principles can be lost sight of. It is, indeed, open to doubt whether a diocesan synod is a fit place for the discussion of recruiting problems. Had the Church been less concerned with questions of worldly policy from the first, and keener upon the pursuit of the purely spiritual, human nature might have been advanced beyond the war point. Be that as it may, we fancy that the man in the street would rub his eyes when he read that in a diocesan council, professedly met under the protection of the Holy Spirit, so prominent a member of the Church could seriously urge his brethren to demand a national registration with a view, among other things, to a discrimination between the disloyal and the loyal, so that "after the war we might treat them accordingly." The Church will have enough to do after the war is over in the healing of contentions. Mean-

while let her leave the bandying about of rancorous reproaches to the more unwise of the recruiters in our streets. The Bishop's tactful handling of the situation saved the Synod from what held possibilities of further unseemly discussion.

Conscription?

IT would indeed seem to be the case that in the near future a decision upon the question of compulsory service must come. As things at present are, the eligible are subjected to a very unfair strain. We have never believed and see no reason yet for believing that any large proportion of our youth is either disloyal or cowardly. Such is not the tradition of our race. Any man as things at present are, has a perfect right to decide for himself whether or not he will enlist. The laws—or lack of laws—of his country tell him in effect that he is the best judge of his duty in that respect. Held back by many conflicting interests, and uncertain as to the needs of the hour, many a man is utterly perplexed. At one moment things are painted for him in their darkest colours by press and public opinion alike. The next day everything is made to seem prosperous and the war almost at a close. Whom is the eligible doubter to believe? Either the government must say that the need is urgent and demand his services so unequivocally as to decide his problem for him; or else, if things are not in so bad a way, he must be free of the imputation of cowardice which his exercise of the right of personal decision seems to lay him under. Had a straightforward account of things been given from the first, and had the nation's intelligence and fortitude not been insulted by misleading reports as to the gravity of the situation, the unenlisted would have known better what he ought to do. Meanwhile, no one has the right to call him coward, and uniformed men upon our streets have no authority for some of the methods they adopt. The case would seem to be that no one in the government has the courage to speak out one way or the other and so we go on at sixes and sevens.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

Mary E. Strachan, Toronto.....	\$1.00
Previously acknowledged.....	\$660.10
Total.....	\$661.10

We shall be pleased to acknowledge and forward any other amounts as they come in.

Our Old Country Letter

LONDON, MAY 25TH, 1916.

I forget if I told you last week that the Archbishop of Canterbury was just about to start for a visit to the Western Front. In yesterday's *Times* there is an account of a "Drumhead Service" held by him on Sunday last for some of the troops not engaged in the trenches, and which is picturesquely described. The Primate was assisted by Bishop Gwynne, Deputy Chaplain-General, and the gathering was composed of several battalions of infantry and some miscellaneous units. "The scene of the ceremony was a large field with a long mound, part of ancient fortifications, running down one side of it. A point on the mound where it was shaded with trees served as a dais, and the scene was strikingly picturesque, with the men forming a great hollow square, in the meadow below, all dull khaki, and the scarlet and white of ecclesiastical robes and the bright colours of the Union Jack gleaming among the trees. A regimental band assisted at the service, and the congregation sang the hymns with fervour, 'O God our Help in ages past,' 'Fight the good Fight,' and 'How sweet the name of Jesus sounds.' The Archbishop made a short, vigorous address in a voice which carried well to all parts of the assemblage, taking his text, from the lesson of the day, on the virtue and rewards of 'overcoming' enemies, whether spiritual or material, and speaking with evident emotion of the extraordinary fact—almost incredible as it would have seemed two years ago—that he should be there, in the heart of Northern France, addressing an Army of Britons, many of whom had until recently no thought of being soldiers, drawn from all parts of the Empire."

This writer adds that the visit of the Archbishop to the Front has been of undoubted value to the Army, and the *Guardian* of to-day comments: "It was entirely fitting and indeed inevitable that the Primate should pay a visit to the troops on the Western Front. Dr. Davidson has always understood the difficult and virile art of speaking to men, and the occasion was unique in the long and splendid history of the throne of St. Augustine. It was a vivid reminder that the Church to which the great majority of our troops belong, however loose the allegiance of some of them, is mindful of her children, who are carrying through at the point of the bayonet, the long and bitter fight between the cross and its negation. Indeed the story of the devoted work which her ministers have done on the blood-soaked fields of France and Belgium will some day form one of the most romantic and touching chapters in the history of the war, and not the least romantic in the history of Christianity."

* * *

Canon Carnegie, rector of St. Margaret's, Westminster—to which I have so often alluded in these notes—has recently been appointed chaplain to the Speaker of the House of Commons, and he is one of the outstanding personalities among the London clergy. This is literally so by reason of his unusual height—but also on account of the originality and independence of his outlook and his vivid application of the principles of the Church to contemporary problems. Most unusual perhaps in a day when the clergy are inclined to take up a somewhat detached attitude towards the musical part of their services, Canon Carnegie has keenly realised the value of music as a means of spiritual and devotional expression. As a consequence he has developed at St. Margaret's, as he did previously at Birmingham Cathedral, a school of Church music, generally unaccompanied, of great excellence, which has already done much to check what is now called the tyranny of the organ. To name the recent examples of Russian music, or Palestrina's 'Aeterna Christi Munera' service, as given at St. Margaret's, is to realise something of the vast

possibilities of English Church music which Canon Carnegie's efforts have opened up."

Another London Church where the music is specially beautiful is St. Peter's, Eaton Square, and we read that "a wealth of fine traditions is attached to this Church, which is about to fall vacant by the resignation of Prebendary the Hon. A. G. Lawley, on grounds of ill health. The greatest name connected with St. Peter's is that of George Howard Wilkinson, afterwards famous as Primus of the Scottish Church. Mr. Lawley went to St. Peter's after a long spell of London service, together with two years in Australia, under his brother-in-law, Dr. St. Clair Donaldson, Archbishop of Brisbane. From Australia he was recalled by the present Bishop of London to fill this important piece of preferment, and he has worthily sustained the high traditions which he took over. One of his brothers is Sir Arthur Lawley, late Governor of Madras, who has more than once spoken effectively in London in support of the work of the Church abroad. Prebendary Lawley is a brother of Lord Wenlock, and is heir presumptive to the barony."

* * *

Irish Church people of a certain school will read with interest and regret of the death last Thursday of Don Juan Bautista Cabrera, first Bishop of the Spanish Reformed Church, at his residence in Madrid. Bishop Cabrera when a youth showed considerable promise, and on his ordination in the Church of Rome appeared to have before him a career of distinction. When engaged as professor in a school of the Order of the Pious Schools, his attention was directed to the study of the New Testament, and, as he was anxious to learn the teaching of the sixteenth century reformers, he asked and obtained permission to read their works. To his surprise he found that the Reformers had Holy Scripture on their side, and he was compelled to admit that he no longer believed the distinctive doctrines of the Roman Church. He fled from Spain to Gibraltar, where he lived as a teacher of Spanish and mathematics to British officers, and gathered round him a congregation of Spanish Evangelicals. In 1868 he was permitted to return to Spain, and became at once a leader of the Spanish Reform Movement in Seville. The Presbyterian Mission invited him to help it, and he was transferred from Seville to the capital. He had long wished to see the Reformation Movement organised on the lines of a native Church with Episcopal government and liturgical services, and seized the opportunity of associating himself with the section of reformers who at that time used in public services a translation of the Book of Common Prayer. On the formation of the Synod of the Reformed Spanish Church, he was elected president and Bishop. To his consecrated skill the Reformed Church owes its Liturgy, which has been highly praised by Spanish literary men as a work of devotional literature. In 1894 he was consecrated Bishop by the late Archbishop Plunket (of Dublin), and two other Irish Bishops, and since that date he has worked quietly and ceaselessly in the interests of Spanish religious reform. He was the father of Spanish hymnody, and his compositions are used in every Evangelical congregation of the Spanish-speaking world. He wrote a number of theological and historical works, and shortly before his death he received the silver medal and diploma of the Spanish American Society.

* * *

At the annual meeting of the Dublin Diocesan Protestant Orphan Society recently, attention was drawn to the number of very young lads who had taken part in the rebellion. Dr. Pecocke stated that he had seen a child not sixteen years of age brought into hospital with a bullet in the arm, boasting that he had shot at

least one policeman. He also instanced the case of a boy not more than fifteen on a house-top, engaged in "sniping." We have all heard of other similar cases, and the extreme youth of some of the prisoners excited comment and not a little pity, but, says a contemporary, "This lamentable fact is one of the most serious aspects of the rebellion. The minds of children have been poisoned by sedition, and to this the teaching of many of our National Schools provides no antidote or corrective. Is it not time that the state should insist that all state-paid teachers should at least be loyal to the state that employs them, and that the elements of patriotism should be taught to the future citizens? We trust that before long the oath of allegiance will be demanded from every civil servant and every teacher in Ireland, and that respect for the flag will be inculcated in every school. It is not long since a Church of Ireland manager was refused permission to fly the Union Jack on Empire Day. We ought to safeguard all children from the dangers to which so many are exposed, and to prevent them from being the dupes of men who do not scruple to play upon their ignorance."

I have given you this quotation because I think it touches a subject of wide and general importance for our Church and nation—the crying need of more guiding of opinion and character and less cramming of intellect in all our schools. The Cinema danger is at last being recognized, but the priceless value of school years for the inculcation of much that is not found in school-books is too often missed.

The Bishop of Ottawa on Prohibition

EXTRACT FROM THE BISHOP'S CHARGE TO THE SYNOD.

THE question of prohibition is much in the public mind to-day. What should our action be? Let me speak personally. . . . Always I trust I have been a temperance worker, I have never hitherto been an advocate for prohibition, I have thought that the trouble would be better treated in another way. My Brothers, I own, that since the war began, I have somewhat changed my point of view. Against the dark background of war conditions, the peril, and the folly and the humiliation and the waste of the sin of excessive drinking has stood out with startling vividness. I have been impressed with the need of drastic action while there is time even if only while the war shall last. Other methods of dealing with this trouble have obviously broken down. The time is urgent and the need is great. I regard prohibition as a legitimate experiment approved by the moral judgment of the people at this time. It is a great experiment but not a great triumph yet. Prohibition can remove temptation out of the path of those who seek to avoid the sin. I for one, knowing what I know, dare not raise my voice or say one word to keep the temptation there. I know that there is a liberty in this matter. There is an innocent use of wine as a beverage, which our Saviour sanctions and on which He based the use and consecration of wine in the Holy Sacrament. This liberty must be safeguarded always; but I recognize also no less clearly that license and excess involve the curtailment of liberty for all who have at heart their brother's needs. I am content that whatever liberty I have should be subordinated to the needs of others on the principle followed by St. Paul, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth or is offended or is made weak." The law is on the statute book and soon will be in force. For God's sake let it be kept. A law not observed,

broken or commonly evaded, is a peril to all public order and a danger to our liberties. Let it be kept and let full trial be given to it. If it must presently be modified or amended we shall, I am convinced, be in a better position to act wisely than we should have been if this law had never been passed. Meanwhile, let us remember, as Churchmen, that prohibition, while legitimate as a removal of temptation and an external control of conduct, is not in itself a remedy. It is not strictly speaking a New Testament way of overcoming sin. There are religious prohibitions. "Thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, thou shalt not commit adultery." Every one of these is as necessary to-day as it ever was. Infractions of these prohibitions, insofar as they are crimes, are dealt with by the law. Real reformation, however, worked from within outward by regeneration and pardon and grace, renewing and upbuilding character. Let us go on then with zeal and patience in our Christian ministry, not relying on prohibition alone but by bringing the grace of our Saviour to all to whom we can minister one by one.

Question Box

The Editor desires to make the Question Box of real interest to our subscribers. We wish the clergy when they find questions, raised in the minds of their parishioners, to remember that we shall always be glad to do our share of the work, if the parishioner is told to "Ask 'Church Life.'"

Ques.—What is the prevailing custom as regards marriage in the Canadian Church?—Layman.

Ans.—The marriage can take place after Banns, or by License. For a Church member Banns are the proper way, and it is being slowly realized that they are a better safeguard against runaway or improper marriages. It is a pity that people should reject Banns in favour of a Licence. The marriage can be solemnized at any hour except between 10 p.m. and 6 a.m. Evening marriages should not be encouraged, for the Church evidently favours early morning marriage followed by a celebration of the Holy Communion. For this reason the meal after the ceremony was called a Wedding Breakfast. Afternoon and evening weddings tend to become functions, and shows, and rob both bride and bridegroom of the help that a quick religious service should be to them. The only proper place for a wedding is in Church, as the wedding service distinctly points out. There is no excuse for house weddings except in case of severe sickness, or the fact that there is no Church within 40 or 50 miles.

Ques.—Why did the glory of the Lord appear to all the people—see Lev. ix.?—Anglican.

Ans.—Because the glory of the Lord is always manifested when people offer worship and sacrifice to Almighty God in His own appointed way. As regards your two other questions, you have answered them so well yourself that there is no need to repeat them.

Bishop's College Lennoxville, Ont.

THE annual closing exercises of the University of Bishop's College, Lennoxville, will be on the 14th and 15th of June. Corporation will meet on the 14th and Convocation will be on the 15th inst.

PROHIBITION

SPECIAL prominence has been given by the daily newspapers to the Bishop of Ottawa's remarks on prohibition in his recent charge to the clergy and laity of his diocese. At this we are not surprised. The whole matter is receiving the prayerful consideration of many people, and few pronouncements that we have seen on the subject have seemed to us so well worthy as this by Dr. Roper. Some time ago when the question was being hotly debated in Toronto, the local, and in one sense the selfish, aspects of the problem were largely to the fore. On both sides many rash and ill-considered statements were made, and actions taken that did not reflect credit upon their promoters. Now a good deal of the ferment has died away and there is a better chance, we trust, of the case being discussed on its own merits. Neither the selfish interests of the few, nor the exaggerated fanaticism of others must be allowed to come between the nation and a proper settlement of the question. We look to those who should lead us for a fearless and unfettered declaration of our duty.

The Bishop of Ottawa has done his part. At the outset he frankly states that since the war began he has somewhat changed his point of view. That, indeed, is nothing to apologise for. The man who has not had his opinions altered, and who has not had to revise some of his most settled convictions as a result of humanity's new experience and God's obvious commentary upon its latest actions, has simply been neglecting his opportunity. The readiness to change one's mind in view of fresh and unexpected evidences is a mark not of weakness but of real strength of character. It is his invulnerability to the impetus of new ideas that marks out the really inefficient.

Opinions naturally will differ as to the effect upon the nation's character of legislation of the sort that is contemplated. It would seem that the question cannot be discussed for five minutes anywhere before we hear the glib-tongued wise declare that "men cannot be made moral by Act of Parliament." The remark is generally regarded in some quarters as the end of argument. As a matter of fact it has nothing to do with the case at all. No one ever imagined that an Act of Parliament would make a single soul love righteousness. Restoration to a better life must come eventually from within, in answer to more generous promptings. At the same time the errant individual's wanderings may receive wholesome direction into the right path by properly devised fences. Doubtless in Eden the moral prohibition was not backed up by active restraint. But the exercise of her freewill got Eve into trouble very quickly, and the first recorded instance of the pernicious "treating" habit speedily involved a hitherto innocent Adam. We imagine, speaking to the parable, that many an unfortunate sinner must have wished that a skilfully constructed barrier of barbed wire had confronted the mother of mankind when she made her ill-fated onslaught against the tree. There is none of us who does not know, as a result of his own experience, how too often opportunity is the only occasion of his fall.

This argument against prohibitive measures would, as a matter of fact, eventually affect all legislation whatsoever. If humanity were perfect no laws would be required. Minds bent upon God's glory would not be found to seek conflicting means towards true happiness. It is because of sin and the complex character of the impulses that it gives rise to, that restraints are necessary. Put simply, the function of the legislator is to consider and determine what concerns the best interests of mankind, and thereupon to make his laws so that he may render harmless what is of evil intent and if possible transfer the impulse into a better direction. That it would be a happier condition to be free from such control because of its unnecessary character is undeniable, but the ideal age has not yet come—or returned.

The Bishop of Ottawa does not think that with respect to the liquor problem prohibition is the most desirable weapon to assume. At the same time, taking into account our present circumstances, he has come round to the belief that it ought to be given a fair trial. We entirely agree with him upon both counts. Those who have advocated the education of an unfettered people have had a long time to test their methods. It is *not* the case that they have failed utterly. There has been unmistakable progress. The question is whether that progress cannot be made more speedy. The urgency of our present needs, as a nation involved in a war that calls on all our resources, cannot be met by such slow methods. Let the experiment of prohibition be attempted. We may not agree with it in principle. At the same time we are called upon to give it a reasonable chance of justifying its claims. Upon some it will entail an unwelcome discipline, and it is to be feared much evasion will be the result. All fair minded citizens however will, it is hoped, bear gladly personal discomfort for the greater good. The reasonable liberty of deliberate minds must frequently be subjected to expedencies that have in view the weakness of those who are childishly unable to control their affections. If the alleged remedy fails, as it may do, recourse will have to be had again to the older ways. Yet it should not be impossible that as a result of experience, a gradual union of the best features of both plans may be brought about, and a third and better method be devised of dealing with a curse, the baneful effects of which cannot be exaggerated.

The Church in the West

AN article in a recent number of the *Manitoba Free Press* directs attention to a movement that is said to be widespread and spreading more widely in the West. Written by Mr. J. W. Woodsworth, for whom I have a very sincere admiration and regard, it gave an account of a meeting held at Regina to discuss the reorganization of the religious life of the prairies. The ultimate purpose of those meetings appears to have been the discussion of means for rendering the religious life of rural communities more effective in promoting social welfare in their midst. The prevailing opinion of the conference, however, seems to have been that the best means of accomplishing this end was the elimination of existing religious organizations. Some extracts from the article will enable my readers to judge for themselves.

The writer of the article begins by saying that the program of the Conference was not revolutionary; the attitude of those present could not be called revolutionary. Yet the calling of the Conference was an indication of a religious revolution that is quietly but swiftly taking place in the West. By this I understand that the Conference was not designed to initiate a new movement but to consider a movement already under way.

At this meeting as elsewhere, we are told, in Saskatchewan the voice of the Grain Growers' Association rang out clearly and insistently. Co-operation in agriculture and business must be supplemented by co-operation in Church affairs. The communities that are united during the week refuse to remain divided on Sunday.

A good Presbyterian pleaded for a community church on the plan of "the happy, helpful, easy-going Sunday School that had existed before the Churches came in to split up the community into warring sects."

Another speaker claimed that the Church had always been the champion of special privilege, and that to-day the great denominational institutions were endeavouring to maintain themselves at the expense of the welfare of the local communities. He urged the re-establishment of the small community unit. Free trade principles were more important than orthodoxy on the question of the Atonement.

Discussion took place upon the various efforts that had been made in the direction of closer co-operation or union in religious effort. The proposed union of Methodists, Presbyterians and Congregationalists was considered desirable but evidently did not go far enough. Various local arrangements were reported and discussed. In some localities, for example, one denomination has withdrawn and left the field to a sister denomination. In one town owing to financial difficulties a federation scheme had been adopted. Under this plan two denominations maintained their organization but both were served by one minister. Such schemes were described as putting new wine into old bottles and avoiding the consequences by leaving the cork out.

There seemed to be a general feeling that denominationalism had had its day. A prominent Baptist said that Churches had been founded on doctrine, experience, character or service, and expressed his opinion that any man who had developed along any one of these lines should be taken into Church fellowship. Members of the Church of England, one is pleased to note, were not prepared to go as far as this. It was evident also to one of the speakers, that only the members of a few of the Churches were ready for the "community church" plan, whereas all could unite on the basis of community welfare.

The account of the meeting roused in my mind very mingled feelings. It was encouraging to find that thoughtful men were realizing the evils of division and were feeling after unity; it was hopeful that men looked to the Church as an organization that should be an effective agent in social welfare. The day is evidently passing, if it has not already passed, when religion could be regarded merely as a means of preparing for another world without regard to life in this, or as a call to the recognition of God on one day in seven. Personally I was also glad to find that members of the Church of England took part in the Conference and still more glad to find that they regarded their religion as something too valuable to be lightly parted with.

Yet the dominant feeling was one of deep sadness. The story of the meeting seemed to tell of a wide-spread failure on the part of organized Christianity. The views reported seemed to shew that there

were many men and women throughout the West who had learned little of value concerning their filial relation to a Heavenly Father from religious bodies to which they had belonged. Otherwise it is hard to understand how they can be so ready to discard those bodies. Moreover, the failure of the Churches to contribute as they should to the social welfare of the community seems to be the source from which this demand for reconstruction flows.

It is painfully significant that in the account of a Conference avowedly met to discuss the reorganization of the religious life of the prairies neither God nor Christ was mentioned. It is sad beyond words that the coming of the churches should mean to a Presbyterian but the splitting up of the community into warring sects, and it is sadder still that to a Methodist free trade principles should be more important than orthodoxy on the question of the Atonement. Religion is defined in the Students' Standard Dictionary as a belief binding the spiritual nature of man to a supernatural being. Yet it might almost appear that in the proposed reorganized religious life of the prairies the supernatural being whom we speak of as God was to be relegated to a very secondary place.

The failure of the churches to do their duty in social service, called to mind by the Conference, brings to memory the

history of days when things were very different. Once the corporal works of mercy were regarded as a normal part of religious activity and under them, by implication at least, might be found most forms of modern social service. A part of the church building was set aside in early days as a storehouse for the clothing, bedding and provisions for the use of the poor and of strangers. The holy days of the Church were the holidays of the people and the sacrifice of Praise and Thanksgiving was followed in natural sequence by merrymaking and recreation. The Church was the centre of the social life of the community.

Thus two lessons are suggested by the Conference. First, that if religion as we understand it is to survive, the truths of religion must be taught in such a way that their practical value may be seen and appreciated. The claim might seem to be made that there has been too much religious teaching. The real, if unvoiced, complaint, probably is that the teaching given has not been good enough. It must be more definite, more simple and more practical. Then the worship of God thus learned must find expression in service of our brethren. If one member suffer all the members suffer with it; if we love not our brother whom we have seen how shall we love God whom we have not seen?

G. H. B.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

PSEUDO-CHRISTIAN SCIENCE

To the Editor of CHURCH LIFE:

Sir,—On the last two Thursday evenings, in our Bishop Hills' Memorial Church Hall, "Eddyism" has been attacked hip and thigh, and its blasphemous heresy has been brought home not only to our own Church people, but also to members of all denominations; in fact so great was the interest shown, that we could have held our audience for six lectures.

The reports that have appeared in your columns, convey to your readers the lines that were followed; and it will now interest them to know what were the fruits; to begin with, unfeigned astonishment and indignation and horror, at the doings of this cult in our midst, and a fixed determination to give its followers a very decided cold shoulder; and a renunciation on the part of one at least, which will, no doubt, be followed by others. The following is the lady's letter:—

405 47th Ave. E.,
S. Vancouver, B.C.,
May 19th, 1916.

To the Rev. Owen Bulkeley:

Dear Sir,—I wish to express my gratitude to you for the benefit I have derived from listening to the two lectures given at St. Mary's Hall, dealing with the subject of Christian Science.

Three years ago I tried very hard to take up Christian Science; a friend of mine did so, and is this day what they call a practitioner. With her, I attended both Sunday and week-day meetings at the Hippodrome at Seattle.

I wanted very much on Thursday last to stand up and say, how wonderfully true everything was as spoken by Mr. Reade; over and over again I have listened to testimonies by these people, which had they been true, would have been miracles, such as our Lord performed whilst upon earth. On several occasions they would end by quoting that verse of Scripture, "and greater things than these shall ye do, because I go unto my Father," making it seem that our Lord had let His own marvellous mantle of holiness fall upon them. Ever since I tried to take up Christian Science (I know to-day that it

was only because the Church was too deep in my heart that I was saved from so doing), I felt an interest in it, until I listened to the lectures given at your hall, when the veil was torn from my eyes, and I now see Christian Science in all its awful heresy. It was a simple statement made by you at the first lecture, viz.: "If these people are the healers they pretend to be, why are they not at the Front?" You stood up and just said these words, and in a moment I plainly saw all that had previously bothered me; my mind was swept clear, and the light came to me. Other things that Mr. Reade said, showed me how near I had been, and how easy it would be for anyone to be drawn into this awful abyss; and made me, oh! so thankful that I had been kept from it. Everything I listened to, I had previously experienced, and I feel to-day that God kept me from grasping such an awful fallacy. One thing I would add, and it is a warning to any woman who has time upon her hands—never touch Christian Science! It has a great fascination about it. The people seem so good, and on the surface all seems right; and I know how long I pondered wavering between the Church and Christian Science; but at the time my time was greatly occupied, and as I told my friend it seemed to want a lot of thought and study. How glad I am to-day that I did not have the time I can scarcely say, but leave you to imagine. I am afraid I have put this together very crudely, but if you can make any use of this letter, I shall be only too glad; and I thank you very greatly for being the instigator of showing me how awful and how deadly is this so-called religion, Christian Science; for it is indeed as deadly as the devil-fish described by Mr. Reade.

I remain, yours faithfully,
MADGE L. KEMPTHORNE.

This is altogether encouraging; for too long has this dangerous heresy been passed over, as if it were a harmless fad. The Church of Canada ought to publicly condemn it, as a heresy more deadly than most previous ones; and every parish priest should specially call together his people, and others who would wish to come, and explain its deadly tendencies, and its blasphemous elevation of Mrs. Eddy and this Science, not only to the level of the Holy Trinity, but above the Three Persons of the Godhead.

As a foundation read Mrs. Milne's "Life of Mrs. Eddy, and History of this Heresy," and be put off with no other life.

If possible follow the course that we have, as explained in the columns of CHURCH LIFE, and I guarantee that every parish in Canada will thank God for the exposure of such insidious and deadly teaching; and many waverers will see the errors of their ways, and return to the safe fold of the Church; and once having been convinced, will act as Saul of Tarsus did. Yours truly,

OWEN BULKELEY.

Bishop Hills' Memorial Church
Vancouver, B.C., May 22, 1916.

MAMMON WORSHIP

To the Editor, CHURCH LIFE:

Dear Sir,—In CHURCH LIFE of the 1st inst. I note some remarks under the heading, "A Neglected Festival," and it appears to me that two patent reasons were quite overlooked in the explanations offered. 1st, The festival must always occur in the midst of a busy week, when even strong Churchmen have their daily avocations to attend to. 2nd, Current Christianity is mundane in its character, and unmindful of the truth that the Christian is one who "is risen with Christ," has a heavenly citizenship, should "in heart and mind thither ascend" (collect for Ascension Day). In fact the neglect to observe Ascensiontide is only one among the many signs of the un-spirituality of the average Christian.

Of course "the man on the street," representing the world, cares nothing whatever whether the Christ has ascended or not.

Further, on page 348 of the same issue, under "Mammon Worship in Toronto." Whether said "mammon worship" is peculiar to Toronto may properly be questioned. Be that as it may. I for one have attended for about four decades what used to be once considered a very advanced type of service, and in all that time the alms basin at the offertory was always reverentially presented by the priest at the Holy Table as being the proper ritual act when the alms of the congregation are dedicated to the Divine giver. In this I for one can see nothing either "silly or stupid." Nor can I perceive that it has anything to do with mammon worship properly understood.

E. C. F. WOOD.

Toronto, June 3, 1916.

[We solemnly assure Mr. Wood that we do not believe the act was one of "Mammon worship properly understood."—Ed.]

To the Editor, CHURCH LIFE:

Dear Sir,—I very much object to the editorial that appeared in your last issue respecting the presentation of alms during divine service. It has always seemed to me that the giving of money was an evidence of the earnestness of our devotions and an act of worship of great importance; that the solemn offering of

the alms to Almighty God with suitable prayer is likely to make those present consider whether in the matter of alms giving they were doing their duty or were mere nominal contributors. Of late years our giving has improved and is still improving, and the clergy and leading laity have been doing their best to educate our people up to the importance of giving liberally and to emphasize the fact that it is not real giving until you give so as to miss what you give.

What we want is more breadth of mind, more consideration for others, and while not allowing looseness in what are really principles to feel for our weaker brethren (that is for every other fellow) and not object to what they may find helpful to them in their efforts to follow in the footsteps of the Good Master.

Ottawa,
June 5th, 1916.

FRANCIS H. GISBORNE.

[Almsgiving is an important duty but it ought to be done "humbly" as the rubric directs, and without ostentation, as a greater authority declared. What we criticized, was a mere pomposity. . . . But the whole point of our paragraph was to draw attention to the lack of proportion. The congregation gave their money and left before the offering of themselves, their souls and bodies, etc.—Ed.]

Toronto, June 12, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—Please find enclosed one dollar for a year's subscription to "Church Life." In the past I have obtained copies from friends, which were always read with interest, but I now find that the whole tone of the paper has so improved (which is a cause for congratulation in these days of doctrinal slackness) and the general matter so increasing in interest, that I must have a copy for myself regularly. A paper which takes a definite stand for the teaching of the full Faith, demands the support of every loyal Churchman.

May I express my approval of an article which appeared in the issue of two weeks ago, concerning the presentation of alms? It is a mystery to me why modern Anglicanism should so delight to magnify the presentation of a few paltry coins, which offering is ordered to be "humbly presented," and yet turn its back on the presentation of the one, "full, perfect and sufficient sacrifice," especially when that presentation is accompanied by those adjuncts of worship which are at once Catholic, reverent, and dignified. Is it not but another sign of a reprobate and self-satisfied age?

Wishing "Church Life" every possible success, and in anticipation of much pleasure from a year in its company.

A LAYMAN.

Four Synods in Session

Ottawa—Toronto—Quebec—Nova Scotia

(From Our Special Correspondents)

THE SYNOD OF THE DIOCESE OF OTTAWA

THE 22nd session of the Synod of the diocese of Ottawa opened on Monday, 5th June, with the usual evensong at the Cathedral. The procession was quite imposing, and the Bishop in mitre and cape, and the Archbishop also mitred lent added dignity to it. The lessons were read by the Rev. R. B. Waterman of Carp and Rev. W. K. Prior, rector of St. Barnabas', Ottawa.

THE SERMON

The preacher, the Rev. C. A. Seager, D.D., principal of St. Mark's Hall, Van-

couver, delivered an excellent address. It was a clear and forcible presentation of the theme that no human effort can eventually succeed, unless it is in union with the incarnate Christ, "Jesus," the same yesterday and forever.

All evangelism, all efforts in the moral sphere, must bear His name and character stamped on them, or fail.

The character of Jesus is the one permanent element in this world's life. Because it is the expression of the will of Him who gave His Son, the Word, to become flesh.

Hence the divine element in the character of Jesus guarantees that it will be the same yesterday, to-day and forever.

The preacher expressed his profound conviction that the fundamental element of our faith, the Incarnation, is the only reality available in the time of dire need.

The religious world with its small partyisms must get back to Christ, not a mental abstraction, but a real living energy, the Incarnate Redeemer. Rationalism is useless to supply the place of Christ. The world needs not only a human teacher, but a divine Saviour.

During the past years of material progress, the figure of the Crucified seemed to be fading away. The religious atmosphere of the West is very volatile. Is that of the East much better?

Too often is the Jesus people know, only such a teacher come from God, as He was to Nicodemus or the unhistorical character evolved by rationalism.

This time of war and distress opens a great door, and effectual, to an evangelism which shall preach the whole Christ.

Are we satisfied with the state of morality to-day? Are we satisfied with what is called patriotism? Is it such a moral force as some say? Does not the old theme apply here, that the human mind cannot of itself carry a moral cause to victory against the innate tendency of man to lower ideals.

Only grace, the living, loving incarnate life of Jesus can save humanity. All people are longing for spiritual truth, for spiritual reality. May the Church of God be ready to meet this need, and may she uphold the Catholic faith of the Incarnation.

The Synod opened in due form on Tuesday, 6th June.

THE BISHOP'S ADDRESS

After routine the Bishop delivered his address. He summed up his references to the war and its lessons by the words: "We are now facing an effort for world supremacy on the part of the Teutonic races, but it will fail. God always finds a place for Calvary, and only those who are in union with Christ are the true supermen. True civilization rests on redemption, on humility, not on pride."

Turning to the diocesan work, the Bishop referred to certain aspects of Church's duty.

It was to be the guardian of the true spirit of worship. Variance in details of ceremonial were great, but all, whether much or little, must set forth the glory of God. Our returning soldiers will want reality in the spirit of worship, and true reverence.

The Church must have the spirit of service. It cannot stand apart from the times. If we are the body of Christ we must keep a look out over the world's needs.

But the Church in her corporate capacity must not go beyond her sphere in social service. Her main contribution must be the formation of a character of service.

In relation to patriotism, the Bishop stated that we did not need many patriotic sermons. For centuries the prayers of the Church for State and King had formed the character of our people, and when the call came, it was from the homes of Churchmen that the great majority of soldiers came.

The uses and dangers of the present prohibitory movement were then referred to. In connection with Sunday School work, he hoped for a revival of public catechizing, and specially appealed to parents to instruct the young. All Sunday Schools should be financed by the congregation, as a most important part of the Church's work. In study material, replies to questions sent out show that the diocese is about equally divided between the Institute Publications and the Doane system.

He then extolled the work of the W.A. and Y.P.A. and trusted that he might be able to form a Diocesan Lay Readers' Association, having three grades: 1, entrants; 2, those willing to increase their usefulness by a course of study; 3, those of long service. Canon Kittson was announced as canon missionary for the diocese.

Confirmations during the year were 1,276—612 male and 664 female. In this connection the Bishop suggested that the offerings at confirmations should in the future go to the superannuation fund.

The presentation of the report on the state of the Church brought out a spirited debate on Sunday recreation. The city members led by the chancellor, pleading for a greater liberty. He held that the Church was slowly returning to a saner view of Sunday, more truly characteristic of the reformation, and that we were gradually breaking the chain which Puritanism had bound us with. On the other hand the country members favored the old fashioned Sunday, though they recognized that the difficult problem of city life made some change necessary. Many of the clergy had previously taken part in the debate. There was little of interest in the subsequent proceedings. The evening session was given over to the M.S.C.C. report and an address from Rev. Mr. Hiltz.

THE SYNOD OF THE DIOCESE OF TORONTO

THE Synod of the Diocese of Toronto met in St. James' Cathedral on Tuesday, Wednesday, Thursday and Friday of last week. It began with a celebration of the Holy Communion in St. James' Cathedral, the Bishop of Toronto being celebrant, and Venerable Archdeacon Paterson-Smyth of Montreal, being the preacher.

THE BISHOP'S CHARGE

The Bishop's charge dealt with several topics relating to the war.

He said the records showed that out of an enlistment of 263,111 to the end of February, 124,688 were members of the Church of England, and 42 per cent. of the 110,000 in the Ontario military districts were Anglican Catholics. The Church in the Ontario districts had given 52 chaplains, of whom 22 came from the Diocese of Toronto.

His Lordship said: "This is a notable showing. It does credit to the splendid spirit of our clergy and their families, and to the patriotism of the congregations."

The Bishop then spoke of the important task that would lie before the Church at the end of the war, when the period of reconstruction came. He bade the clergy do their part now to purify public life.

Referring to the revised Prayer Book, Bishop Sweeny said that the copy prepared by the General Synod will be considered by the Provincial Synod, which opens in Hamilton on September 14th, after which he proposed to issue a memorandum permitting the use of the book. The General Synod had made it possible for a Bishop to allow this temporary and occasional use, which will not extend to the use of the Athanasian Creed until it has been finally adopted and confirmed. Bishop Sweeny added that permissions are to be issued on the understanding that they are to be only occasionally acted upon, so that the use of the book will not become so habitual that difficulty will be created should they not be finally confirmed.

The Bishop commended the Temperance Legislation recently enacted in Ontario as being along the lines laid down by the Synod of Toronto in recent years. He bespoke the loyal support of Churchpeople for the Government in this measure.

Speaking of organizations the Bishop said that the Church was honeycombed by them. If they drew off the strength of the Church instead of contributing to its spiritual vitality and power then it was time to call a halt. He called for deepened spirituality in every agency that plans to work for the Church.

REPORTS AND DEBATES

In presenting the report of the M.S.C.C., Provost Macklem stated that the Diocese had raised \$38,097.91, out of an apportionment of \$39,172.00. For Jewish work \$3,000 had been asked and \$2,560.43 obtained.

Provost Macklem pointed out the sum represented a falling off compared to the total for missions in 1914, which

was \$49,772, and in 1913, \$52,549. The largest decrease occurred in the missionary offerings for special purposes.

A heated debate was caused over the composition of the Executive Committee. Rev. W. J. Southam and Mr. L. H. Hamilton advocated the election by the Synod of a larger number of members. The Synod finally decided to accept the solution suggested in the report of the Committee. The Executive Committee is to be enlarged, the Bishop being left power to appoint a large proportion of the members.

On the second day a message was cabled to His Majesty the King expressing the sympathy of the Synod in the death of Lord Kitchener. Later the following reply was received: "The King sincerely thanks the Anglican Synod of the Diocese of Toronto for the expressions of sympathy in the calamity which has befallen the Empire, and the army, through the tragic death of Lord Kitchener. His Majesty much appreciates the loyal assurances and prayers of the Synod, and feels confident that such a loss will make the Empire more determined than ever to win this war. (Signed) Stamfordham."

A deputation representing the Clerical Patriotic Association addressed the Synod for the purpose of enlisting its support in their work.

Speeches were made by Major T. Crawford Brown, representing the Presbyterians; Capt. G. R. Patterson, representing the Methodists; Rev. M. C. MacLean, representing the Baptists, and Capt. A. McLurg.

The following resolution was moved by Rural Dean Cayley and adopted. "This Synod rejoices to see that the clergy of the Anglican Church are organizing to do all in their power to inspire the Church and nation in truth and righteousness for the furtherance of the great struggle to which this nation and Empire are committed."

The annual missionary meeting was held in the evening in St. James' Parish Hall, at which the speakers were Rev. R. H. A. Haslam, Mr. J. M. McCormick, of the Church Camp Mission, and Rev. J. R. S. Boyd, R.D.

A spirited debate took place over a resolution offered by Rev. L. Skey, seconded by Rev. J. R. McLean, urging upon the Government the necessity of adopting a national registration for the purpose of securing more recruits. The Synod felt that the Synod ought not to suggest any definite plan to the Government but was willing to put itself on record as supporting any policy which would be more effective than the method of recruiting now employed. The following resolution was finally carried unanimously:

"Whereas in the present war, the very existence of the Empire is at stake and it is therefore the manifest duty of every citizen to do his part for the defence of the Empire and so for the defence of Canada as an integral part thereof, be it resolved that this Synod do express to the Government of the Dominion of Canada, the readiness of the Church of England in this diocese to stand behind the Government in any scheme whether under the Militia Act or under the Defence of the Realm Act or otherwise as may seem most advantageous for the more complete and effectual mobilization of the entire resources of Canada in men and materials, which ought to be unreservedly placed at the disposal of our country and Empire."

The report of the Sunday School Committee was received with interest. Steady progress was shown in the year past. The statistics for the diocese were as follows: Number of schools, 217. Teachers and officers—male, 408; female, 1,065. Scholars—male, 5,395; female, 7,639; home departments, 12; membership, 400. Font rolls, 47; membership, 3,263. Grand total of enrolment, 37,130. Confirmed from schools,

506. Contributions to missions, \$2,298; other contributions, \$1,660.

In presenting the report of the Social Service Committee, Rev. R. L. Brydges spoke of the excellent work done by the Big Brother Movement amongst boys who had come into the hands of the law for the first time. A house of mercy for women had recently been established, owing to the co-operation of the Down Town Workers' Association and St. Faith's House, as it was called, was under the charge of Miss Newbury.

The work being done among the 27,000 Jews living in Toronto by the Anglicans was described by Rev. Professor Cosgrave, chairman of the special committee. The Anglican Mission had been given the name, "The Nathanael Institute," with the motto, "Come and See." The staff consisted of Rev. D. B. Langford, the superintendent, Mrs. Langford, Miss Kathleen O'Meara, B.A., of Michigan University, and Miss Margaret Oakley, who was taking a special course to prepare for work among the Jews. All the members of the staff are Gentiles. Next October the Nathanael Institute will be moved from Edward street to Bellevue avenue, the committee believing that the Jewish population of Toronto is drifting westward.

The report of the Moral and Social Reform Committee led to a rather heated discussion as to the advisability of commending the Temperance Policy of the Ontario Government. Rev. W. F. Summerhayes and Mr. Frank Arnoldi seemed to think that it ought to call for the wearing of sack cloth and ashes. The Rev. W. L. Armitage on the other hand, regarded it as proclaiming a year of jubilee for the release of the moderate drinker from the bondage of iniquity. The Synod, however, content to leave the teetotaler to his Star beer and the moderate drinker to his native wine, passed the report as presented.

The Synod expressed itself in favour of the establishment of farm colonies for the care of the feeble-minded in the Province of Ontario, and urged upon the Government of the province the consideration of taking action as soon as possible in the matter.

The Synod also advocated the changing of the Criminal Code to make adultery a crime. The resolution passed in this regard was as follows: "Resolved, that inasmuch as there is no clause in the Criminal Code of Canada dealing with adultery as a crime, this Synod of the Diocese of Toronto requests the Council for Social Service of the General Synod of the Church of England in Canada to urge upon the Department of Justice through the Social Service Council of Canada, or by direct communication with the Department, the importance of making adultery a crime punishable by law."

A resolution calling for a committee to investigate the increasing expenses of the Synod was referred to the Executive Committee, to report. The same action was taken with a resolution calling for the appointment of a committee to supervise the erection of memorials in churches.

ELECTIONS

The result of the Synod elections were as follows:—The Executive Committee: Ven. Archdeacon Cody, Rev. Canon H. C. Dixon, Rev. E. C. Cayley, Provost T. C. S. Macklem, Rev. Canon H. P. Plumtre, and Rev. L. E. Skey; lay members, Mr. L. A. Hamilton, Mr. T. Mortimer, Mr. Justice Hodgins, Mr. L. H. Baldwin, Hon. W. H. Hoyle, and Dr. T. Millman. Representatives to the Provincial Synod to be held on September 12th in Hamilton:—Clerical side: Provost T. C. S. Macklem, Rev. E. C. Cayley, Ven. Archdeacon Ingles, Rev. J. S. Broughall, Ven. Archdeacon Cody, Rev. Canon H. P. Plumtre, Rev. Canon S. Gould, Rev. F. H. Cosgrave, Rev.

C. E. Sharp, Ven. Archdeacon Warren, Rev. L. E. Skey, Rev. Canon H. C. Dixon, Rev. Canon Dyson Hague, Rev. Canon F. O. Plummer, Rev. W. J. Southam, and Rev. W. J. Brain; lay side, Chancellor John A. Worrell, Mr. J. D. Falconbridge, Dr. N. W. Hoyles, Mr. T. Mortimer, Mr. L. A. Hamilton, Mr. F. C. Jarvis, Hon. W. H. Hoyle, Mr. Jas. Nicholson, Dr. T. Millman, Mr. J. Edmund Jones, Mr. Justice Hodgins, Mr. S. Casey Wood, Mr. J. R. Roaf, Mr. A. H. Campbell, Mr. H. T. Beck, and Mr. W. D. Gwynne.

The following gentlemen were appointed by the Bishop to the Executive Committee: Ven. Archdeacon Warren, Ven. Archdeacon Ingles, Canon Morley, Canon O'Meara, Canon Marsh, Canon Allen. Lay members—A. H. Campbell, H. T. Beck, Dr. N. W. Hoyles, A. R. Boswell, K.C., N. F. Davidson, K.C., and James Nicholson.

THE SYNOD OF THE DIOCESE OF QUEBEC

THE Synod of Quebec opened on Tuesday morning, June 6th, by service in the Cathedral consisting of Litany and Choral Eucharist. The Litany was sung by the Rev. H. C. Dunn. The Introit Hymn was the "Veni Creator." The music at the Eucharist was Merbecke's. The Lord Bishop of the diocese was the celebrant, the Very Rev. the Dean the epistoller and the Ven. Archdeacon Balfour the Gospeller.

The preacher was the Right Rev. Bishop Bliss, co-adjutor of Vermont, who took as his text 1 Cor. 12: 27 and 13. "Now are ye the Body of Christ. For in one Spirit were we all baptized into one Body." The preacher pointed out that the business of those who are members of Christ's Church is to perpetuate and to make known in a world too apt to ignore it, the revelation of God made in the Incarnation of His Eternal Son. This business implies an instrument and that instrument is the mystical Body of Christ in the world. It is conceivable that some other instrument or different method might have been chosen, but as a matter of fact the Church is the method which Christ the Lord chooses to act through us, the ministers of His Body, upon the world.

As Christ in his bodily presence on earth was here "as one that serveth" and offered himself a willing sacrifice, suffering for our sins; so the thought of the Church as the Body of Christ brings into prominence these three ideas concerning our work and worship, Service, Sacrifice and Suffering.

The Church should be foremost in Service—full of zeal for God, and the service should be intelligent—the clergy must keep abreast of questions of the day. But let us not forget what Christ told His eager disciples in answer to the very question "What must we do?" It was "This is the work of God, that ye believe on Him whom He hath sent?" Unshaken faith and personal knowledge of God must inspire all effort.

Our Saviour by His example invites his followers to sacrifice as a matter of course. Both the Church and individual members have often failed at crisis to take the right stand for fear of the privation, sacrifice and suffering involved. From all quarters of the earth in doors of opportunity, Christ invites to sacrifice, and welcomes the sacrifice when it is made. And the suffering will not be purposeless pain, but remedial and healing. In times like these when great moral principles are being fought out, in the furnace of affection much dross is being purged away, the things worth while will remain and a new world be born. The suffering and sacrifice will have brought their reward.

After the sermon the hymn, "God the all-terrible" to the inspiring tune of the Russian National Anthem was sung, and at the close of the service the hymn, "Glorious things of Thee are spoken," during which the Bishops and Cathedral clergy returned to the vestry, and the other clergy and lay delegates to the hall.

The Lord Bishop occupied the chair at the opening session in the Church Hall,

and in opening with prayer referred to the serious news just received concerning the loss of Earl Kitchener and his staff in the North Sea, and requested the Synod to unite in silent prayer for God's help and guidance and for those departed.

THE BISHOP'S CHARGE

The Bishop then delivered his charge, the first since his elevation to the Episcopate. He referred to his election by the Synod eighteen months ago and his consecration on the Festival of the Conversion of St. Paul, Jan. 25th, 1915. He felt then and still felt the enormous responsibility of his office, but he acknowledged with profound gratitude the help he had received from Almighty God, and from the co-operation of the clergy, and the welcome given to him throughout the diocese.

Of Episcopal acts performed by him since his consecration he mentioned 99 confirmations, the consecration of one church and three burial grounds, of the Gibbs Home for Boys in East Sherbrooke, and the blessing of the colours of the 117th Regiment in Sherbrooke. He had ordained only one—the Rev. A. W. Reeves, who had been raised to the priesthood and was working in the Magdalen Islands. All the other men who would under other circumstances have been ordained in the diocese had gone to war.

The Bishop referred to the various changes and appointments that had been among the clergy in the diocese, mentioning the appointment of Dr. Allnatt as his Examining Chaplain, the Rev. R. Shreve as dean of Quebec, the Rev. H. R. Bigg as rector of Sherbrooke, and the making of three new canons, the Rev. E. A. W. King, J. Hepburn, and G. T. Harding.

Speaking of the proposed Memorial of the late Bishop Dunn, the Bishop said that all felt that it was only right and fitting that they should have such a memorial, and the object proposed, an endowment fund for the Labrador Fund, was one very close to the late Bishop's heart. The matter had been postponed because of the war, but some action could not be longer delayed. The appeal had therefore been sent out. The Bishop said that he had known before something of the generosity and tireless zeal of his predecessor, but now that the mantle had been placed upon his shoulders he knew far better how much Bishop Dunn had accomplished for the diocese.

CLERGY AS COMBATANTS

The Bishop then dealt with the question of clergy enlisting as combatants. He knew how strongly many of them felt the call of patriotism and how anxious they were to do all in their power to help the Empire in her righteous cause, but he was strongly of opinion, as were also the leaders of the Church in England, that, unless engaged as chaplains or in hospital service, the duty of those in holy orders was in their parishes. If the spiritual forces of the Empire are allowed to decline, God will not give us the victory. Many of the clergy had, he knew, volunteered as chaplains, and in spite of the needs of the diocese he would be glad to let them go if they were accepted. The names of those who were already acting in that capacity were held in honour by them, and the whole diocese rejoiced in the distinction conferred by His Majesty the King upon Canon Scott in making him a C.M.G. It was a matter of thanksgiving that the Church people of Canada had been foremost in shewing the spirit of patriotism and self-sacrifice. Of 263,111 volunteers from Canada, for overseas service, no less than 124,608 were members of the Church of England, though in the census of 1911 the Church of England ranked only fourth in point of numbers among the religious denominations of the Dominion. From the school and university of Lennoxville more men have gone in proportion to their number than from any other educational institution in Canada.

The Bishop referred feelingly to three clergy of the diocese who have passed away since the last meeting of Synod, the Rev. Canon Von Iffland, the Rev. A. Stevens, and the Rev. H. A. Dickson.

In conclusion the Bishop urged the

diocese in this time of visitation to turn to God. Pray earnestly, he said, for the spirit of service and self-sacrifice that we may serve our Empire and so doing may serve God. Pray for victory, and pray for a real spiritual and religious revival that our prayers may be answered because we are seeking God's help and God's blessing in prayer and worship and righteousness of life.

The Bishop requested the clergy to conform to the request of the chief censor for Canada and not to announce any private information regarding the movement of troops in church.

In regard to the name of the Church, the Bishop stated that the present title could not be regarded as the best name and a committee would be appointed to consider the whole question.

The Bishop strongly urged the necessity of supporting the newly-formed Council of Social Service. In regard to Prayer Book Revision the Bishop advocated delay till the Church in the Mother Country had finished the task of revision and reached some permanent conclusion.

BUSINESS OF SYNOD

The chief resolutions that were carried by Synod were the following:—

Prayer Book Revision.—A resolution favouring delay until the whole Anglican Communion had reached some decision.

Military Service.—A Resolution urging the imperative need of national registration throughout the whole Dominion.

Social Service.—A resolution heartily forwarding the work of the Council for Social Service in the diocese.

Illegal Subdivision of Provincial Synod.—A resolution re-affirming Quebec's objections to the division of the old Province of Canada and appointing a committee to find some settlement.

Change of Name.—A resolution favouring the change of name of the Church to "the Anglican Church in Canada."

Validity of Synodical Acts.—The Synod unanimously passed the following important resolution: That in the opinion of this Synod it is necessary in the interest of the Church in the Dominion that the whole question of the existence and organization of the General, Provincial and Diocesan Synods, their relative positions to one another, and their respective jurisdictions, should be submitted to a committee composed of the chancellors of every diocese in the Dominion, with a request to them to recommend such legislation, either by any of the said Synods or by the civil authorities as will render all past actions of any of these Synods legal and beyond any doubt, and place these Synods in a position for the future of so legislating for the Church that there be no doubt of the legality of what has been done and what may hereafter be done by them under their respective powers, and that a memorial to this effect be presented to the general-Synod.

A motion was passed resolving that all returns including annual returns to the Bishop, to the Church Society, and to the Sunday School Institute be made at the end of the civil year.

A motion was passed favouring the adoption of uniform Parish Registers, Vestry Service Books and Church Wardens' Account Books throughout the whole diocese.

ELECTIONS

The following representatives to the General and Provincial Synods were elected:—

General Synod. Clergy—Dean Shreve, Canon Allnatt, Dr. Parrock, Archdeacon Balfour, Rev. H. R. Bigg, Canon Scott.

Substitutes—Rev. R. W. E. Wright, Rev. F. G. Vial, Rev. G. H. A. Murray, Rev. E. A. Dunn, Rev. B. Watson, Rev. A. R. Kelley.

Lay Delegates—Jas. Mackinnon, Esq., Capt. Carter, Jn. Hamilton, Esq., E. T. D. Chambers, Esq., R. Campbell, Esq., Lt.-Col. G. E. A. Jones.

Substitutes—Dr. Jas. Laurie, H. R. Fraser, Esq., E. Pope, Esq., W. H. Wiggs, Esq., Dr. Parmalee, Esq., J. Burstall, Esq.

To the Provincial Synod. Clergy—Dr. Parrock, Canon Allnatt, Rev. H. R. Bigg, Rev. R. W. E. Wright,

Dean Shreve, Archdeacon Balfour, Rev. F. G. Vial, Rev. R. J. Fothergill, Canon Scott, Rev. E. A. Dunn, Rev. B. Watson, Rev. G. H. A. Murray.

Substitutes—Rev. J. S. Brewer, Rev. A. R. Kelley, Rev. E. R. Roy, Canon Harding, Canon Hepburn, Canon King.

Lay Delegates—Jn. Hamilton, Esq., Jas. Mackinnon, Esq., E. T. D. Chambers, Esq., R. Campbell, Esq., Capt. Carter, Dr. Jas. Laurie, E. Pope, Esq., Lt.-Col. G. E. A. Jones, W. H. Wiggs, Esq., G. A. Fraser, Esq., H. R. Fraser, Esq., F. Gibaut, Esq.

Substitutes—J. Burstall, Esq., W. H. Henderson, Esq., Jn. Laird, Esq., A. B. Whitehead, Esq., J. A. Sangster, Esq., A. J. Teakle, Esq.

THANKS TO BISHOP BLISS

The Bishop conveyed the thanks of the Synod to Bishop Bliss for having come as the preacher and for his presence with them at the meeting. Bishop Bliss replied, stating his pleasure at being present, and referring to the close ties that existed between the diocese of Quebec and his own diocese of Vermont. They had the same problems to deal with in their own Synod, and the diocese of Quebec might be assured of the sympathy of the diocese to the south. Their sympathies, at least in the eastern parts of the republic were strongly with the Allies at this time, and their prayers went up to God for their victory. There could be no neutrality in a moral cause.

COUNCIL FOR SOCIAL SERVICE

The evening session of the first day was given up to an address on the work of the Council for Social Service appointed by the General Synod of the Church in Canada at its last session. The speaker was the Rev. Canon L. Norman Tucker, D.C.L., of London, Ont., who has been appointed temporary secretary of the Council for the Church in the Dominion.

The Bishop briefly introduced Canon Tucker.

Canon Tucker on rising to speak explained that he was present against the advice of his medical adviser, being convalescent from gripe, but the subject was so important that he felt that he ought to come. Social service was not the primary work of the Church. That was spiritual, to preach the Gospel of Christ, the power of God unto Salvation. But man is body as well as spirit, and Christ redeemed man that He might present man, body, soul and spirit, to God. The body has an enormous effect upon the spiritual side of man's nature. If we consider the conditions under which many children in the slums of our great cities are born and grow up, we know that they are such as to place them beyond the reach of the Church. Growing up without honour and without shame, the conditions must be altered before effective spiritual work can be done among them. To try and alter those conditions must be part of the work of the Church.

Canon Tucker then went on to speak of three great evils:

(1) *Intemperance.*—He advocated no particular mode of dealing with the drink evil, but he urged them to face the fact that it was a burning question in Canada as it was in England and other countries. A great wave of public opinion in favor of prohibition is sweeping over the Dominion. It has gained force because of the war and the example of Russia and France. In all probability we shall see before long further legislation enacted throughout the country. The Church of England in Canada as a body has taken no part in this movement, because it has had no means of acting as an organization. The question will come up again after the war. Let us see to it that the Church is in a position to speak and to act as a witness for God and true temperance and with the national well being.

(2) *Impurity.*—Here is a worse evil than intemperance because one that cuts deeper into the social and personal life of a people. Race suicide is terribly common. The rising generation ought to be instructed in these matters, yet how delicate a subject it is to deal with. We need some organization to lead and instruct clergy and parents and teachers in

their duty in this matter. The Church ought to be able to help the nation in its fight against an evil which strikes at the very root of chivalry and of the sanctity of home life.

(3) *Political Morality.*—Politicians are no better nor worse than the people who elect them. The public men of Canada are on the whole men of high ideals, men of whom we may be proud. Our great leaders of both parties are men of high personal character. Nevertheless, it is a matter for shame that at a time when Empire and civilization and the highest ideals of mankind are at stake, we should have two Royal Commissions appointed to investigate war contracts and other war transactions.

There is something greatly in need of being remedied here. We need to be taught more what citizenship means and what the franchise means. British citizenship will be indefinitely enlarged after the war. The Church should have an organization to lead and instruct that we should be able to speak out boldly on questions of public and political morality.

In conclusion, the speaker shewed how much had been accomplished in other directions by an organization within the Church, and by other religious bodies in this very matter of social service, and asked for their support of the newly appointed Council. It was to be known as the C.S.S., and its object was to help the Church to be serving and, therefore, strong.

The speaker took his seat amid much applause. He was followed by the Rev. J. A. R. MacDonald, incumbent of East Angus, who spoke forcibly of the work which the Church ought to be doing. A motion was then put forward by the Rev. E. A. Dunn, seconded by Jas. Mackinnon, Esq., asking the Bishop to set apart a special Sunday in the year on which the work of the C.S.S. would be brought before the people. This was unanimously carried.

RECRUITING

At the request of Col. Sir William Price, the Synod gave up the last part of the morning session to hearing Lieut. the Rev. J. F. B. Belford, who had come to speak on the subject of recruiting. Mr. Belford is acting as recruiting officer in the 5th Division. He has himself three sons overseas in the Canadian Grenadier Guards. Mr. Belford gave a stirring address which was listened to with much enthusiasm by the members present. He impressed upon the house the seriousness of the situation which the Empire had to face at the present time. They were passing through the darkest week of the whole war.

When all had been said the Battle of the North Sea was not the complete victory they could have desired. The sad death of Lord Kitchener has cast a gloom over the whole nation. The casualty lists of the last few days showed that the losses in the regiments that had gone from the Province of Quebec were very heavy. Clearly the issue is in the balance. We must put forth every ounce of energy. Our national existence is at stake. The influence of the Anglo-Saxon race in the world is at stake. The freedom of the individual and of the Church is in danger. To meet the peril Canada was trying to raise 500,000 men. It was no easy task. The men who needed no persuading had already volunteered. Those still remaining needed to be urged and taught their duty.

Mr. Belford spoke of the stupidity with which the appeals of the recruiting officers were so often met. He instanced a farmer with five sons, all of them eligible men. When asked to let one of his sons go, the farmer replied that none of his sons should go overseas. Let the Germans come here, he said, and we will all turn out and make short work of them! Germany victorious in the North Sea and in Flanders would make short work of Canada, but so many will not see it. The Church of England in Canada has indeed done splendidly as the statistics of recruiting show, but we must make greater efforts yet. For some reason or

other the Church of England is expected to take the lead in patriotism.

None of us here at home has begun to make the sacrifices we ought to make and shall have to make if we are to win. We are content to let the few make the sacrifice for us. What is needed is organization, that everything may be used to the best advantage in this great struggle.

The speaker urged the Synod to pass a resolution in favor of at least registration of men and money so that it might be known where available men and resources are. He also appealed to the clergy and laity present to use all their influence in securing recruits. Every man that can be spared must go. God has given us this great work to carry through.

Canon Allnatt, in proposing a resolution along the lines mentioned by Mr. Belford, said that nothing but being in dead earnest can save us at this time.

Mr. Mackinnon, speaking of his experience in recruiting work in the Eastern Townships, endorsed what had been said by Mr. Belford with regard to munition workers. There were hundreds of men getting \$5 or \$6 a day in munition factories who ought to be at the front. Their place could well be taken by men who were not eligible for military service, by returned soldiers, and even in many cases by women. He had spoken to employers in the factories in Sherbrooke and they had furnished him with statistics in proof of this.

The Bishop, on behalf of the Synod, thanked Mr. Belford for his address.

RESOLUTION ADOPTED

The following resolution was unanimously adopted:—

"That the members of the Synod of the Diocese of Quebec, in view of the grave peril that is threatening the life and liberties of the Church of England, and the whole British Empire at the present time, and being assured that that peril can only be faced and overcome by systematic and united action under the guidance of Divine Providence, do heartily welcome the summons already issued by the Leaders of the Church for the mobilisation of the spiritual forces of the Empire; and, moreover, with a view to the speedy and successful termination of the conflict, desire to respectfully impress upon the Government of the Dominion, the imperative need of a systematic registration of all men of age and fitness for military service, as well as of all others that are available for other departments of national work; and at the same time, the pressing call for the conservation of all the resources of the Dominion to secure an early accomplishment of the same great result; and, further, the members of the Synod do hereby pledge themselves individually and collectively to do all in their power to further such measures as may be adopted along the lines indicated; and that a copy of this resolution be sent to the Prime Minister of the Dominion, and to the Prime Minister of the Province of Quebec."

SUNDAY SCHOOL COMMISSION

The Rev. Canon Rexford, principal of the Montreal Diocesan College, was present by invitation and addressed the Synod on the subject of the work of the Church among children and young people. He pointed out the great importance of this side of the Church's work, the nurture and development and care of child life. The organized activity of the Church takes shape in three Standing Committees: the Board of Missions, which is the standing committee of the Missionary Society; the Council of Social Service, which was spoken of last night; and the Sunday School Commission. This latter is a representative body consisting of four members from each diocese in the Dominion. It meets twice a year for consultation concerning the best methods of carrying on the Sunday School work of the Church, and all questions affecting the development and care of the child life. The focus of the Commission is its office in Toronto, which exists for the purpose of co-operating with the various diocesan

organizations and of providing material for Sunday School work.

The Sunday School Commission ought to be regarded by the whole Church as one of its great organizations, but however efficient it might be, the dioceses and parishes must get in touch with it if they are to profit by it. The Commission for its part tries to provide points of contact. First and foremost of these is the office in Toronto which endeavours through pamphlets and the distribution of literature to make available for all ideas and methods which have proved successful in any parish or mission. Then there is the observance of Children's Day, which affords a great opportunity of instructing people and stirring up interest in the work of our Sunday Schools. There are also the summer schools which are already exercising an immense influence on the life of the Church, special meetings held from time to time in the larger centres of the diocese, and last but not least, the publication through the S.P.C.K. of the Sunday School paper "*Our Empire*," by means of which week by week there has been introduced into thousands of homes, good, pure, strong Church literature. It is a matter of serious loss that owing to war conditions, the S.P.C.K. has been obliged to give up the publication of "*Our Empire*." The commission has, however, made temporary arrangements by which the paper will be continued, though in a reduced form. The speaker asked the Church people of this diocese to continue to support this paper which it was hoped before long to put on a better basis.

WORK AMONG BOYS

In conclusion Canon Rexford pleaded strongly for a special effort at this time in work among boys. A serious problem has to be faced in the fact that many congregations have given their best manhood to the Empire's need. Consequently our boys and youths are deprived of their leadership and example, and it is of vital importance that every effort should be put forth on behalf of our boys that they may grow up strong in moral character and in their love for the Church.

The Bishop expressed the thanks of the Synod to Canon Rexford for his address, and the report of the Diocesan Sunday School Institute was adopted and ordered to be printed in the Journal of Synod.

THE SYNOD OF THE DIOCESE OF NOVA SCOTIA

THE thirty-ninth session of the Synod of the diocese of Nova Scotia was opened on Tuesday, 6th inst., with a celebration of the Holy Eucharist at All Saints' Cathedral at 7.30 a.m., the Archbishop being celebrant, assisted by Dean Llwyd, Canon Vroom and Archdeacon Draper.

The Synod opened for business at St. Paul's Hall at 10 o'clock. There was a good attendance of the clergy, but the number of lay representatives was rather less than usual. After the opening prayers and the calling of the roll, the Rev. Dr. Harris and Mr. G. E. E. Nichols were re-elected clerical and lay secretaries respectively.

THE D. M. B.

Then followed the reading of the report of the Domestic Mission Board, which was taken clause by clause and drew forth an interesting discussion. In spite of the many calls incident to the war the amount contributed last year was about \$400 more than ever before, but yet the amount was far short of what it ought to be. Archdeacon Armitage thought there was a great lack on the part of the laity of any real knowledge of the missionary work of the Church.

The adoption of a mission envelope and a Lenten box was strongly recommended by Rev. George Andrew J. Arichat. A. B. Wiswell advocated more regular and systematic contributions to missions, and the sending in of amounts at least quarterly. D. M. Owen was of the opinion that if the clergy brought the matter of missions before their people at

least once a month, the difficulty would be solved and larger amounts paid.

The value of the duplex envelope system was strongly advocated by Revs. R. F. Dixon and H. K. Haslam.

Dr. J. J. Hunt brought forward figures to show that throughout the diocese, Church people are giving vastly more for their own support than they are for missions; and yet very few parishes are self-supporting.

The Archbishop closed the discussion by a speech in which he said that he was glad the laity had taken the opportunity of discussing the subject. The year had been a very successful one. Most of the parishes are doing well because the people are learning more about the work of Church extension. He urged the clergy to train the Sunday School children in giving, for they were the ones on whom the Church in future would depend.

CLERICAL STIPENDS

On the clause regarding the increase in clerical stipends, Canon Vernon spoke of the impossibility of a clergyman doing his best work when face to face with worry occasioned by financial difficulties. Stipends of \$700 or \$800 were reducing men to a condition of abject poverty. Some of them were approaching a condition which was tragic. Clergymen in the country are the most poorly paid professional men in the Dominion. He thought that the D. M. B. needed to get beyond its present standard and told the Synod to urge the D. M. B. to make the proposed standard of stipends effective next year.

It was at this point that the tragic news of the loss of H. M. S. "Hampshire" with Earl Kitchener and his staff on board, was received and announced by His Grace. The Synod knelt in prayer, while the Archbishop prayed that God's protection and mercy might rest on our Empire.

Dean Llwyd and Archdeacon Armitage were appointed to draft a suitable telegram to His Majesty the King.

THE BISHOP'S CHARGE

At three o'clock His Grace the Archbishop delivered his charge, which was eloquent and weighty and was listened to with closest attention. In the outset he referred to the fact that the year just passed has been one which will stand out in the history of the world, over which has hung and still hangs the awful cloud of war. To two things attention was called. (1) What will be the result of the war on economic conditions? (2) What will be the consequent place and work of the Church? His Grace made extended and beautiful reference to the splendid spirit of the unity which has prevailed throughout the empire and to the splendid spirit of generosity shown by the people in their response to all the appeals for war funds.

Church union as a possible panacea for all the ills existent in the ecclesiastical world was touched upon as a thing devoutly to be hoped and prayed for, but also as a thing which cannot be forced or made effective by legislative enactments.

The hope was expressed for closer relations with the Eastern Churches, as a result of our alliance with Russia. Extended reference was made to parochial missions as means of strengthening personal religion—"the Church we serve," said His Grace, "exists for the glory of God and the winning and building up of the souls of men. . . The Christian Church must lead just now or abdicate forever its claim to be Christ's authoritative agency for good in the world."

The vitally important matter of the supply of men for the ministry and the existing scarcity; clergy training, and All Saints' Cathedral and the present energetic movement to lift the mortgage debt so that the building can be consecrated next All Saints' day, were referred to, His Grace urging that with sufficient endowment it is destined to fill the place in diocesan life for which a cathedral system is designed.

Feeling reference was made to the death of Canon Powell, who during his five years' residence here took such a promi-

ent place in the work of the diocese, and of Canon W. H. Binney, of Chester, who had kindly acted for many years as commissary in England. These few references are entirely insufficient to convey any idea of this notable charge. On motion of Dean Llwyd it was referred to the standing committee to consider such matters as called for action.

REPORTS

The report of the committee on the Widows' and Orphans' fund was then presented by the dean, who pointed out that there are quite a number of the clergy who are not on the fund, urging that this was a regrettable state of affairs. The report was adopted.

Rev. R. F. Dixon, of Wolfville, moved a resolution to the effect that the condition of the fund was not satisfactory, and that organized and special appeal be made to substantially increase it.

Mr. Dixon's motion passed.

The report of the committee on the Superannuation fund was then presented by Archdeacon Armitage.

The capital account has been increased by a donation from Captain Kaulbach, whose interest in the fund is worthy of emulation, and by the bequest of the late Mrs. A. G. Hesslein of \$504.16. The capital now stands at \$56,941.66. Since the books closed a bequest from the estate of the late Mrs. S. E. Moren of \$200.00 has been received, making the capital \$57,141.66.

The Archdeacon spoke strongly and effectively of the need of increasing the capital and thus increasing the pensions. The fund was often a boon in times of dire distress.

Dean Llwyd heartily endorsed all that the Archdeacon said with regard to this fund, and also with regard to the Widows' and Orphans' fund, saying that the meagre offerings to both funds constituted in his opinion, a scandal. "It is nothing less than a scandal," he said, "to the Church to allow our clergy and the wives of our clergy to come to old age without adequate provision."

Canon Vroom then presented the report of the committee on Memorials to Deceased Members of Synod.

William LeVisconte,
Rev. A. R. P. Williams,
Rev. R. T. Dobie,
Rev. S. J. Andrewes,
Rev. W. E. Gelling,
Charles B. Robinson,
J. H. Townshend.

This was approved by a standing vote. The dean asked that, although Canon Powell was not a member of the Synod at the time of his death, the committee be asked to prepare a suitable minute concerning him to be placed upon the books.

Canon Simpson presented the report of the committee on the Divinity Students' Fund, earnestly pleading that the diocese is not doing its duty with regard to this fund.

SPECIAL SERVICE

A special service was held at All Saints' Cathedral at 8 p.m., at which the Rev. Dr. Boyle, president of King's College, was the preacher, his subject being the Barren Fig-tree, from which he drew the lesson that if the Church would win the commendation of God it must not be content with externals and an outward show or progress, but must bring forth the fruits which God meant it to bring forth.

WEDNESDAY'S SESSIONS

The first business of the Synod on Wednesday morning was the reading of the report of the Church Men's Society by H. D. Romans, who reported that a great many of the members of the society were wearing the King's uniform, and that it was next to impossible to form new branches during the war.

Mr. A. B. Wiswell reported on the Brotherhood of St. Andrew, and mentioned that many Brotherhood men were on active service.

Canon Vroom then read a resolution, expressing an appreciation of the life and work of the late Canon Powell. This resolution was carried by a standing vote,

and Dean Llwyd moved that a copy be sent to Mrs. Powell.

Canon Vernon, the convener of the committee on Parochial Missions, read a report setting forth the advisability of holding missions in various centres throughout the diocese from October 8-15. The object of such missions is the up-building of the faithful, and the salvation of souls.

The Archbishop spoke earnestly on the great need of preparation, without which no mission could in any sense of the word be a success.

A motion was brought in by Archdeacon Draper, seconded by Rev. A. W. Nicholls in favour of the Synod meeting every alternate year. After some discussion the motion was lost.

A motion was moved by R. V. Harris that a committee be appointed to collect and preserve the records of the Church in the diocese. Such a committee was necessary. Many documents, he thought had been lost. Students of Church history needed such a source of information.

Just after the opening of the afternoon session of the Synod the balloting for members of the D. M. B., the Sunday School Commission, Governors of King's College, Executive of Synod, and the M.S.C.C. took place. Professor Cummings of the Agricultural College, Truro, was received, and Canon Vernon presented the report of the diocesan commission on social service. It referred to the Maritime Home for Girls and the progress made in the matter of securing custodial care of defectives; and reported the appointment of a woman officer for Halifax.

The report also expressed deep appreciation of the valuable and self-denying services rendered for many years past in the interest of the moral and social well-being of women and children in city and province by Mrs. Egan, the agent of the S.P.C. and of the Bible Society, and a visitor for the Halifax Poor Association.

Steps had been taken to have a stop put to the objectionable amusements at the exhibition; and to secure moving

(Continued on page 391)

Personal Mention

HIS Grace the Archbishop of Canterbury has not been behind others in shewing his interest in our army in France. Recently he visited the front, and not being confined like most "distinguished civilians" to the base, he was allowed to see and converse with the men under actual fighting conditions. His Grace, indeed, had himself an experience of the unpleasant nearness of the trenchmen to sudden death. In addition to a somewhat nasty motor accident, he found himself uncomfortably near the bombs dropped from an enemy aeroplane, and when he reached the actual firing line was in the centre of a vigorous bombardment from the German guns. The mere fact that the Primate should come into the trenches to show his consideration for his faithful children, was in itself much to the men. That he should at the same time go through the dangers they have to face will be a further link between the humble Tommy and the head of the Communion, to which most of our intrepid fighters belong.

* * *

The Rev. Walter M. Loucks of All Saints' Church, Winnipeg, has been visiting in Ottawa.

* * *

Captain the Rev. Alan P. Shatford, chaplain in the Pioneer Hospital at Shorncliffe, is proceeding to the front, replacing Captain the Rev. C. E. Jeakins who undertakes hospital work in England.

* * *

Canon Dyson Hague, of Toronto, has received word that his second son,

George Warren Hague, of the Canadian Mounted Rifles, has been wounded at the front, though we are glad to state not very seriously. He is now in a London Hospital. He enlisted nearly a year ago and, although offered a commission, preferred to go as a private. His elder brother, Lieut. Robert Hague, also enlisted as a private and won his promotion on active service.

* * *

On August 24th, Miss K. Robbins sails for China, and the Rev. P. S. C. and Mrs. Powles for Japan.

* * *

Miss Eleanor G. Lenox of the M.S.C.C. staff in Japan, has moved from Matsumoto to Niigata.

* * *

Miss Nora E. Matheson, daughter of the Primate, leaves on September 7th for Kangra, India, as a missionary for the M.S.C.C.

* * *

On the same boat and on the same date, the Rev. G. Napier Smith and Mrs. Smith, sail for the Diocese of Honan.

* * *

The Rev. W. H. Fry, accompanied by his bride of only a month, left Edmonton last week for Herschel Island, 3,000 miles to the north. Mr. Fry, who has seen five years' service with the Eskimos, is just returning from a two years' furlough.

* * *

The Rev. Dr. Seager of St. Mark's Hall, Vancouver, was the preacher at the Ottawa Synod last week.

* * *

The Rev. S. F. Yeomans of Bruce Mines, in the Diocese of Algoma, is moving to Gore Bay.

* * *

In All Saints' Chapel, Sewanee, Tennessee, after the sermon to the graduating class of the local military

academy and in the presence of the students, Right Rev. Thos. Gailor, Bishop of Tennessee, unveiled a tablet to the memory of a former graduate and student of the University. The tablet was draped with the Canadian flag. On the removal of the flag by the members of the fraternity the Bishop read the inscription: "In proud memory of Charles William Loaring Clark, Lieutenant in the Queen's Own Rifles of Canada, born in England, 13th January, 1894, who upon the outbreak of the great war went to the help of his native land and died of wounds received in the trenches somewhere in France, 17th June, 1915. A graduate of the Military Academy, an undergraduate of the University, a postulant for Holy orders."

* * *

The Most Rev. Enos Nuttall, Archbishop of the West Indies, died in Kingston, Jamaica, on the last day of May, at the age of seventy-two. Archbishop Nuttall did a great deal to restore friendly relations between the United States and England, which were somewhat strained through the refusal by the Governor of Jamaica of aid from the United States Navy at the time of the earthquake. He was popular among all classes, and his diocese is plunged in deep mourning because of his death. Born in England in 1842 and privately educated, he became curate of St. George's Church, Kingston, in 1866, where he served for fourteen years, until he became Bishop of Jamaica with charge of the Diocese of Honduras. In 1891 he was made Primate of all the West Indies, and six years later became Archbishop. He was honoured with the degree of D.D. from Oxford, and was a D.C.L. of Cambridge. Archbishop Nuttall was the writer of much ecclesiastical literature, and published among other books the "Churchman's Manual" and "Lectures on the World to Come."

Parson Dan's Holiday

BY H. A. CODY

THERE was considerable relief in the parish of St. Felix when the rector, "Parson Dan," announced that he was going away for a holiday. He had been in this one field for fifteen years and during the whole of that time he had never taken a vacation. He had kept the bow of parochial affairs constantly bent. Sunday after Sunday he had appeared in the pulpit, never exchanging with any of his brother clergymen. He allowed nothing to interfere with his steady round of calling, and the various societies were always keyed to the highest pitch. Yet, notwithstanding this incessant work, the affairs of St. Felix were not satisfactory. The people desired a change. They realized that their rector was getting into a rut, and that everything was carried on in the same dead level monotony. There was friction, too, between certain members of the church, which caused the rector much uneasiness. His health began to fail; his voice lost its old-time ring, and his spirits often became depressed. Upon consultation with his physician, who, by the way, had received several hints from the people of St. Felix, he was ordered to take a holiday, which command Parson Dan did not dare to disobey.

Much curiosity was aroused as to where and how the rector would spend his vacation. The surprise was accordingly great when it was learned that he and his wife had taken rooms in a snug cottage about twenty-five miles from the city. The interest was all the keener when it was reported that he had purchased a gasoline motor-boat from a city firm, which would be delivered in a few days at Glenhaven, the name of the

place whither the rector and his wife had gone.

Glenhaven was an ideal summer resort. Numerous cottages nestled along the shore, surrounded by large trees, which afforded delightful shade from the heat of the sun. A commodious up-to-date hotel stood near the wharf, which in summer time was filled to overflowing with visitors. The broad river, the Sisdan, flowed by on its placid way to the sea. Here was to be found excellent boating, and many were the crafts which were constantly coming and going.

River View, the cottage where the rector and his wife were staying, was a delightful place. On the large verandah they would sit, sometimes reading, but more generally leaning back in their comfortable chairs drinking in the beauty around them. This was upon their first arrival at the place, and before the motor boat had been sent out from the city. There were trees and flowers everywhere. The birds sang, the bees buzzed, and the grasshoppers chirped. Down below the hill stood the little parish church, and beyond stretched the noble Sisdan, dotted over with sail and motor-boats. It was a little Paradise into which they had been suddenly planted. There were visitors passing, who stopped now and then to have a friendly chat, and drink a social cup of tea.

But, upon the arrival of the motor boat all became changed. It was a jaunty little craft, of four-horse power, and named the "Pilot." Parson Dan at once threw himself with all the earnestness of his nature into the study of the engine. It appeared so simple when the

expert who had brought the boat from the city was with him. He took along his wife, and they had several delightful spins up and down the river. Parson Dan commanded the wheel; his wife sat comfortably on some cushions, while the expert stood by the engine. Everything was explained to the parson in detail, and ere long he believed that he knew all that there was to be known about a gasoline engine. That night he confided to his wife that he felt like a new man already, and that he was looking forward with keen enjoyment to many delightful trips upon the river.

The next day being warm and bright, Parson Dan and his wife started forth for an all day's outing. How pleasant it was to row out to the Pilot lying like a thing of beauty at her buoy. It needed only a few preparations, then a turn of the wheel and she was off. Up the river she sped, leaving a trail of foaming, surging water behind. The rector steered, while his wife settled back among the cushions. How delightful it was, she mused, to sit there with nothing to worry her, and to watch the other boats skimming along as they were. Occasionally the parson turned and smiled complacently upon his wife.

For over an hour they raced onward, and then, when out in mid-stream, the engine suddenly stopped. Leaving the wheel, the rector hurried back to ascertain the cause of the trouble. He examined everything; the carburetor, spark-plug, the wires, and turned the wheel until the perspiration stood in beads upon his forehead. But all his efforts were in vain. There was plenty of gasoline, he was certain of that, and everything in perfect order. At length he gave up in despair, flung himself down upon one of the seats, and glared at the engine as he had often done upon his congregation when things had gone wrong. But now as well as then such glaring was of no avail.

"Is anything wrong, Daniel?" his wife at last remarked.

"No, no, dear. Nothing is wrong," was the placid reply. "Everything's working beautifully, as you no doubt see."

"But the boat isn't going, Daniel."

"Yes it is, dear. Don't you see how we're moving down the stream at a rapid rate? We're having a delightful time, are we not?"

"But the engine isn't going," his wife persisted.

"Why, neither it is. It's fortunate that you mentioned the fact."

It was not very often that the parson became sarcastic with his wife. But, then, it must be overlooked on this occasion, as the poor man was very hot and greatly perplexed. He suddenly rose to his feet, seized an oar and began to paddle the boat toward the shore. How he did work. He threw off his coat, collar, and vest. The perspiration poured down his face and he had very frequently to mop his drenched brow. How far away seemed the shore, and it was so hard to make any headway across the current.

Half an hour passed at this laborious task when a boat was seen coming toward them. Their disabled condition had been seen, and two young men had started to the rescue. It took the latter only a few minutes to run alongside, and inquire as to the trouble. As Parson Dan was unable to enlighten them, they began to examine the engine with the professional air of young doctors examining a patient. They felt its pulse, or in other words, the wires; they made it stick out its tongue, that is, the spark-plug, and then they looked down its throat, commonly called the cylinder. Finding nothing wrong here they examined the food in the carburetor, and found all well there. The only thing left was the heart, or in other words the batteries. No sooner were these exposed to view than the cause of the trouble was at once apparent. An innocent nut had fallen off of one of the batteries, thus breaking the connection. When this had been put in place, connection made, and the wheel turned the engine started off like mad. The young experts scrambled back into their own boat, and waved their hands to the parson and his wife as they raced away.

Parson Dan said very little that evening, but sat out upon the verandah for a long time lost in thought. At length he rose, and going into the house brought forth his diary, which he had kept with great regularity for many years. In this he wrote by the light of the oil lamp the following:

"MOTOR-BOAT EXPERIENCES

"Item 1. Getting angry, and speaking cross, sarcastic words will do no more good with a bucking congregation than it will with a cranky gasoline engine.

"Item 2. If a gasoline engine stops and won't go, don't get mad, and kill yourself in an effort to make it go, but find out the cause. Ditto Church work."

He then closed the book, went to bed, and slept soundly until morning.

The next day the Pilot behaved itself in a proper manner, and brought no disgrace or trouble upon its owner. This was very gratifying to Parson Dan, and his heart was light as he sat with his wife out upon the verandah reading the daily paper which had arrived from the city. But the next day things did not go along so smoothly. There was a stiff breeze blowing, so the parson did not venture far from the landing. He moved around in a circle, gliding in and out among the other boats, several of which were anchored. He began to consider himself an expert seaman, and on several occasions ran dangerously close to one or two boats, clearing them by only a few feet. Each time Mrs. Barton gasped with fear, and begged her husband to be more careful, and not to be so venturesome. He only smiled, however, at her timidity, and kept on his way.

They had been out for most of the afternoon, manoeuvring around in this most delightful manner, and were about thinking of going ashore for supper. Parson Dan had headed the boat landward, and the Pilot was cutting rapidly through the water, when another boat, loaded with several thoughtless young people, started straight across her bow. A collision was apparently inevitable. With a roar to his wife to shut off the engine he turned the helm hard to starboard in a frantic effort to avoid disaster. Mrs. Barton sprang to her feet to obey her husband's imperious command. She had often seen him stop the engine, and it had seemed a very easy and simple thing to do. But in her excitement she seized the spark-plug instead. Immediately there followed a wild scream of pain and terror as she let go of the offending spark-plug and dropped back into her seat, wringing her hands in agony. Parson Dan heard her scream, but had no time to glance around. He had to stand at his post of duty, and endeavour to avoid collision. He braced himself for the shock. His heart beat wildly. He yelled to the occupants of the other boat to keep off. There was a sudden swerve, a rush and it was past. But so close did the two crafts come to each other that they bumped for an instant. At once Parson Dan dropped the wheel and turned his attention to his wife, who was now almost in a state of nervous prostration.

"Oh, Daniel," she moaned, "let's go home. I never want to come out here again. It is awful!"

"Yes, Martha," was the reply, "it was a close call. We all might have been drowned."

"And I might have been killed by that thing," Mrs. Barton sobbed, pointing to the spark-plug. "It was terrible. I never had such a shock in my life. It is not safe, Daniel"

Daniel did not reply. He was so thankful that they had escaped disaster that he had no words of reproof for his wife. But that night after she was safe in bed and resting comfortably he brought down his diary, and wrote in the space for the day:

"Motor-boat experiences continued:

"Item 3. Steering a motor-boat is like trying to run a parish. You are bound to run into somebody sooner or later or somebody will run into you, and then there will be trouble. If you act like a fool in the midst of fools you must expect to be treated like a fool.

"Item 4. There's a great difference

between a spark-plug and a battery switch. They both look harmless until you touch them and then you will find out the difference. Same is true of people."

It was several days ere Mrs. Barton could be persuaded to go again out upon the water. Parson Dan made his solitary rounds without any mishaps, so he informed his wife that he was more careful than formerly, and understood the boat and engine so well that she need have no further fear. He wished to take her to a new place farther down stream where the water was shallow, and there would be no risk whatever. They would take their dinner with them, and eat it on a little island out in the river. Mrs. Barton at length consented, and when once in the boat her fears were dispelled. It was a glorious day, with not a ripple on the surface of the stream. They were soon away by themselves making for a large cove along the shore where the parson said the water was not deep, so they could drift about at will with no other boat to interfere with them. It was not long, however, before they encountered weeds, but Parson Dan believed that he could run right through so he kept steadily on his way. In this he was sadly mistaken, for in a short time the engine began to slacken and then stopped altogether.

"It's only the weeds in the propeller," the parson remarked, as he took off his coat, rolled up his sleeves, and went aft.

Then he leaned down over the stern of the boat and reached out to clear away the mass of tangled weeds.

"Oh be careful, Daniel," Mrs. Barton urged as his head and shoulders disappeared from view. But her husband did not hear her, for he was too intent upon his work.

The propeller was badly wound with long slimy weeds, and the parson found the greatest difficulty in getting them clear. It was hard for him to reach low enough for his arms were too short. He made a desperate lunge with one hand to clear the offending obstruction. A mass of tangled weeds came away, and at the same time the propeller was given a sudden turn. Then in an instant the engine started, and the parson in a frantic effort to recover himself lost his balance, and took a headlong plunge into the water, and disappeared from view. With a wild shriek of terror, Mrs. Barton sprang to the side of the boat to ascertain what had become of her husband.

"He's drowned! He's drowned!" she wailed, wringing her hands in despair.

At that instant a head appeared several rods away, and with wild spluttering and puffing the parson roared after his fleeing wife:

"S-s-s-hut off the s-s-switch! The s-s-switch!! The s-s-switch!!!"

By this time the Pilot had gone a considerable distance, and was again becoming hopelessly entangled in the thick weeds. Slower and slower moved the engine, and by the time Mrs. Barton had acquired sufficient courage to turn off the switch the engine had stopped on its own account. And there they were: Mrs. Barton standing helpless in the boat, and her husband over one hundred yards away unable to come to her owing to the weeds which were so tangled about his legs that he could hardly advance a foot. It was a critical situation, and but for several farmers haying in a field near the shore and who came to their assistance, in a small boat, the outcome might have been more serious than it really was. The Pilot was towed ashore and docked in a little cove.

That night Mrs. Barton prayed earnestly for rain. She believed that it was the only thing which would keep her husband away from the river. Parson Dan sat for a long time that evening before writing in his diary, but just before going to bed he brought forth this book and recorded the following:—

"Motor-boat experiences continued:

"Item 5. A man who is fool enough to run his motor-boat into weeds and eel-grass should not growl if he gets fouled. It is easy to run into such a place, but mighty hard to get out again. Keep clear of weeds and eel-grass for many

things may happen there which you are not looking for.

"Ditto Church work. It's very easy to get tangled up in a squabble but very hard to get clear without serious mishaps."

Whether Mrs. Barton's prayers caused the rain it is hard to say, but the next day there was a regular downpour. Parson Dan stayed in the house, wrote letters, studied catalogues of motor-boats, and talked to several men, who called, about the Pilot. In fact it was hard for him to think of anything else now. His parish seemed to be entirely out of his mind. Nearly everyone he met upon the road talked boat to him, and gave him advice.

The weeks which followed his dip into the river passed like a delightful dream. Nothing of a serious nature happened to the Pilot, except towards the close of the season the batteries became weak, and new ones had to be purchased. But every day he found something of interest to record in his diary. The last was Item 56, and ran as follows:

"The batteries are the heart of a motor-boat. When they give out the only thing to do is to get new ones. Ditto man. See Ezekiel 36: 26."

It was only natural that the doings of Parson Dan and his wife should be followed very closely by the people of St. Felix. It was impossible to keep things a secret as people were constantly passing between Glenhaven and the city. Each mishap was at once reported, and passed from mouth to mouth. All were anxious, too, for the time to come when their rector should return, as the new man who was taking his place was not at all satisfactory. He was introducing a number of new fangled ideas into the parish which were by no means acceptable to the members of St. Felix. It was, therefore, a great relief when at last the rector and his wife came back to the city.

Parson Dan was a like a boy upon his return. He had enjoyed his vacation immensely, so he told everyone. It was hard, nevertheless, for him to banish the Pilot from his mind, and to get down to Church affairs. He still continued to think in motor-boat terms, which at times placed him in very awkward and ludicrous positions. Meeting one of his parishioners on the street he was asked as to the welfare of his wife. Parson Dan replied that she was doing splendidly since she had got her new batteries. He never knew that he had made this blunder, but the parishioner wore a smile for the rest of the day, and told the joke to all of his friends.

At morning service the next Sunday Parson Dan found that he had to be constantly on the watch lest unguarded words should fall from his tongue. Only once did he stumble, and that was when he said, "Here endeth the second battery," instead of "Here endeth the Second Lesson." But when he ascended the pulpit, gave out his text, and began his sermon the people noted what a change had come over the rector. He no longer discoursed about the Major and the Minor Prophets, the author of the Book of Daniel, Higher Criticism, or the various doctrines of which he formerly was so much interested. It was the straight practical talk of a man whose eyes had been opened. He told them about his vacation, and the numerous lessons his motor-boat had taught him. He selected several of the items he had recorded, and drew helpful lessons from the running of a gasoline engine. His experiences during the summer, so he told them, had made him a changed man, and he believed that he was the better fitted for carrying on work in the parish. In conclusion he stated that every clergyman should take a vacation during the summer, and a man who did not do so was not doing his duty to himself or to his people.

This "Motor-boat sermon," as it was afterwards called, made a deep impression upon the people of St. Felix. They talked about it for weeks, and to show their appreciation they held a great social of welcome to the rector and his wife. Needless to say the affairs at St. Felix ran along for years as smoothly as the finest engine which was ever made, while Parson Dan became the model engineer and pilot.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop Bishop of Kingston	Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. McADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA PORT ARTHUR

St. John's parish hall was crowded on the evening of May 31st, when a congregational meeting was held in honour of the rector, who was shortly to leave for overseas as chaplain and captain of the 94th Battalion.

The meeting was opened by the rector's warden, Mr. J. W. Crooks, and after a musical programme, the people's warden, Mr. W. A. Burrows, read, on behalf of St. John's parishioners, an address to Canon Hedley, setting forth in terms of grateful appreciation, tribute and testimony to the rector's devoted ministry in Port Arthur, extending over eleven years, and presenting him with a cheque for \$115 with which to purchase a chaplain's communion service set for his personal use and administrations at the front. Canon Hedley responded in an earnest address.

Mr. A. R. Merrix, lay assistant at St. John's Church, has undergone an operation on the throat. For some time Mr. Merrix has been unable to take active part in the public worship and work of the Church.

ATHABASCA

The Rev. B. P. Colclough, who is a graduate of Wycliffe College, and has been engaged in work in the Diocese of Athabasca, has resigned his post in order to take up work in the East. Many regrets have been expressed for the loss the diocese sustains by their departure.

The Rev. F. C. Sutherland, M.A., of Montreal Diocesan College, has resigned the charge of Spirit River, for private reasons.

FREDERICTON

RURAL DEANERY OF SHEDIAC

The clergy of the Rural Deanery of Shediac met on Wednesday, June 7th, at Moncton. There were present, Rev. Canon Sisam, Rural Dean, Moncton; Rev. Dr. Wiggins, Sackville; Rev. R. Coleman, Petitcodiac; Rev. D. H. Loweth, Hillsboro; and Rev. W. E. Best, Dorchester. The business included the election of a secretary and representative on the Diocesan Board of Missions. On Thursday the Holy Communion was celebrated at 7.30. At 9.30 the Chapter assembled for a conference with the Lord Bishop of the

diocese, the Rev. Canon Smithers, and the Rev. G. F. Scovil, the subject under discussion being the Bishop Medley Canon Missionary Fund.

On the afternoon of the same day (June 8th), the annual Festival Service of the Choral Union of the Deanery of Shediac, was held in St. George's Church. There was a good attendance of members of the choirs of Moncton, Sackville, Dorchester, Shediac, Petitcodiac, Hillsboro and Amherst. The service was choral Evensong, the anthems "The Earth is the Lord's" (J. H. Rogers), and "O God, Our Help" (J. Martin), being sung with excellent effect by the combined choirs under the direction of A. G. Woodhouse, Esq. The preacher was the Bishop, who immediately before the sermon dedicated the new organ which has lately been installed in St. George's. The visitors were hospitably entertained by the ladies of the congregation.

HURON

CHATSWORTH

The spring meeting of the Rural Deanery of Grey was held at St. Paul's Church, Chatsworth, on Ascension Day. In the morning at 11 o'clock there was a celebration of the Holy Communion; the celebrant was the Rural Dean (The Rev. John Berry of Meaford), assisted by the Rev. Canon Gould, General Secretary of the M.S. C.C., who also preached an excellent and inspiring sermon from St. Mark 8:35, "For My Sake and the Gospel's."

The afternoon session was at 2.15, the Rural Dean presiding. The Rev. Canon Ardill of Owen Sound, conducted the devotional exercises. The Rev. Walter Jones of Walter's Falls, was appointed Secretary-Treasurer in place of Rev. H. P. Westgate, who has been promoted to Sandwich. The Minutes were read and adopted. A very excellent paper was read by Mr. Barlow of Meaford, on "Church Financing," which caused some discussion, in which Canon Ardill and Canon Gould took part.

The secretary was instructed to write to the Rev. W. G. Reilly, now of Thorndale, to express the regret of the Chapter on his removal from their midst; and that they wish him health, happiness and blessing in his new field. Rev. W. G. Reilly had been a valuable member of Grey Chapter for over 20 years. At 4.15 there was a Public

Missionary meeting addressed by the Rev. Canon Gould. Needless to say that he gave an excellent address, for Canon Gould, his eloquence and fervour are known all over Canada. A hearty vote of thanks was tendered to Canon Gould for his address; and also to the rector, churchwardens and ladies of St. Paul's Church for their kind hospitality.

Both lunch and supper were served by the ladies of St. Paul's at the rectory. There was a very good representation at the meeting, most were ladies, as the W.A. had their deanery convention. They held their meeting at the rectory by the kind permission of the rector, the Rev. J. H. McLeod. There were 49 ladies present.

Three excellent papers were read:—
(a)—Women's influence and foreign missionary opportunity, by Mrs. T. T. Paul, Meaford.

(b)—Work of W.A. in a small country parish, by Mrs. John Laycock, Walter's Falls.

(c)—A few facts about the work of the first Church of England Missionary in Canada, by Miss F. Huskett, Markdale.

The report of the Diocesan W. A. annual meeting, 1916, was given by Miss Dignon, Owen Sound. To add to the joy of the day, the weather was all that could be desired. Thus a very pleasant and profitable day came to an end.

MONTREAL

MONTREAL

ST. COLUMBA'S

On the evening of May 25th the Rev. James A. Osborne was inducted as rector by the Lord Bishop of the Diocese. The Church was established as a mission in 1910, and having relinquished its grant from the mission fund last July, became a self-supporting parish. A congregation which occupied almost every seat in the Church was present. The rector's license and letter of induction were read by the Rev. W. J. Walsh of Brome. Having made a reaffirmation of his ordination vows, the newly inducted rector was presented with the keys of the Church by His Lordship and conducted to his seat in the chancel by the two wardens, where he was received by them on behalf of the parishioners.

The Rev. J. A. Osborne had been priest-in-charge of the parish since 1912, and before leaving the sanctuary the Lord Bishop congratulated the parish on the progress made since that date and on its advancement to the status of a rectory.

Immediately after the service the Bishop administered the Apostolic

Rite of Confirmation to ten men and boys and six girls. The first communion of those confirmed took place at 8 o'clock on the Sunday after Ascension, in the presence of about 50 parishioners.

NIAGARA

GUELPH

ST. GEORGE'S CHURCH

On Sunday, June 4th, a most interesting and unique event was commemorated. It was the 40th anniversary of Mrs. Gardiner Harvey, Mus. Bac., as organist of the Church. At the morning service from the opening voluntary to the final Amen, the tunes and chants, etc., were all of Mrs. Harvey's own composition. In the course of his sermon, Archdeacon Davidson paid a high tribute to Mrs. Harvey, for the long and faithful service she had rendered the parish and for the way her work had been carried on for the Glory of God and his Church. There were large congregations at both services.

Mrs. Harvey gave an Organ Recital on Tuesday evening and was assisted by her daughter, who is possessed of a very sweet voice, indeed, and Mrs. Bruce Metcalf and Mr. Marsland. At the close of the recital the congregation gathered in the school-room, when Mr. W. H. Jones read an address and Mr. F. A. Graesser, on behalf of the people, presented the beloved organist with a well filled purse of gold. In a few well chosen words she thanked all for their kindness. The Archdeacon then called on the Ven. Archdeacon Irving, a former curate, to make a few remarks, after which Mr. H. C. Schofield, an ex-Warden, who came up from Toronto, congratulated Mrs. Harvey, and also the people for having an organist of such marked ability. The Rev. R. D. Seaborn of Toronto, and Rev. C. A. Sparling of Hamilton, were also present. During the evening a telegram of congratulation was received from the Bishop of the Diocese. The illuminated address is a most beautiful one and cleverly designed and done by Miss Hearle of the parish.

WHITSUNDAY AT ST. GEORGE'S CHURCH

The Lord Bishop of the Diocese paid a visit to the parish on June 11th. At the morning service the rector presented a large class of candidates for the Apostolic Rite of Confirmation. The Bishop preached a most able sermon and the service was a beautiful one.

In the afternoon the Bishop visited St. George's Mission Hall and a very bright service was held here, a class

(Continued on page 390)

Money to Loan

We are prepared to quote a close rate on exceptional first mortgage security.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.

HON. J. J. FOY, K.C., Vice-President.

A. D. LANGMUIR, General Manager.

HAMILTON CASSELS, K.C., LL.D., Vice-President.

W. G. WATSON, Ass't General Manager.

TORONTO, OTTAWA, WINNIPEG, SASKATOON, VANCOUVER

Women's Work and Social Service

"MY dear F—, don't you know that I have a war on?" It was said by a civilian very prominent in patriotic endeavours, in answer to an invitation to share in some irrelevant activity. Sometimes it is well for us to put the question in a slightly different form, and ask ourselves, "Have we a war on?" The answer would vary to some extent, but sometimes one would be almost driven to reply, "Well, seemingly we don't all think so." Look for instance, at the constant stream of motors; they spin, they rush up and down, hither and thither, out in the country and back into the city, all day long, and all through the twilight of these long summer evenings, or into the night itself. Some, no doubt, are on errands of business, some on errands of mercy, but it is hardly possible to doubt that the majority are on errands of pleasure. Petrol, an essential ingredient for the mechanical transport service, ought not to be used up so recklessly on things we can do without; while the upkeep of motors represents a considerable outlay of money. Most of them are being driven by an able-bodied man, and they are often carrying other able-bodied civilians. The motors in our streets are one of the signs that in spite of the number of men already recruited, in spite of the good response in at least many places, there is still a large number of men engaged in work not now essential to the national task, or engaged in work to which they themselves are not indispensable.

The appearance of the "A.R." buttons is to be welcomed, and if their use could become general among those entitled to wear them, this of itself would be a wholesome stimulus to public opinion. The mere presence

of a man with an "A.R." button is a silent reminder of our national task, and its use would help to distinguish the men who wish to serve and cannot pass the medical examination, from the man who ought to serve and could do so, but are not willing.

"A few nights ago," says M—, "I was walking along one of those rather new streets, you know the sort,—all pretty little houses, with those inviting, roomy porches, and dear little grass plots in front, with 2 or three flower-beds. It was a mild evening, raining gently. Every one seemed to be sitting in the porch, reading his evening paper, smoking his evening cigarette. In a very short space, I noticed at least 16 men of military age and capability. They couldn't all be accounted for as doing indispensable work, or as medically unfit. At least it would be very improbable. . . . It all looked so peaceful and happy, and if it hadn't been for the war, I should have enjoyed it so much, just seeing them there. But with a war on, why were they sitting there? It is not the place for a young man to-day."

* * *

Have we a war on? There are great difficulties still in the way of recruiting; employers—some of them,—still holding on to men; women,—some of them,—still trying to keep men back; men—some of them,—still relying on excuses. "Time enough," "they won't let me go," and so on,—excuses which would not have a moment's weight as against anything they were resolved to do; women organising for the release of men, not as yet in any large numbers, but still seriously and effectively organising, but meeting with scanty encouragement.

"It's rather hard talking to these groups about registration," said a member of the Women's Emergency Corps yesterday, "one can tell them so little really. All we can do is that the recruiting officers have asked us to try and get women to enlist for war work, so as to release men by taking their places, and the more who register, the more proof we can give of our readiness and anxiety to serve, and the more pressure, I suppose, can be brought on employers to let their men go and take us. We can't pretend that they are wildly anxious to take us, yet if we are to recruit men up to the half million—and of course we are going to do so,—they will have to take us, whether or no."

"A deputation from the Clerical Patriotic League addressed the Synod while I was there," said another friend, "and they said that while there had been a noble response to the war in many quarters, there were communities and sections, both of city and country, absolutely untouched by its claims; absolutely deaf to the call of duty; and one of the principal recruiting authorities said the other day that there are places where the clergyman can

hardly venture, 'doesn't dare,' I think was the expression—to point out their duty in this respect to his people. No wonder that recruiting officers and returned soldiers are sometimes so discouraged and cast down, and those who have made real sacrifices, are sick at heart."

Have we a war on? Look at the costumes and evidences of extravagance.

"The streets are a flutter with taffeta suits," so runs a fashion article in the daily paper. "They are spotted, flowered, even brocaded. . . . There are separate taffeta coats. . . . the frocks are legion and even into the realm of underwear, taffeta carries its popularity."

And so our observation tells us: while another item, this time by way of protest, says—

"This week one shoe shop in Toronto has sold 5,000 pairs of the kinds of high-priced boots that go with the abbreviated skirt. White kids, bronze, grey, even pink and blue kids,—they're the latest thing and our girls must have them apparently."

Our observation tells us the truth of it—in regard to these and other expensive and wasteful items of dress. And serious food for thought, of a depressing kind, is furnished by some of the entertainments being given in the guise of patriotic activities at the present time. *Have we a war on?*

"When I heard the first news of Lord Kitchener's death," said E—, "that great man, that great soldier and lover of this country, it struck me like a blow. When I came home in the afternoon, I was still as it were reeling under it, and at one of the newspaper offices I saw a pretty big crowd,—it seemed like that,—and I hurried up, hoping it was a contradiction, or some news of hope. Can you believe it? There was nothing on the bulletin board except one of those betting returns. And we had only got word that morning of his death on duty."

* * *

Have we a war on? "Our warfare is not carnal," we have been bidden to pray by our fathers in God; we have been implored to pray by our men, by men in the trenches, by men in high command. Are we responding? Two Sundays ago a little woman in the street car was saying disgustedly, "Imagine how furious I was at being kept in church all that time: fancy, till a quarter to nine. The ideal!" and her companion with a little

THE MONTH OF BRIDES

Brides are not the Only Ones Who Start a New Life in the Leafy Month of June

In all Northern climes the month of June is the favorite month for brides. Nature seems to have adorned this month with singular beauty for the most sacred of all ceremonies. It is the month of Nature's reawakening, when all the kingdom of growing things springs into new life after the long Winter sleep and puts on a raiment of vernal beauty. It is the month of rejuvenation—the month when all the brighter, hopeful faculties are at their best.

Happy are they who know enough to get quickly into harmony with natural law by cutting out all the Winter habits that clog the eliminating organs of the body and retard the rejuvenating processes that should come with Spring.

A person who wants that buoyancy of mind and body that ought to come with Spring, should make a complete change in diet, cutting out meats, potatoes and canned vegetables and eating largely of cereals, fruits and green vegetables. But be sure the cereal is a whole wheat cereal, and be sure it is thoroughly cooked.

For a deliciously nourishing breakfast or luncheon, take one or more shredded wheat biscuits, cover with berries or other fresh fruits and serve with milk or cream. These biscuits not only contain all the body-building material in the whole wheat grain prepared in a digestible form, but they supply the bran coat of the wheat berry which performs the useful function of keeping the alimentary tract sweet and clean. Being ready-cooked, shredded wheat is a boon to the bride and the busy housewife in Summer, relieving her of kitchen worry and work. A meal of shredded wheat biscuit with berries and green vegetables is more nourishing than meat and potatoes, gives more strength for the day's work and costs only a few cents.

laugh, said, "Oh, well! I haven't been to church for months."

Of course we cannot really test a question of this kind. But are our churches more attended? Are groups for prayer more frequent among us? May one not go to church sometimes and find service proceeding as if there were no war? No reference, in hymns or prayers or sermons, to the hour and its needs? This is probably uncommon, but ought it not to be unknown? If people realise that "we have a war on," if their hearts are torn with grief, or filled with anxiety, or perplexed with questionings, or exalted with noble fervour, they will be chilled or

What Readers Think of "Church Life"

Your paper is helpful and stimulating, and very valuable as showing the pulsating life of the Church in Canada.

Jan. 28, 1916.

Arcola, Sask.

I think the paper is by far the best Church paper I take. I would not like to be without it.

Mar. 1, 1916.

Hespeler, Ont.

I find your paper valuable and interesting, not the least so in its correspondence column.

Feb. 25, 1916.

Quebec, Que.

I see it is a very interesting paper.

Jan. 12, 1916.

Stouffville, Ont.

I look forward to the arrival of the paper with a pleasure to think that such a sound paper is finding its way into so many homes in Canada.

Feb. 11, 1916. Heywood, Lancashire, Eng.
AGENTS WANTED in every parish.

Liberal commission allowed.

Church Life, Limited
7 Queen St. East, Toronto

Lend Us Your Teapot

for one infusion of

"SALADA"

B132

and we will convince you of the sterling worth of this celebrated Tea. Merely mail us a post card addressed 'Salada' Toronto, tell us how much you usually pay for tea and we will send you a generous trial packet of Salada.

discouraged, and sick at heart will feel that to-day at least "church" has no message for them. On the other hand, if they have not realised the war, they should be led to do so, and the Church is the agency for making impossible this attitude of aloofness or indifference or imperiousness. A chaplain, writing to the *English Guardian*,—and his words apply to ourselves, says:—

"Most of us were looking forward to a revival of religion... we have seen nothing of the kind... Are not the clergy largely to blame for not availing themselves of whatever permission is granted to modify the services which they conduct, to suit the changed and changing needs?"

"How can we expect people to come to Common Prayer when no prayer is offered, in plain language, for the soothing of their common, aching needs... And what must be the feelings of many a soldier from the front, who in the trenches may have learnt for the first time how to pray, and who knows something of the dangers, trials and temptations surrounding the men serving their King and country by land, by sea and air—when he goes to church and finds the war ignored in prayers and hymns?"

And then, too, as one walks abroad on week days how often does one pass a church which is obviously closed and not expecting worshippers? We are bidden to pray, but how can we, most of us pray in the distractions of our ordinary home or business life,—“by thronging duties pressed”—with the constant claims and interruptions of children, customers, telephone, and so on? We have not all got that intense sense of recollection which enables some to pray literally at all times. Why can there not be a general movement for the opening of our churches, and for the encouragement of our laity—of you and me, in fact—to “come apart,” if only for a moment, as we pass and re-pass. No one can estimate the possibilities of the open church, with its calm and quiet, its holy associations, its suggestions of God. When our Synod had its debate on the National Day of Prayer, why was there apparently no suggestion of an “open-church” movement? If the church is the House of Prayer, it surely is not meant to be so only at set times of public worship, and as the Temple of Jesus was open in time of war, so every church in the land ought to stand with welcoming, open doors, so that we may creep in and lay our griefs, anxieties, our fears and burdens, our praises and thanksgivings before the Lord in His sanctuary.

* * *

A few Sunday mornings ago, I was listening to a sermon which was a sort of Jeremiad over the materialism of the age, the worship of money, the spirit of commercialism, “this generation and its worship of the golden calf.” *Have we a war on?* I found myself saying. There is commercialism; there are even some people engaged in making fortunes out of the present necessities; there is indifference; there is extravagance; there is luxury; there is all of this and more, among some sections and in some individuals. But this is not all. “We have a war on”; we know it. There has been, there is, a noble

response. This generation is sacrificing itself for the future; our sons are dying that others may live. In spite of the materialism of our thought and teaching, the youth of this generation has risen nobly to the call of duty and sacrifice; “for every man who dies at the front,” says Dr. Grenfell, “two men are born.” And the dead who speak,—our sons who have laid down their lives for their friends, they are calling us to make good their sacrifices, to dedicate ourselves anew to the cause for which they have died.

“Draw near, my friends, and let your thoughts be high;
Great hearts are glad when it is time to give:
Life is no life to him that dares not die,
And death no death to him that dares to live.”

So they speak to us from their place of honour, for the times are great, and we are called to be of those who have made a covenant with sacrifice.

HONOUR BRIGHT.

The Church in Canada

(Continued from 388)

of eleven candidates were presented for the Laying on of Hands. The Bishop's address was most helpful. The hall was filled to the doors and a number of the Sunday School scholars were present.

ONTARIO

KINGSTON

ANNUAL MEETING OF THE W. A.

The thirteenth annual meeting of the Woman's Auxiliary of the Diocese was held in this city last week. The convention opened Tuesday night in St. George's Cathedral, with choral evensong. An inspiring sermon on Faith was delivered by Bishop Bidwell.

The session opened Wednesday morning with a celebration of the Holy Communion in St. George's Cathedral, followed by presentation of the thankoffering.

The delegates then repaired to St. George's Hall, where Mrs. Bidwell welcomed them in a gracious address, to which Mrs. Spencer, of Camden East, made a fitting reply.

Letters of greeting were read from Mrs. Lennox Mills, Dean Starr, the general corresponding secretary, and from the Diocese of Algoma, Calgary, Niagara, Toronto, Montreal, Ottawa, Rupert's Land and Fredericton.

The report of the recording secretary, Mrs. Havelock Price, showed that the membership of the auxiliary was 2,399, or 83 less than last year.

OTTAWA

OTTAWA

St. John's

Notwithstanding the pressing claims upon the pockets of its members made by the war, the parish of St. John's has had a very prosperous year. Owing to the change in the financial year of the diocese to coincide with the civil year, parishes for 1915 had only eight months in which to make up their assessments for Missions and extra parochial objects, and many parishes fell short in consequence. St. John's, although the most highly assessed parish in the diocese, not only raised but exceeded its apportionments by a substantial sum. Up to the end of December, 1915, St. John's gave to extra parochial objects \$3,052.95, which was \$272.95 in excess of the sum asked for. But up to Easter of the present year

the actual amount given when its books were closed, came to \$5,357.15 for purposes outside the parish, the total for Missions being \$3,870. St. John's is also doing its duty in a patriotic sense, since it has on its roll of honour some ninety names of men who are at the front; and one of its clergy, Rev. T. C. Bruce, as chaplain somewhere in Flanders. At the annual Vestry meeting recently held, Messrs. W. H. Pennock and G. E. Fanguier were elected wardens, and E. C. Whitney, Esq., Sir Henry Egan and Sheriff Richardson as lay delegates to the Diocesan Synod.

CRYSLER

At the monthly business meeting of the Crysler W. A., held at the Rectory, May 18th, a pleasant event took place when the President, Mrs. Payne, was made a life member by the members and friends. Mrs. Payne was greatly taken by surprise and thanked the members very much for their great gift.

Mrs. Payne is the first life member made in the history of the parish.

QU'APPELLE

ALASKA

St. Augustine's Church.

On Ascension Day a very solemn and impressive service took place, when Colin H. G. Ross (teller accountant of the Union Bank) received the Sacrament of Holy Baptism.

Frank Douglas Quin of the Union Bank staff was also received into the Church.

Both these young men have offered themselves to their King and Country and have joined the 110th Batt. of the Legion of Frontiersmen stationed at Moose Jaw.

SIBBALD

St. Martin's Church.

The first annual meeting of the W.A. took place last Wednesday. The report shows a splendid record and speaks well for the small band of workers.

The following officers were elected: President, Mrs. Albert Thornton; 1st Vice-Pres., Mrs. Rankin; 2nd Vice-Pres., Mrs. Eastman; Secretary, Mrs. Lloyd; Treasurer, Mrs. S. McKenzie.

TORONTO

MONTHLY MEETING OF THE W.A.

The June meeting of the Woman's Auxiliary to Missions was held in St. John's Parish House, Norway, on Thursday the eighth. One new branch and three new life members were reported. From March 25th to June 6th the treasurer's total receipts were \$1,582.08 and the expenditures \$3,182.75. The Dorcas Department had sent out 101¾ bales, besides numerous Church furnishings, and had for April and May cash receipts amounting to \$162.07, with an expenditure of \$159.95. At Bishop Sweeney's request chaplains' outfits were supplied by the Dorcas Committee at a cost of about \$16.50.

The Junior Secretary reported three new branches with receipts of \$131.20.

The Literature Department announced that the text book for mission study will be “The Why and How of Foreign Missions.” For April and May the receipts were \$228.24, while \$133.37 has been expended.

The P.M.C. from April 1st to June 7th amounted to \$55.40. The E.C.D. fund was \$110, of which \$50 was voted

MEMORIAL WINDOWS
ENGLISH ANTIQUE
STAINED GLASS
LYON GLASS CO.
141-3 CHURCH ST. TORONTO-ONT.

FOR YOUR GARDEN PARTY

Robt. Wilson

HUMOROUS ENTERTAINER

For terms and dates address
110 GALLEY AVENUE - - TORONTO
PHONE PARKDALE 1469

THE HOME BANK
OF CANADA ORIGINAL CHARTER 1854
BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

MEMORIAL WINDOWS
WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

for a bell in the Mackenzie River Diocese for Hay River Church and School and the remaining \$60 will be given to Bishop White towards a new type-writer.

The June Leaflets distributed numbered 4,398. All subscriptions for the “Leaflet” are due on October 20th.

The Noon-day Address was given by the Rev. E. A. McIntyre on “Whit-sundate Truth.”

The Rev. R. H. A. Haslam, who has just returned from India, told of the great loyalty of the natives to the British Empire and how they gave their all—sons, prayers, and money—for the furtherance of the cause of righteousness. Miss Nastel of the Indian School, Carcross, bade farewell to the members of Auxiliary, as she was about to return to her work.

The next meeting will be held on October 5th at St. John's Parish House, West Toronto.

BELLS, PEALS, CHIMES
Send for catalog Our bells made of selected Copper and East India Tin. Famous for full rich tones, volume and durability. Guaranteed.
E. W. VANOUZEN CO., Prop's Buckeye Bell Foundry (Estab. 1837). 601 E. Second St., CINCINNATI, O.

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisburg Square, Boston, Massachusetts. Price list and samples on Application. Address SISTER IN CHARGE OF ALTAR BREAD.

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done by Miss Goring. 198 University Ave., Kingston, Ont.

WANTED

PRIEST, experienced, would take post as curate or locum in Toronto for six months. Preacher, good churchman. No. 2, Church Life, Toronto.

WANTED—Gentlewoman as companion house-keeper, good manager, willing to be useful, maid kept, three in family, mother part invalid. State experience and salary expected. Box 10, CHURCH LIFE, Toronto.

Your Food is Safe When Old Dutch Cleans the Refrigerator



ARTIFICIAL LEGS

have after fifty years study been so perfected by us as to nearly rival nature.

They are of easy movement, comfortable to wear, and can hardly be detected from a natural limb. If you are interested, get in touch with us.

AUTHORS & COX

Specialists in Trusses, Artificial Limbs, Deformity Appliances and Elastic Stockings.
Headquarters for Crutches.

135 Church St. TORONTO

77-H

A Book About Money

How to get it. How to hold on to it, and how to make it work for you, will be sent free to everyone who writes for a copy and mentions this paper.

It's a book that has started many a man and woman on the road to owning sound, interest-paying investments.

Just write and say, "Send me your book about Profits from Savings." Address Dept.: 6

**STANDARD RELIANCE
MORTGAGE CORPORATION**
Head Office 82-88 King St. E. Toronto

Branches: Ayr, Brockville, Chatham,
Elmira, New Hamburg.



ST. MATTHIAS' CHURCH

On Thursday evening, May 25th, at the close of a most enjoyable concert, the rector, the Rev. F. H. Hartley, presented their Church Worker, Miss Davidson, with a solid leather club bag and satchel, on behalf of the members of the Mothers' meeting, as a mark of their appreciation of her work amongst them during the last three and a half years.

Miss Davidson is leaving next month, as the Bishop Strachan Association (who pay the salary of the Worker at St. Matthias' Church) have one of their own old girls whom they wish to place in the position.

CENTRE ISLAND

ST. ANDREW'S

Services at St. Andrew's are being held on Sundays, with the Rt. Rev. W. D. Reeve in charge.

NEWFOUNDLAND

The Synod meets on July 4th.

During the Bishop's visit to Carbonear, thirty-seven persons were confirmed, and at Harbour Grace, fifty-four persons.

Rev. Mr. Bradbury, M.A., of Montreal, will do duty at Bay Roberts, during July and August. Rev. A. B. Stirling will take charge of the parish on September 1st.

The parish of Bay Roberts will build a new rectory for the incoming rector.

We are sorry to hear of the death at Port Medway, N.S., of Rev. S. J. Andrewes. He was a Newfoundlander, educated at Queen's College, St. John's, and his record of work in this diocese—especially in White Bay, is a good one. He was buried at Port Medway. R.I.P.

Rev. M. K. Gardner is spoken of for the mission of Champneys.

Repairs to St. Paul's Church, Harbour Grace, at an estimate cost of \$1,500, are to be taken in hand, chiefly in connection with the stone work, slating, etc.

Two thousand dollars was collected in St. John's on Tag Day in aid of the Red Cross Fund.

Corporal Jensen and Private Tibbs who have been invalided home, are doing excellent work for the Red Cross, by holding public meetings through the Island and telling the people the story of Red Cross work, as they saw it on the battlefield and in the hospitals.

The Windsor *Tribune* (Nova Scotia) of a recent date, contains a sermon by Rev. W. I. Lockyer, at Hantsport, N.S., to a detachment of 193rd, and also a notice of his having been the *ad clerum* preacher at a meeting of the clergy in the university town of Windsor. Mr. Lockyer is a native of Trinity.

The Girls' Guild of Twillingate has supplied the incumbent with an amount of money sufficient to purchase a brass altar desk for the parish Church. It has been ordered from Toronto.

The beautiful new Church at Fogo will be ready for use in August next.

The Biennial Corporate Communion of the Diocesan Guild of Intercession will be celebrated in the Cathedral on Friday, July 7th, at 7.30 a.m.; and the Biennial General Meeting will be held at Queen's College on the same day.

During the Bishop's visitation from April 9th to May 21st, he confirmed 1,070 persons, 494 males and 576 females. He also consecrated one Church and two cemetery additions.

The Church Ship "Amazon" is advertised for sale.

Entered into rest, May 29th, at St. Thomas' Rectory, St. John's, Netta Malcom Jones, wife of Rev. Dr. Jones, rector of the parish. R.I.P.

On June 2nd, Rev. Canon Smart and Mrs. Smart, of Heart's Content, celebrated the silver jubilee of their marriage.

Empire Day was observed all through the Island in pleasant and patriotic ways.

The Synod of the Diocese of Nova Scotia

(Continued from page 386)

picture censorship. The prevalence of gambling, and the recent temperance legislation were also dealt with.

Under the head of law enforcement and temperance education the report stated that while legislation is both helpful and educational, it cannot be too strongly insisted that it is not the end but only the beginning of a really progressive temperance campaign. Temperance workers must not rest satisfied with having secured the placing on the statute book of progressive legislation. They must see that this legislation is enforced. To secure this churches, temperance societies and other organizations must do their very best to educate people along the lines of total abstinence for their own sake and for others, and of strict total abstinence for their own sake and for others.

The report urged the providing of temperance clubs and coffee rooms for working men.

THE SOCIAL OPPORTUNITY OF THE COUNTRY CHURCH

Principal Cummings then addressed the Synod on "The Social Opportunity of the Country Church." The rural problem is a real and acute one. Census shows large urban growth and rural decadence in population, especially in Ontario and Nova Scotia. The rural decrease in the latter province is 24,000. All over the continent the trend is from the country to the city. High price of farm produce is due to lack of producers. Agriculture is the best factor in production. The country has always been the best preserver of wealth. The Church and clergymen can do much to solve the rural problem. The one thing necessary in rural progress is an efficient leader. The clergyman, therefore, is the one who can fulfil this office. Often clergymen devote too much attention to this social work; but, nevertheless, unless he does something in this respect the country will not progress, and he will find himself called upon to minister to people spread over a territory to which two men should minister.

Some splendid instances of good work on behalf of rural progress done by ministers and clergymen in Prince Edward Island and in this province were given by Principal Cummings. If the clergymen do their part they will share in the benefit. Nothing is more attractive in the towns and cities for young people from the country than the social intercourse. Something has to be done, either by the Church or some secular society to keep the young people from responding to the social appeals of the city.

"Summing up the whole matter, I think the time is ripe," said he, "for a rural life conference—I would not hesitate to recommend the government to pay a fair share of the expenses of those who attend such a conference, for I am confident that the results would abundantly justify the expenditure." (Applause).

The clergyman was, in the speaker's opinion, based upon his observation, the person specially suited to leadership in this work in his community. The address was received with echoing applause, His Grace, on behalf of the Synod, expressing hearty appreciation and his sense of its practical value and the belief that it would

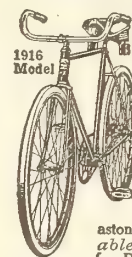
send many of the clergy home with a new interest. He heartily thanked Professor Cummings for the valuable suggestions given.

It was moved and seconded, that the provincial government be requested to take steps to arrange for such a rural life conference as that so effectively suggested.

(To Be continued)

RIDER AGENTS WANTED

In every community to ride and exhibit a sample 1916 Hyslop Bicycle.
10 DAYS' TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.
TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT BUY** until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED**
DEPT. 11 TORONTO, ONT.



Brobst Forestry Co. Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603



We make GOOD CLOTHES

Try Us On Your Spring Order

College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

Established over 30 Years Phone North 331

Hopkins & Burgess Co.

UNDERTAKERS

Private Chapel Private Mortuary

529 Yonge Street

COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25;
Covers \$1.50; Mud Guards 50c. pair; Foot
Pumps 50c.; Spokes 15c. dozen; Frame Pumps
50c.; Pedals 75c. pair; Wrenches 15c.; Cyclometers \$1.00; Bells 15c.; guaranteed Saddles
\$1.50; Tool Bags 40c.; Locks 25c.; Handlebars
complete \$1.50; Front Wheels \$1.50; Coaster
Brake Wheels \$4.50.

MCLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

STAMMERING

or stuttering overcome positively. Our natural methods permanently restore natural speech. Graduate pupils everywhere. Write for free advice and literature.

THE ARNOTT INSTITUTE
BERLIN, CANADA

ADVERTISE IN "CHURCH LIFE"

The Bishop Strachan School
College Heights Toronto

FORTY-NINTH YEAR
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Revd., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nation, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR

CLEMENTS COLLEGE

FOR BOYS
Residential and Day School
NORTH TORONTO, ONT

Boys prepared for the University, Royal Military College and for business.

For information apply to
REV. A. K. GRIFFIN, Principal.

TRINITY PORT HOPE, ONTARIO
College School:
Residential Church School for Boys
FOUNDED 1885

Beautiful, healthy situation, overlooking Lake Ontario, with 20 acres of playing fields, Gymnasium, Magnificent New Covered Rink.

Boys prepared for the Universities, Royal Military College and Business. Religious training throughout the course. Beautiful Chapel. Special attention given to younger boys. Several entrance scholarships for young boys.

For Calendar apply to the Headmaster,
REV. F. GRAHAM ORCHARD, M.A. Camb.
(late Headmaster St. Alban's School, Brockville.)

Glen Mawr
• 651 SPADINA AVENUE •
TORONTO

RESIDENTIAL AND DAY SCHOOL FOR GIRLS
Principal - MISS J. J. STUART
(Successor to Miss Veals)

Classical Tripos, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games

School Re-Opens September 14 New Prospectus from Miss STUART.

Books You Should Read

THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations. 75c.

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. A Study in the Apostles' Creed. By Rev. Henry Barclay Swete. "Anything which comes from the pen of Dr. Swete is worthy of serious consideration, if only for the acknowledged thoroughness and care of his scholarship and the earnest tone which pervades his writings. The book before us is no exception, and deserves to be widely read."—*The Challenge*. \$1.00

THE DAWN OF RELIGION IN THE MIND OF A CHILD. By Edith E. Read Mumford. "We wish that every young mother in the land could be induced to read this book, for it is, without exception, one of the most fascinating and helpful books on the subject we have seen. . . Parish priests and, indeed, all who have to deal with children, should make a point of studying these pages; they will learn many things of eternal value."—*Church Times*. 50c.

THE TREASURY. Published monthly. The Church Family Magazine. Contains each month well-written and interesting articles. Annual subscription, \$1.80 N.B.—Please add 10% for postage.

These may be obtained from
CHURCH LIFE, LIMITED
7 Queen Street East, Toronto



BISHOP BETHUNE COLLEGE

Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

UNIVERSITY OF TORONTO TRINITY COLLEGE

FULL COURSES IN ARTS AND DIVINITY
Leading to the B.A. Degree and to the B.D. and D.D. Degrees

The excellent Staff of Trinity College and the whole resources of the University of Toronto, with many exceptional advantages, are open to Students of the University of Toronto, who enroll in Trinity College. Students of Trinity College achieve notable successes in the examinations of the University of Toronto every year. Correspondence invited from students looking forward to Holy Orders; also from those preparing for Law, Medicine or Teaching. A Residential College of 60 years' standing. Now Federated with the University of Toronto.

For Calendar and Illustrated Booklet, address

REV. DR. MACKLEM
TRINITY COLLEGE TORONTO

THE MERCHANTS BANK OF CANADA

ESTABLISHED 1864

Paid-Up Capital, \$7,000,000 Reserve Fund, \$7,250,984
206 BRANCHES IN CANADA

General Banking Business and Savings Department at all Branches. Deposits of \$1 and upwards received, and interest allowed at best current rates.

CRACK PROOF SHIRTS AND COLLARS

THE NEW WAY.

Makes Linen Last. Try It.

New Method Laundry Co., Limited MAIN 7486
WE - KNOW - HOW

REPRESENTING

The Mutual Life Insurance Company of New York

YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the "OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS

A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO



MORRIS
AND
BURNE-JONES
MEMORIAL WINDOWS

THE MOST BEAUTIFUL
STAINED GLASS IN THE
WORLD

MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND



Stained Glass Windows

For Memorial and General Church purposes designed and made in the McCausland Studios ensure permanency, highest artistic treatment and satisfaction.

Full information on request.

Robert McCausland Limited

Established 1856

141-143 Spadina Ave. - Toronto

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50.
Winnipeg to Victoria, \$6.50, plus \$1.00 extra.
List of agents from Halifax to Victoria and Booklets on application.

J. S. HAMILTON & CO.
Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONT.

PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee. The reasonable price will be a pleasant surprise to you.

*Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. *Phone Adelaide 420

THE GUILD OF THE HOLY GHOST THE COMFORTER

President, The Lord Bishop of London
Vice-President for Canada, Archbishop Hamilton

The above is a General Guild, open to all Communicants. The Chief Aim of the Guild is to honor God the Holy Ghost, in the Holy Catholic Church, and to help carry out His Divine purposes.

Secretary for Canada, Miss H. Des-Brisay, 180 Cottingham St., Toronto

Save Safely

Having decided to spend less than you earn and to save the surplus, the next step is to deposit the surplus in a strong, safe financial institution, where it will be absolutely safe and earn a fair rate of interest. This should be done regularly and systematically. Whatever you can spare from your weekly or monthly income, if only a dollar, should be immediately deposited to your credit. Open an account now—one dollar will do it—and add to it at regular intervals. Saving will thus become a habit, and your surplus will be safe and growing. Three and One-Half Percent. interest will be credited to the account and compounded twice each year.

Canada Permanent Mortgage Corporation

Paid-up Capital\$ 6,000,000.00
Reserve Fund 4,750,000.00
Investments 33,546,242.74

TORONTO ST., TORONTO

ESTABLISHED 1855

P. Relig. C.

Church Life.

The Librarian,
University of Toronto

TORONTO, CANADA

THURSDAY, JUNE 22, 1916

CONTENTS

THE WEEK

OUR OLD COUNTRY LETTER

EDITORIAL

The Failure of Men

TO PRAYER!

LETTERS TO THE EDITOR

GLEANINGS FROM DIVERS
FIELDS

THE SYNOD OF NOVA SCOTIA
(Continued from last issue)

THE SYNOD OF HURON

THE MAGIC HAT

ANNUAL MEETINGS OF W.A.

CURRENT EVENTS OF THE
CHURCH IN CANADA

WOMEN'S WORK AND SOCIAL
SERVICE

You really feel
clean after a
wash with

WRIGHT'S
Coal Tar Soap

It leaves an almost
imperceptible but
delightfully refreshing
odour

The Nursery Soap

12c. per Tablet

June Brides

Will find here
exactly what
they require in
wedding shoes,
dress shoes,
pumps and
walking boots.

Headquarters for
Brides' Footwear

H. & C. BLACHFORD
Limited
286 Yonge St., Toronto

Cawthra Mulock & Co.
Members of Toronto Stock Exchange

INVESTMENT SECURITIES

Correspondence solicited. Full information on Bonds and Stocks
and advice on investments given upon request

12 King Street East

Toronto

Parishes who do not use Duplex Envelopes

Why is it that your synod is doing its utmost to have you
adopt the system? Think it out to its logical conclusion,
then write us for our special offer to churches not using
our envelopes.

"QUALITY AND SERVICE"

The Church Envelope Company

109 Jarvis Street

TORONTO

Phone Main 7128

The "Mutual" Idea



IN what way does a
Mutual Life In-
surance Company
such as The
Mutual of Canada
differ from others?

It differs from them in having
no private capital upon which
shareholders are paid dividends.

A mutual company is an as-
sociation of policyholders carry-
ing on the business of old line,
legal reserve insurance at the
lowest cost consistent with ab-
solute security.

The profits from all sources
are credited solely to the policy-
holders, and may be drawn in
cash or used to reduce future
premiums, so that the insur-
ance may be said to be sold
"at cost."

There is only one such Com-
pany incorporated in Canada—

The Mutual Life
of Canada

WATERLOO, ONTARIO

119



Underwood and
other makes of type-
writers, new, re-built
and second-hand, at
prices to suit everyone
United Typewriter
Co., Limited
135 Victoria Street
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JAMES PHINNEMORE

Contracting Painter and Interior Decorator
445A Yonge Street Phone North 5377
TORONTO

JOHN T. AGGETT

Plumbing, Heating, Drainage and
Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

**BRITISH AMERICA ASSURANCE
COMPANY**

(Fire, Marine and Hail)

Incorporated A.D. 1833

Assets over - - - - \$2,000,000.00
Losses paid since Organiza-
tion, over - - - - 38,000,000.00

President—W. R. BROCK

W. B. MEIKLE, Vice-President and
General Manager.

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50;
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria
and Booklets on application.

J. S. HAMILTON & CO.

Manufacturers and Proprietors
BRANTFORD AND PELEE ISLAND, ONT.

**Accident and
Sickness**

Insurance

The

Dominion of Canada

Guarantee & Accident Insurance Co.

TORONTO

**The Oldest and Strongest
Canadian Accident Co'y**



296 Richmond St. W.

ALWAYS CONSULT US WHEN ORDERING A WINDOW

**MEMORIAL
WINDOWS**

WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.

JOHN KLEES CO.

Pork Products and Provisions
Mild Cured Hams and Bacon

504 YONGE ST. PHONE N. 2851
TORONTO

THE DOROTHY JANE

Special Lunch for Business
Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

We make GOOD CLOTHES

Try Us On Your Spring Order

College and Choir Gowns as well

Senior Bros.

768 Yonge St. - Phone N. 768

BURN

McGILL'S COAL

PHONE NORTH 1134

COMMUNION WINE

ST. AUGUSTINE

(REGISTERED)

\$2.00 Per Gallon 25c extra for Containers

\$5.50 per doz. quarts

D. G. STUART

Phone Main 1329

391 Church St., Toronto

REPRESENTING

The Mutual Life Insurance Company of New York

YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the
"OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS

A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

ESTABLISHED 1856

P. BURNS & CO. Limited

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449
Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. June. 3786;
30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.

CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm
Bells equal any Steel Alloy Bells Imported.
ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

Woodington House, Lake Rosseau

HOMELIKE—Cuisine the Best
BEAUTIFUL BEACH

Every Modern Convenience

CHURCH PRIVILEGES—Telephone

Write early to

M. Woods,
Woodington, Muskoka, Canada

**THE HOME BANK
OF CANADA**

ORIGINAL
CHARTER
1854

BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

Seitz & McEvenue, Limited

ANY KIND OF INSURANCE

26 Adelaide St. West

W. E. EMSON, Manager

Main 2607. Fire & Accident Dept.

Casavant Freres

Church Organ Builders

St. Hyacinthe, Quebec

Among the most important of the 600
organs built by this firm are those of the
following churches:—

St. Paul's Anglican Church	-	Toronto
Convocation Hall	-	Toronto
Knox Church	-	Calgary
Westminster Presby. Church	-	Winnipeg
Metropolitan M.E. Church	-	Victoria
Baptist Church	-	Syracuse
Notre Dame R.C. Church	-	Montreal
All Saints' Cathedral	-	Halifax



SEALED TENDERS addressed to the undersigned, and endorsed "Tender for Supplying Coal for the Dominion Buildings," will be received at this office until 4.00 p.m. on Wednesday, June 28, 1916, for the supply of coal for the Public Buildings throughout the Dominion.

Combined specification and form of tender can be obtained at this Department and on application to the caretakers of the different Dominion Buildings.

Persons tendering are notified that tenders will not be considered unless made on the printed forms supplied, and signed with their actual signatures.

Each tender must be accompanied by an accepted cheque on a chartered bank, payable to the order of the Honourable the Minister of Public Works, equal to ten per cent. (10 p.c.) of the amount of the tender, which will be forfeited if the person tendering decline to enter into a contract when called upon to do so or fail to complete the contract. If the tender be not accepted the cheque will be returned.

By order,

R. C. DESROCHERS, Secretary.

Department of Public Works,
Ottawa, June 7, 1916.

Newspapers will not be paid for this advertisement if they insert it without authority from the Department.

Help!

When you feel the need of expert help in devising anything to be printed, write us. Our staff includes, besides skilled printers and pressmen, expert designers and copy writers whose services are always available to you.

Telephone, Wire or Write

**Acton Publishing
Co., Limited**

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

Church Life.

VOL. VIII., No. 25

TORONTO, THURSDAY, JUNE 22, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid. **Change of Address**—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

The First Sunday After Trinity

FROM Advent to Trinity Sunday the Church directs our minds to the great verities of the Faith; in the period following Trinity Sunday we are taught for the most part the principles on which rests the practice of the Christian life, or to put it in another way, the season on which we now enter shows us how the Faith is to affect our own conduct.

For some reason, which is not clear, the Church of England has from early times called these Sundays "after Trinity," when most of the rest of the Christian world named them "after Pentecost."

The subject of the Epistle for to-day is love, the love of God shown to men in Jesus Christ, the love of man for the Father and the Son, and the love of man for man for God's sake. None could be a better witness of God's love than St. John, "the disciple whom Jesus loved," who had himself seen its evidence in the life and works of his Lord, and had been an eye witness of the final proof of it on Calvary. "We have seen and do testify that the Father sent the Son to be the Saviour of the world." St. John himself, who had learned his lesson at the Master's feet, shows us by his example the nature of the love which he teaches. It is no mere sentiment, it has its element of sternness as had the love of the Lord; but it is wide and it never fails. There is an undying charm in the old story of St. John in extreme old age, when unable to speak more than a few words at the Christian assembly at Ephesus, repeating again and again the saying, "Little children, love one another."

The Gospel gives us in our Lord's parable of Dives and Lazarus an illustration of how opportunities for love of the brethren lie all about us, if we are only willing to see them, and of the dreadful consequences of neglect of such opportunities. The lesson is the same as that contained in His prophecy of the last judgment, "Inasmuch as ye did it not unto one of the least of these, ye did it not unto me." And so the prayer of the Collect is a prayer that we may be given grace to show forth this Christian love in our own lives. We confess that of ourselves we cannot do what is pleasing in God's sight, and therefore we ask Him to help our weakness and make us able to do those things which please Him both in will and deed, for the sake of Jesus Christ our Lord.

Help Russia Now

ONE of the most hopeful features of the Christian outlook in our Anglican judgment is the drawing together of our Church and that of Russia. For many years past there have been earnest efforts made in England and in Russia towards a better understanding. Nor are these only of modern date. Peter the Great and the Nonjurors also in the eighteenth century recognize the possibility of closer fellowship. To-day it would seem as though their dreams have a fair chance of realisation. A victorious conclusion to the war will liberate, for the great benefit of western civilisation, a tremendous Slav impulse. One thing especially we may expect with confidence—the receding of Romanism towards its proper proportions. The great Eastern Church, emerging from its isolation, will be seen as an incontrovertible evidence of the un-Catholic character of the Papal claims. It ought to be the prayer and effort of every Anglican to further his Church's association with the noble and venerable representative of ancient orthodoxy that is our eastern ally's glory. Nor need this be merely a distant imagination. Here in Toronto we have a happy means at our hand. It is common knowledge that the buildings owned by our own communion in Russian cities have been built largely as a result of generous Russian assistance. In Toronto the Russian Christians have hitherto had no resident priest of their own. One has been sent now and he is among us—the Rev. Father Kaimakin. His flock has been gathered together for worship in a building on a convenient site which is for sale. Only a short time is given them for decision—a time too short for them to hope to raise the price by themselves. Our own Bishop has allowed Fr. Kaimakin to appeal for help in

our churches and we confidently ask our people not only to support him in his efforts but to assist him generously by contributions. The Russian Church is the inspiration of Russia's armies. That we all know. How much do we think our own share, of the blessings it has won, is worth?

Church Union

WE have purposely hitherto refrained from making any comment upon the progress of the negotiations that have been going on for a union of the Presbyterian, Methodist, and Congregational Churches in Canada. While the matter was in its preliminary stages it was one for the consideration only of the parties most closely concerned. It did not seem fitting that others whose interests are only secondary should express opinions. Now, however, that the end has been reached, so far as the Presbyterian Church is concerned, by the carrying of the vote for union in the General Assembly at Winnipeg, it would indicate to a momentous decision an indifference that we are far from feeling if we made no reference to it whatsoever. With every movement that makes for the reuniting of the scattered remnants of Christ's flock, we have the profoundest sympathy. Each step taken in that direction ought to hasten the day when all professing Christians may again be one in faith and order. We, however, have always maintained, and cannot but still believe, that the only way towards a real unity is that which enables each section to go forward carrying with it all that is of permanent value in the possessions it has inherited. No one who is at all conversant with the history of Presbyterianism, as expressed by the majority of Scottish Christians, can be blind to the fact that it involves the acceptance of principles that are not in accord with those maintained by the Congregational and Methodist Churches. Of all the Protestant bodies the ideas of the Presbyterians are nearest to Catholic notions of the Church. Though indeed we cannot accept the truth of their contentions, with regard to orders especially, yet we have the keenest sympathy with those of the Presbyterian Church in Canada who refuse to go forward into the projected amalgamation with organizations that are based upon positions so widely separated from their own.

Popular Demands

THERE can be no doubt, however, that the union is popularly acceptable. A majority of 406 to 88 indicates a widespread desire for sinking differences. Mere numbers, nevertheless, are no indication of the

soundness of a contention. Throughout the discussions we have heard far too much of the practical considerations involved. The waste of men and material as a consequence of the overlapping of effort, would seem to weigh far more in the minds of many than any consideration of the principles involved. We fear that the new church that is to be set up, though it will be greatly more powerful in some ways, will lack much of the driving force that comes from definite steadfast convictions. It is one of the most disconcerting features of Church union discussions that there seems almost inevitably a disposition to accept the line of least resistance, and instead of an enriching of weaker organizations there is usually an attempt to lower standards all round. We have found the same tendency in our own communion—as witness the work of the Church Unity League. We believe the method to be quite wrong and one that will bring about not a fulfilling but an impoverishment of Christian completeness. It would be far better for "unions" to be postponed indefinitely than that the rich treasures of a varied religious experience should be lost for the sake of a hurriedly concluded peace.

And We?

ALREADY we hear the question, why not the Anglican Church also? In view of such demands our duty is to make clearer to our people the peculiar stewardship with which we are entrusted. The future well-being of Christ's Body must be a greater concern for us than our present ease. There is none who does not feel the longing for peace and unity, but it is only through struggle that it can come, not by limp acquiescence. We do not mean by the incorporation, under a dominant body, of subjected peoples, but by the gathering together, into one all-embracing fulness, of truths that have demonstrated their permanent value by their ability to comfort and upbuild through many generations. The tendency of our age and country is no doubt ever more and more towards a democracy. The ordinary layman and laywoman will acquire more and more legislative power. It is therefore all the more incumbent upon those who have the instruction of "our future governors" that they teach their people fully and without a shirking of unpleasant tasks the sort of inheritance that is theirs. It would be an irreparable disaster if it should come about that an uninformed or partly educated people should be misled into foregoing or deforming a possession that posterity will learn to value as its greatest source of strength and joy.

Church Hospitality

IN many respects we have much to learn from our Nonconformist friends, and as regards the hospitality shewn to strangers visiting our churches we are very far behind them upon the whole. The need for courtesy and care in this matter is naturally greater in towns than in country places, but even in the latter there is often room for improvement. Nothing can be more chilling to the heart of the occasional churchgoer, who is "occasional" merely because his interest and affection have not been roused, than the feeling that in what should be to him as a mansion of his Father, he is treated as an utter stranger. Especially is this the case with the young and impressionable. We have frequently heard complaints of the way "visitors" are treated in churches where seats are rented, but in other places also much more might be done to make the casual entrant feel at home. Needless to say we do not suggest any such tactics as might seem to lead to proselytising or poaching upon other parochial preserves, but just the kindly treatment that would make the hesitant feel that he had a right to be where he is. We heard a young man state the other day that after seven years' attendance at certain churches in a large city he had never once been spoken to by a single member of the congregation except to be requested to vacate the seat he occupied! This is, of course, an extreme case, but the offices of a couple of pleasant churchwardens, whose duty and pleasure it would be to welcome strangers at the door, might save many an enquiring Churchman from going over to places of worship where his reception would be more cordial but his opportunities of spiritual profit less.

Trained Teachers in Sunday Schools

AND why not? So far from searching for reasons why this should be, we might well marvel this matter has so long been left in abeyance. Is the Catechism an "instruction"? Is the education of a candidate finished when he can say "the Creed, the Lord's Prayer and the Ten Commandments"? Is it not as incumbent upon Sunday School teachers to ensure that the members of the class are further "instructed" as it is upon parents to provide that "this child be brought up in a virtuous and Godly way of living"? Does our present easy system or rather the want of system at all guarantee that the pupil has been definitely and carefully taught in the things a Christian ought to know and believe to his soul's health? It goes without saying that our brave body of Sunday School teachers do their best under the conditions, and for their arduous work we owe them a debt of gratitude. Yet conditions might be changed for the better, and this less by putting a tax upon the willing teacher than by giving the teacher a real aid in instructing the young. We require a trained expositor in the pulpit. Is training less necessary for those who face the formative minds in the Sunday School class? We would never dream of allowing day school tuition to go by mere

rule-of-thumb. Is it less important that the truths embodied in our Church Catechism should be given expert attention? The remedy is a teachers' training class. It will take some trouble and labour to get it rightly established and in working order. The cost and effort compared with the needs of the scholars are trifling. The benefits of this institution are obvious. Many who declare they have no talent for teaching might be persuaded to lend a hand in Sunday School work. Those who are already enlisted will be substantially helped in their task. The scholars themselves will be better instructed and trained in the Holy Scriptures and the tenets of our Church. The aim of Sunday School work is very much higher than merely safeguarding young hearts within the limits of social proprieties. On all hands it is conceded that we must look to this quarter for the majority of our confirmation candi-

dates and future communicants. If these are to be rooted and grounded in the faith, we must have a fair seasoning and a genuine seed-sowing. We must have an efficient cause equal to the desired effect.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

George Nixon, North Gower, Ont.	\$ 4.00
F. L. Lakelands, Beamsville, Ont.	2.00

Total for week.....	\$ 6.00
Previously acknowledged.....	\$661.10

Total	\$667.10
-------------	----------

We shall be pleased to acknowledge and forward any other amounts as they come in.

Our Old Country Letter

LONDON, ASCENSION DAY.

June 1st, 1916

A CORRESPONDENT writes from France to the *Morning Post*—“While the Archbishop of Canterbury was on his recent visit to the British Expeditionary Force in France he had an experience of ‘a certain liveliness’ such as does not usually fall to the lot of non-combatants. Soon after arriving, the motor-car in which he was travelling went badly wrong. The front wheels ran away ‘on their own,’ while the car sat up on its back wheels. Next, when his Grace was approaching a certain place, he was preceded by an enemy aeroplane, which dropped bombs for several minutes, by way of celebrating the occasion. Finally when the Archbishop was inspecting one of the front trenches, he suddenly found himself in the midst of a very heavy bombardment.

“The Germans had chosen that moment for turning their guns on to this particular part of the line, and for half an hour or so the Primate of All England had a very real taste of what it is like to be shelled in the trenches.”

Ireland receives its full measure of discussion this month in *The Nineteenth Century*, three articles being devoted to the subject. Mr. J. Fisher dwells mainly on the downfall of the system of Irish administration, but is clearly of opinion that the only remedy is a stronger dose of resolute government. Mr. J. C. Sheridan, with South African experience, calls for an entente, believing that the failure to settle the Irish question on the basis of self-government blocks the way to Imperial Federation. The Rev. R. Murray gives us an informed account of the Sinn Féin movement, and calls upon Irishmen of all shades of view to lend their co-operation in making a new, a loyal, and a united Ireland. And your correspondent does not expect to see any such happy consummation for many a long day.

“Presentation Day” recently, in London University, was followed by a service in Westminster Abbey, at which a sermon was preached by the Archbishop of Canterbury. Many hundreds of graduates—male and female—attended, and it was rather new and impressive in this country to see more than twenty lady doctors in their red robes and doctors' caps, in the procession, which was closed by Lord Rosebery in his richly-gilt Chancellor's robe. The service was short and the prayers for the most part modern. They had evidently been prepared for a congregation of many denominations and they were very suitable. Here is one on unity:—“O Lord Jesus Christ, Who saidst to Thine Apostles, ‘Peace I leave with you, My Peace give I unto you,’ regard not our sins but the Faith of Thy

Church, and grant her that Peace and Unity which is agreeable to Thy will, Who livest and reignest God for ever and ever.” I wonder if any of your readers can identify its source?

We are told, “The Archbishop preached a noble sermon on ‘Redeeming the Time,’ and at its close dreamed a vision of a great Imperial University, planned in time of war, summoning to the metropolis the best minds of the Empire, to be prepared to think out the great problems on which the well being of the race depends.” Listening to it, one saw that his Grace is among those who believe that we shall have one day in London a centre of intellectual life which will hold an unique place in the world. “He is anxious that it should be linked with Christian thought and outlook, and his eloquent contrast between the prophesied decay of religion in the light of modern progress, and the downfall of materialism, made a deep impression. London University today is very largely in the hands of Non-conformists, and it ought not to be neglected by the Church.”

The Y.W.C.A. is doing excellent service in supplying huts and canteens for women workers in our great munition factories. The great number of women congregated some distance from their homes has called forth this effort, and it is being carried out with the enthusiasm and efficiency which characterize the labours of the twin organization—the Y.M.C.A. There was, as I told you some weeks back, a great need, and it had to be met. A different class of women workers has been mobilised in the neighbourhood of Westminster. Many hundreds of girls and women are employed in the War Government Offices, and St. James' Park at lunch-time is thronged with them. The restaurants in the neighborhood have become uncomfortably crowded, and we must hope that some good friends will do as much for these ladies as the Y.W.C.A. is now trying to do for ammunition workers elsewhere.

By the way, in alluding lately to St. Margaret's Church, Westminster, I forgot to tell you that the famous window of which I wrote rather fully last year, has been once more buried, from the dangers of the present day. May it be safe, thus, as of old, till times of peace.

The Church Army, which I have so often mentioned, has an income of a quarter of a million, and needs more for its great work. It is now appealing for £50,000 to extend its line of huts at the Front—where 50 of them have been under shell fire. Prebendary Carlisle, speaking lately for the organization, said, “We feel that the Church ought to follow the drum—that it ought to follow these dear fellows. We are trying to represent the Church—to do your job—and we ask

you to help us. A soldier who patronized the huts said, ‘This is a pool in a desert,’ and whether a hut be a Church Army one or a Y.M.C.A. one, it represents the loving care of Christian people for the men who are risking their lives to preserve those at home from Teutonic ‘frightfulness.’ Sir William Robertson spoke of the youthfulness of the Church Army in its power of adaptability; and its leader, Prebendary Carlisle, fresh from his laurels as a D.D. of Oxford, has, although grey-headed, the spirit of youth and eternal hope. His is the spirit that inspires the whole organization, and he has been spared to see it respected where it was once criticised, and to find it recognized as a powerful agency of the Church.”

* * *

“Centuries ago, the coming of the Friars to England made a landmark in its religious history. Their early work bore much good fruit, through their intercourse with humble folk in town and country, and it was only when they departed from their ideals that their power for good declined. The villages of the Rochester Diocese are about to see a revival of mediævalism not entirely unlike the coming of the Friars. Last week the Bishop of Rochester in his Cathedral, gave his blessing to some lady diocesan workers, who have undertaken a pilgrimage from village to village and from house to house, to talk with the country folk in their homes in preparation for the coming mission. The experiment is called “The Pilgrimage of Prayer,” as that is its main object. The messengers will rely upon such simple hospitality as the villagers can offer them, and tactfully seek their opportunity in the course of it.

* * *

The late Archbishop of Dublin, Dr. Joseph Peacocke, who resigned the Archbishopric last September, died last Friday, aged 80 years. “He was not so prominent a personality as some of his predecessors, but he devoted himself most zealously to the duties of his high office, and his sound learning and clear judgment gained for him the confidence and respect of Irish Churchmen. In May of last year, he was stricken with hemorrhage of the brain while on a visit to his son, the rector of Bangor, near Belfast, who has recently been consecrated Bishop of Derry, and has just been enthroned. Four months after his seizure Archbishop Peacocke's resignation was accepted by the House of Bishops, and Dr. J. H. Bernard, Bishop of Ossery, was elected to succeed him. Preaching last Sunday at St. Patrick's Cathedral, Dublin, Canon Newport White said, ‘It is possible without flattery to say of the late Archbishop that he conformed very closely to the Apostolic standard; he was without reproach, temperate, sober-minded, apt to teach, gentle, not contentious, no lover of money. Such men are the most precious gifts that God can bestow on any nation.’”

* * *

An Empire Day service was held at St. Paul's on Saturday, when the Archbishop of York preached to a congregation of boys and girls from the Church Lads' Brigade, Girl Guides, Navy League, Boy Scout Association, Boys' Life Brigade, Girls' Life Brigade, the Church Waifs' and Strays' Society, the Foundling Hospital, Dr. Bernardo's Homes, and other organizations. They all marched from different parts of London to the Cathedral, the Navy League contingent having the honour this year of bearing the flags of the Empire. The Archbishop's Address was founded on the message contained in 1st Timothy 6: 20, “Keep that which is committed to thy trust,” and was very inspiring. He told the youngsters of his visit to the Grand Fleet, and how he had given our brave men there the same message, to keep the cause and the honour of their country as a trust from God.

Question Box

Q.—In the Canadian Church is it the custom for the bride to take off both her gloves. She must obviously remove the left for the ring?—INQUIRER.

A.—She ought to take off both. The Canadian Church has no custom laid down, and so it has a variety of use. It is like the giving away of the bride, which is only done properly once in twenty times.

THE FAILURE OF MEN

IT has been the habit of sinful man from the beginning to make excuses for his fault. If he can lay the blame on shoulders other than his own, so much the better. Adam found a scapegoat to hand in Eve. Eve did not lack the accommodating serpent. Saul, too, had not been guilty of ensuring his own comfortable future. It was the *people* who spared the best of the flock, and moreover to sacrifice to the Lord their God! Few are found ready to acknowledge their own responsibility for that apostasy from faith or that dereliction of duty in which, their disquieted consciences threaten them, they stand condemned. Especially is this the case with those who break off from communion with the Church, or decline fulfilment of her discipline, or seek to evade the arduous sacrifices she has a right to demand. The Church has failed—or is failing—is at once their cry. Sometimes their complaint singles out the bishops as unworthy fillers of their exalted office. Again it is the parish priest who is to blame. They discover he can not pronounce their favourite shibboleths, or that he is a man of like passions with themselves. It may be also that their neighbours are not maintaining the particular standard which the critics consider is a necessary one—for others! But behind all these and similar vain excuses lies the real though unacknowledged reason for defection—personal cowardice. The way is found narrow, the work is found hard, the conditions are found dispiriting. A triumphal march was expected—a May Day procession—and the Christian journey proves rather a struggle through unwatered desert places under the burden and heat of the day. It is discovered not to be a romantic advance against Bagdad, but an emaciated martyrdom at Kut-el-Amara. It is too much to expect the weak-kneed to persevere. All's lost, is their cry at the first privation. At once there is looking backward. The fleshpots of Egypt never seemed so attractive. There follows hesitation, and speedily a retreat upon some convenient oasis whose grateful shade and pleasant fruits may console the faint-hearted as with cynical interest they regard the onward march of stouter men. Seldom do they cry out on self. Never one might rather say. It is not that *they* turned and fled, but that there are *no* Delectable Mountains at the verge of the earth, *no* revivifying Wells at the World's End for our rest and refreshment. "The Church has failed!" They have not the eye of faith that lets one see, as Columbus saw, the flotsam and jetsam on life's roaring currents testifying to an adjacent America. They cannot realise that the only Christian attitude is that of the broken Galileo who amid a world of contradictions, disillusionments and despairs could still answer with indomitable resolution, "Yet it does move, after all!"

The fact, moreover, cannot be disputed, that Christ never contemplated for His Church an easy conquest. On the contrary He always said to His disciples that appalling obstacles would confront their path. The heavens above them were to be as brass, and the earth a burning desert for their feet. In much weariness and faintness, in many perils and tribulations, death lurking round every hidden corner, men's hearts failing them for fear. The Master of Sorrowful Captains never deceived any. He frankly told them what they might expect. Except ye deny yourselves, except ye renounce all that made your individual life worth keeping, ye cannot be my disciples. His was to be a peculiar service. Natural goodness men might have, generous impulses and emotions—but the follower of Christ must also have a firm conviction in His cause—higher, deeper, broader, than any mere emotion—the conviction that can come only to men who have counted the cost and determined that the adventure is worth while. "So you have enlisted" an English farmer was asked, "and what have you done with your farm?" "Sold it, and

put the money into the War Loan." "Why, you fool, you have ruined your prospects." "May-be, but I've more important things than that in view." That is the spirit we want to-day in the Church of Christ. It is, of course, the attitude of a fool. The cross has never ceased to be a folly to the supercilious man of culture, or a scandal to the comfortable burgess. But how many of the fools of men—God's saints!—sit now at the right hand of power judging the twelve tribes of Israel!

Such, then, are the disciples whom Christ demands to-day. The days of sacrifice were not ended by the rotting of Nero's stake. Christ never had a use for those who would accept all His concessions as literal and reject all his demands as figures of speech. He wants fools who are ready to give up all—to discover that they lack nothing! Humanity has been too prone to stifle its enthusiasts. It is still the inalienable prerogative of Jerusalem to crucify her prophets, and to worship them—dead—with beautiful sepulchres! The fault for modern failure does not lie with the Church. She is still the Body of Christ—the Home of Truth—the Dispensary of Sacramental Succours. What is wrong is with her too cowardly "supporters," who prefer their own way, their own ease, to Christ's most evident commandments. She has no need of those who expect the advent of a recruiting officer armed with plenary powers of compulsion—who will not come until they are fetched. She demands volunteers—men who will embrace her cause out of love—men whose utter abandon and splendid folly will startle the world from its inveterate complacency, will insist upon its coming to a revaluation of its position, and will set the imagination of their fellows on fire with a new hope and with prospects of a new glory. Christ has not failed; nor has the Church, His Mystic Bride, become degraded. It is we who have fallen short of Christ's confident expectation. Christianity, as Mr. Chesterton remarked, has not been tried and found wanting. It has been found difficult and left untried!

To Prayer!

BY REV. D. CONVERS, S.S.J.E.

REV. and Dear Brother:

I am very thankful that when I sent "Church Life" a copy of the prayer I said during my five happy years at St. John and still continue to say for the religious life in the Canadian Church among men, I added my address. Therefore, besides the two or three letters to the Editor "Church Life" printed, the mail has brought me seven or eight since. Two ask me to reply via the pages of "Church Life," you being one. You give your opinion that if I ask men and women to pray collectively they will do so. It is very well worth trying.

Even now I know some are praying from places in Nova Scotia, Montreal, Ontario, Manitoba, Saskatchewan, Alberta and British Columbia, as well as outside of Canada.

I remember that when I was a novice at Cowley one of the intercessions said after none was "for the religious life in Canada," which was discontinued when our Associate, who asked for it, died. And now, over thirty years later, I find myself returning to the same subject generally; but now with special reference to men. For those prayers have been granted. Canadian women are among the Sisters of St. Margaret who have a house in Montreal. The Sisters of the Church are at work. The Sisters of St. John the Divine is in every way Canadian. While God has given a gracious "Yes" to our prayers on behalf of Sisters; so far, His answer to our prayers for a community of men has been "wait." What are we to do? Redouble our prayers, encouraged by past responses.

I have no doubt the Sisters there have prayed and will go on. How far can we re-enforce them?

Some of my letters, not yours however, seem to me to take a very narrow outlook, by the stress they lay on the need of a Founder. What should be in the background of our mind as we pray for "the Religious Life in Canada?" Our Anglican communities of men are too young to give us the normal conception. My own, the S.S.J.E., is the oldest. The Bishop of Vermont tells us in his article on Father Benson, "On St. John's day, 1866, after a year's immediate preparation, Father Benson, Father Grafton and Father O'Neill took their vows and the Society was formed," not quite fifty years ago. All three are dead. I was at Cowley as a novice when the cablegram "O'Neill sleeps" came; and we all recalled how he once answered "Is India a good land to live in?" "I don't know; but I am sure it is a good land to die in"; and there as a missionary of the Society he gave his life to win India to Christ. Our fourth Superior General, Rev. Father Bull, has just entered on his office. To see the usual result of spiritual life and work by an order of men we must look rather to the older and larger organizations in the Roman Communion. Roughly speaking, we find each forms three orders known by different names. The first order is of men living in community under a rule or rules, vowed to poverty, chastity, and obedience. A second order of women, forming a sisterhood or sisterhoods living in community under like vows. The relation

between these is not the same in all cases. Then the Tertiaries, or "Third Orders."

Once lay people, living in their homes, often married persons, who more or less share in the spiritual goods, but who uphold the other orders in their life and works, and are in turn upheld by them. Each organization will have some peculiarities unshared by others and its own history. So far I have failed to find in Boston libraries the book by Adderly and Marson on "Third Orders," which is the chief English work on this subject.

We have no one Sisterhood related to S.S.J.E. as the "Poor Clares" are to the Franciscans; but we minister to Sisterhoods you will find, if you have anything to do with any of our Anglican communities that they have allies and friends living in their own homes but more or less connected with the orders. I recall such terms as "Outer Sisters," "Associates" and "Sisters of the second order" as titles used, among others.

When we pray for the religious life in Canada we mean more, much more, that "Give us a Canadian Founder, if it be Thy Will." For one does not make a community. For my part I have the thought of the three Orders; and I pray God to give the various orders in His own wise way and order: and in history the order of development has varied. For example, the great name among the Spanish Carmelites is St. Theresa. Everyone knows the charming anecdotes of her childhood, how she and her little brother wandered from home, and when their uncle brought the children home, they innocently explained that they were going to find the Moors so as to be martyred for Christ! How the little ones played at being hermits in the garden at home. Not strange that such a childhood should develop into a vocation for a Sisterhood. Many of us have laughed with her in the child-like, hearty delight with which she said, "And now I have actually two friars and a half of my very own!" The "half" was Juan de la Cruz, whose diminutive body contained the mind and soul of the holiest and clearest intellect of Spanish mystics, barring St. Theresa herself. The White Friars, discaled or barefooted, sprang from the life, the work and influence of an extraordinary woman. Will it be the prayers and influence of our Sisters in Canada that will move some of their brothers to a like step? Third orders of lay people living at home and busy in their ordinary occupations have been known to develop into those who heard the call of the Holy Ghost and were drawn to the religious life from their lay occupations.

I very naturally think of the organizations which with us, the Society of St. John the Evangelist, frequently called "the Cowley Fathers," supply the place of a "Third Order." We have our Associates, clergymen as well as of the laity, even now scattered here and there in Canada; who keep some rules of a spiritual life and uphold our hands, and we on our side pray for them and are able now and then to help them in their work by missions, retreats and the like. If I understand your letter, you think there are some of the Canadian clergy or laity who would be glad to know how they could put themselves in touch with us thinking that we could forward their wish to introduce the religious life into the Canadian Church. Of course any who care can write; and I shall be glad to tell them more of our Associates or of the Fellowship of St. John, an organization for lay men and women, affiliated with us. Or possibly the next time any of us might be in Canada we could see them. For my own part I expect this summer

to be in the Maritime Provinces and am even now engaged in a correspondence which may carry me into Ontario later.

To prayer! Encouraged by what God has done in calling the Sisters into the Religious Life—with thanksgiving for their example, their lives and their work.

To prayer! That if it be His will He may soon call men also; and that they may hear and obey His call; even as the volunteers have rallied to the flag so may they to the cross of self-sacrifice for Christ and Church.

To prayer! That His grace may keep those unlike the aspirant of whom the Reverend Mother of the Sisters of Holy Trinity told me, she said, "When we were a young Sisterhood one came to see me with 'I want to join you.'" "I am glad to see you, but are you sure you have a vocation?" "No doubt of that." "With whom have you consulted?" "With no one: but I really am called." Her assurance made the Mother doubtful. "Please tell me some of the details of the life to which you are called." "I am called to be a Superior; and there is no doubt of it!" So may we be spared from those who are themselves sure they are called to be superiors when no one else shares their conviction. Otherwise it might

be like the famous army which mustered one private and nine generals! That army gained no victory—no general dared risk that valuable private in fight. To take a vow of obedience requires a firm conviction that one great source of our weakness is the abuse of private judgment and consequent insubordination. It requires a conviction that one's besetting sin is pride and that we are most likely to conquer pride by holy obedience.

N.C.S. writing in the "Church Life" of June first sees quite clearly that there must be a desire for the Religious Life kindled in more hearts than now feel it. Although I have little confidence that so individual a matter as religious vocation is likely directly to result from the meetings he suggests at the Synods, yet would that there might be in each Synod some one so interested heart, mind and spirit, as to plan and work for such an object.

And so, my dear friend, I have tried to do what you suggest. I am sure you at least will go on praying as you have in the past for the growth of the Religious Life in Canada.

Faithfully yours,

D. CONVERS.

33 Bowdoin street,
Boston, Mass., U.S.A.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

REFORMS

To the Editor, CHURCH LIFE:

Dear Sir,—At a Diocesan Synod now in session, I was privileged to hear Canon Tucker present the case for the recently formed Council of Social Service. He dwelt upon the fact, only too sadly true, of the failure of our Church, as a corporate body, to take a definite stand in the great social movements that have, in the past, and present, thrilled the heart of the nation. To me, this has always seemed one of the saddest and weakest spots in our Church life. In all the great social movements, such as that which, a few decades ago, brought about the abolition of slavery, and the present movement for the prohibition of the liquor traffic, clergy and laity of our Church have been in the forefront of the battle line. But they have fought as individuals, and not as members of a great Divine Society, pledged not only to the propagation of personal holiness, but also of social righteousness. As a corporate body, the Church has never backed them. Indeed, she has always seemed to lag on the fence, until popular demand had made the reform inevitable, when she has tardily taken sides with it.

Dr. Tucker spoke of three reform movements which are to-day occupying the best thought of our nation—the movement for the prohibition of the liquor traffic; that for social purity; and the political reform movement—and he showed, not only how the Church has never made a pronouncement upon any of these, but also how she has in the past been unable to make one, because of her lack of organization. The Council of Social Service, he explained, is designed to fill the need for organization, and to become the Church's voice in all social questions, so that her sons may no longer be uncertain where their mother stands in the really vital concerns of modern society. I believe that, just as the missionary movement has been the great and noble enterprise of the Church in the last century, so the social movement, in the period that will follow the war, will be the next, and will do quite as much to transform the whole character of the Church, and to

enthuse her with the Holy Spirit of God, as the sister enterprise has done.

That is why, I am sure, that the Council of Social Service, if it remains true to its programme, will have a future quite as noble and glorious as our beloved Missionary Society, the M.S.C.C.

I was sorry for one thing in Canon Tucker's address. I was sorry that he dismissed a fourth movement—that for industrial reform—with a mere passing mention. I believe that this should have been first, because, when we get to the bottom of the industrial reform movement, we have got to the heart of all the others. We have lost our industrial populations to the Church. And yet they want to be Christian, and would gladly come back, if only they could find out where the Church stands, in the great movement for industrial democracy, which is to them the all in all. Dr. Rexford, who spoke this morning for the Sunday School Commission, stated that, in spite of the increased efficiency of our Sunday Schools since the Commission came into existence, we still lose seventy-five per cent. of our boys, after they are confirmed. Might I suggest that the reason for this astonishing defection lies not in any flaw in the Sunday School Commission programme, but in the fact that the majority of these boys just at the very time they leave the co-operative and beneficent institutions of Sunday school and day school, are forced to go out and sell their only saleable commodity—their labour—in the wage market—lineal descendant of the slave market—to men or soulless corporations whom they know to make from twenty-five to fifty per cent. profit on it. Then, finding the men of these corporations, and not themselves, in control of the Councils of the Church, they not unnaturally conclude that things have changed since the apostolic days, and that they can have nothing in common with the Church until she breaks her league with the vested interests, and comes out once more into the open, to defend the social and economic principles which were hers until the Emperor Constantine robbed her of them.

If the Council of Social Service can help the Church of Jesus Christ to find where she stands on the questions of interest, rent, dividends, profits, and the like, it will do her and the humanity she ought to serve, the supreme service. The life of the liquor traffic lies not in the appetite of the people for strong drink but in the appetite of manufacturers and dealers

for profits. The life of the white slavery organization lies not in the depravity of the populace, but in the profit-making possibilities that this traffic holds out to those who engage in it. People patronise these two nefarious institutions because they are here—constantly under their noses; and they are here because there are profits to be made in them. Eliminate from these two trades the chance for profiteering in them, and they die natural deaths. Fancy, if you can, a man conducting a bar-room out of purely benevolent motives.

The early Church took a stand on no uncertain grounds, on the whole subject of profiteering. Interest was taboo amongst Christians. The man who would take interest from, or make profits out of, a brother Christian, was as vile as the man who to-day makes profits on munitions of war. During the last generation, we have not dared to take the stand of the early Church, because the peculiar commercial and industrial organization of the nineteenth century has grown up entirely around the desire for profits. And so the taking of interest, and rent, and dividends,—taboo in all former Christian ages—has now received the blessing of the Church, whose members have been given plenary indulgences to go as far as they like in these matters, and yet retain their respectable standing as good Churchmen and good Christians. The result is that the Church still holds the farmers and the fishermen of our rural communities; but in the industrial communities, she has lost the wage-earners, and holds only the profit-makers. The exploited class is gone; we have lost them,—lost them because they know we are out of sympathy with them. There is real work for the Council of Social Service. Give these men justice. Tell them where, as a Church, we stand, in the struggle for real industrial democracy upon which they are engaged; and we shall have them back again, thronging our courts, as they did in the Middle Ages.

Capt. the Rev. F. J. B. Belford addressed the Synod to-day on the duty of clergy and laity to aid recruiting. Amongst other things he said that this war was due to man's sin, and that we could not hope to win it until the nation had received a new heart. It is difficult for me to see how any sin but the sin of profiteering,—not hitherto regarded as a sin,—can be responsible for this war. If the Germans caused the war, they did so out of a desire for Imperial profits, and out of jealousy of the commercial profits that English enterprise has extracted from every land on the globe. We must win this war. Since it is on, the task before us all is to lend every ounce of energy we possess towards the assurance of a final triumph. But at the same time we must humbly confess that the whole thing is a stupendous mistake,—due to our fault, our most grievous fault. If German and English commerce had not overridden each other for a quarter of a century, all over the world, no war would ever have been dreamt of. And they have overridden each other simply in the mad clamour for profits. Just now, things are going well with French arms but not with English. It is God's call to us,—His gracious call to confession of our national sin, and I do not believe He intends to give us victory until it is nationally confessed, repented of, and driven out of our national life.

NEMO.

THE STANDARD OF REVOLT

To the Editor, CHURCH LIFE:

Sir,—In your issue of 8th inst., I see a letter from Mr. C. B. Kenrick, in which he says "many of us omit the Commandments on occasion" from the Eucharistic Service, and that he would "rather they were relegated to some other part of the Prayer Book."

I have always been under the impression that the Commandments were placed in their present position in the Eucharistic Service for a specific purpose.

The last question asked in the Catechism is this "What is required of persons who come to the Lord's Supper?" Ans.

"To examine themselves, etc.," and it is not likely that the compilers of the Prayer Book had this in mind, when putting the Commandments in the very front of the Service; that in the light of God's Law a man might "examine" himself. I know this should be done before the service, but is it?

Anyway, as a layman, I always strongly deprecate the omission of any part of the service.

The world is too full of rush and hurry all through the week, and it is a positive rest to find the beautiful Liturgy exempt from this. The time we spend at it is all too short at best, and no clergyman knows, but that the very part he omits may be, if read, of some special help to some one in his congregation.

J. A. D.

NATIONAL PRAYER

To the Editor, CHURCH LIFE:

Sir,—It was the Bishop of London who said that God can do anything with a humble nation, a humble Church, and a humble soul, but we do think that the Church in Canada has not yet realized the necessity of more constant and universal intercession with humiliation. The resolution in the Synod of Toronto was of more far-reaching importance than many seem to think, and it is to be hoped that the resolution that was moved by Dr. Hoyles and seconded by Judge Hodgins will result in a day being set apart for national intercession and humble supplication. The need of the hour is an awakening of the Christian consciousness of the nation to the fact that this war cannot be won by men and munitions alone. The magnificent enrolment of men, the incredible response in resources and sacrifice, the grandest expression of patriotism that history has recorded, all these will be in vain if the greatest factor of all is left out. The factor of factors is God; the help of God, humble reliance upon God, the national acknowledgment of God. The primary need is such an awakening of the collective Christian consciousness of the Empire, that all who profess and call themselves Christians shall give themselves individually and unitedly to the work of intercession, and that all ministers of religion of every name shall daily call out and themselves daily lead the reserves for the victorious work of prayer. We believe further that there is a widespread desire in the heart of Christians of Canada for the setting apart of a day of national intercession and humble supplication, a day upon which the nation as a nation will acknowledge by its lowly prostration before the Most High God, that it is turning to Him as its refuge and strength in time of trouble. We must not be misunderstood when we speak of humble supplication. We are not downhearted. God forbid. We are not humiliated, as our enemies are, in the sight of God and the nations. We are not ashamed of our cause, our country, our warrior representatives. We are proud of the justice of our cause, the glory of our country's sacrifice, the splendour of our soldier's spirit. We are indeed proud to think that God has honoured our Empire in giving it the lead in this titanic struggle against world-tyranny. But every Churchman in Canada knows that there is to-day in our land a vaunting spirit of self-confidence that amounts almost to national cocksureness, and that the imperative need of prayer, of unremittent and repentant prayer has not yet taken hold of our people. If only our clergy could grasp the spirit of second Chronicles xii, xiii, xiv, xx, xxxii, and in season and out of season make our people realize that by increased intercession and prayerfulness only can the tide of war be turned.

DYSON HAGUE.

Toronto.

THE CHURCH AND THE ARMY

To the Editor, CHURCH LIFE:

Dear Sir,—Thousands of Churchmen will heartily thank the Bishop of Huron for his timely words in regard to the Church and the Army.

We have been waiting for the Bishops

of the Church to speak out for they have the authority.

No chaplain should go to the front representing the Church of England, unless he be recommended by the Bishop.

For every thousand Churchmen a chaplain should be appointed. We have not this number of chaplains yet.

The King's regulations, Order 1333, distinctly state, "A soldier will not be obliged to attend the service of any other religious body than his own."

Churchmen as well as military authorities including the so-called Senior Chaplain should realize that there should be a senior chaplain for each denomination, and Order 1339, King's regulations, directs that the term "senior chaplain is not to be used without the addition of a suffix indicating the denomination of the chaplain."

Every chaplain has the right of direct communication on ecclesiastical matters with the recognized head of his denomination.

Up to February 29th last, the three largest denominations in Canada sent only 114,400 recruits for the army, while the Church of England alone gave 10,000 more.

The following are the figures:

Church of England.....	124,688
Presbyterian Church 63,146	
Roman Catholic.....	32,836
Methodist Church	18,418
	114,400

Is it not reasonable that our men should attend their own service and be ministered to by their own priest? And to whom should we look, but to our Fathers in God to see that these matters are set right?

The Roman Catholics see that they have their rights preserved. The Methodists are very keen in their own interests, but the Church seems to be careless about theirs.

I remember well, when in Shorncliffe, receiving a letter from the British War Office directing my attention to the fact that three Methodists were being deprived of attending their own service in Canterbury. I met the Methodist superintendent and had the matter adjusted. Then, what about our thousands who are Sunday after Sunday being deprived of attending their services?

A Church of England senior chaplain should be appointed at once for each Camp in Canada, and Churchmen should go to their own Church for services, and the Bishops are the ones to say, "It must be done," and they have the King's regulations to back them up.

FRED. C. PIPER.

Thorold, Ont., June 16, 1916.

MAMMON WORSHIP

To the Editor, CHURCH LIFE

Dear Sir,—Your article on the "Presentation of the Alms" was most timely. I have seen the alms presented, with a priest at the altar, two servers in line behind him, two boys at the chancel steps, the collectors at the foot of the steps, the choir facing eastward, the plate elevated, and a short "anthem" sung. One might easily imagine that the function was the supreme act of worship in the service, and was a sort of substitute for the Roman service of "Benediction." The whole thing has created a reaction in my mind, and I have the money presented before the sermon at evensong, so as to avoid the idea that the function is the climax of evensong. I have further adopted the plan I saw in England, where (as far as my experience goes) people don't stand behind each other. The boys in the choir, who present the choir offerings, put the bags on the plate as it passes up, and at once go back to their places in the choir. The man who carries up the plate, goes up to the top step, and stands at the right hand of the priest (not behind him). In England, the collectors do not stand at the chancel steps, but each man goes to his seat after he has emptied his plate. I have never introduced that custom, but the proceeding I have described has simplified matters very much. It is not my desire to belittle the presentation of the offerings of the people,

but merely to get things into proportion, and to carry out the idea of "humbly" presenting them and to avoid (as you suggest) a pompous show. While we are discussing the propriety of doing things "humbly," is it not time to question the use of the "Ely" confession, or the custom of saying the confession on a high note. All idea of a "humble voice" is knocked on the head, when the organist gives you "G," and the confession follows on G, sung or said. I know that it is asking a good deal, when people have always used G, for saying or singing the confession, but we must make sacrifices, if our service is to be as impressive and helpful as it ought to (and can) be. Yours,

INTERESTED.

To the Editor of CHURCH LIFE:

Dear Sir,—Hardly a week passes that one does not get full value for one year's subscription to CHURCH LIFE. Your article in the current issue, under the above caption, did me good. Have we not all seen scores of times, just such a procession as you describe. In far too many of our churches—in one Pro-Cathedral I could name—the first thing that catches one's eye on entering the Church, and on glancing towards the Holy Table, is—not the symbol of our Faith, not the emblem of our Redemption—but a big brass alms dish!

Small wonder is it, I think, that in many places where such practices obtain, there is often mighty little to put in the alms dish!

J. A. D.

Sask.

A Letter From the Front

CONFIRMATION AT SALONIKA

Att. 68 Field Ambulance,
65th Bde., Salonika Force.

To the Editor, CHURCH LIFE:

Dear Sir,—I am always glad to get CHURCH LIFE out here in the Balkans as it helps me to keep in touch with the Church in Canada while on active service. There are several Canadian doctors of the Reserve in this brigade, and as you know near Salonika is No. 4 Canadian General Hospital of which Mr. Sparks of Toronto is the chaplain. I enclose a short account of a confirmation we had in this division a short time ago. I thought it might interest some of your readers. This is a delightful country and most interesting historically, though everybody longs for a chance to get at the enemy, perhaps what we want is a little more patience.

With every good wish, believe me,
Sincerely yours,

H. S. RAM, C.F.

The visit of a Bishop in the Army, on active service, is a rare but welcome occurrence. One of the many little mud-and-stone villages of Macedonia, behind the front line, was the scene of the first Sunday in Lent of a Confirmation Service conducted by the Right Rev. Bishop Price, late of Fukien, China, who has recently visited the troops in the Mediterranean Force.

The service was held in the largest building in the village, known as the "White House," a white-washed structure which was at one time a mosque when the country was under Turkish rule, but more recently it was used as the village school. At one end of the room, which only measured about 30 x 40 feet, a small altar was erected, covered with a white linen cloth and draped with the Union Jack. Upon it were placed a small brass cross and two lighted candles. The episcopal chair was an ordinary ration box, no such thing as a chair being procurable in the village, as the Greek peasants always sit on the floor. The temporary Church was more than filled with men from the various regiments in the Division.

The candidates numbered fifty-eight. Two men, a serjeant-major and a private, were admitted into the Church by Holy Baptism before the Service began—a significant witness to the close connection

between these two sacraments which, in the early days of the Church, formed two parts of the same Sacrament.

Rather a striking feature of the Service on this occasion was the answer "I do" given to the Bishop's question by each candidate in turn as his name was called out by the Senior Chaplain. Before the actual Confirmation, all joined in singing the "Veni Creator Spiritus."

One could not help feeling the appropriateness of a Confirmation in such circumstances, when men are away from home and facing the great realities of life. It is just then that the gift of God's Holy Spirit can help them to be strong. In the congregation were a number of staff officers, including two brigadier-generals. All seemed much impressed by the service. A place of honour was given to the venerable Greek priest of the village, who represented the Orthodox Church of the East—suggestive of the re-union that one hopes will some day be effected between the Eastern Orthodox and the Anglican Communion. In praying for our soldiers abroad on foreign service, it would be well to remember those who are really trying to follow Christ under the peculiar difficulties of Army life; and also that God may lead our soldiers to realise more than ever their need of Him through all the changes and chances of active service.

Reviews of Books and Magazines

The Eleventh Annual Report of the Canadian Bible Society, 1915, Auxiliary to the British and Foreign Bible Society.

This report of a year's work presented by the executive committee at a meeting held in Toronto, May 3rd, 1916, is a record of a great and steadily growing work. In the year 1908 there were circulated by this Society 132,633 copies of the Holy Scriptures in whole or part. Last year the number had increased to 304,574. A very large number of copies of the New Testament has been issued to our Canadian soldiers and these have been gratefully received and testimonies continually come in to shew how they have been valued and appreciated.

* * *

My Annual Letter: by the Rt. Reverend the Bishop of Mackenzie River.

Bishop Lucas writes this letter for the information of the English friends and supporters of his diocese. It is a most interesting record of arduous and heroic work in the land far north. As we read it we thank God for the little band of workers, men and women, who live a life of loneliness and peril in order to carry the message of salvation to the Indians and Eskimos and to build them up in the Christian faith. They have their reward in being allowed to see the fruits of their work in the changed characters and devoted lives of many of those to whom they minister.

* * *

The Central Board of Missions of the Church of England: Annual Report 1915-1916.

The object of this board, which is representative of the whole Church at home is mainly educational and advisory. Through its council for Missionary Problems and Policy it studies the actual difficulties of the Mission Field and attempts to make contribution to their solution. Through the Council for Science abroad it seeks to elicit vocation to the missionary career and to help to find suitable fields for its exercise. It issues much valuable literature, and is also prepared to give counsel when applied to by any Colonial or Missionary Church, and to act as a referee on questions which missionary societies may desire to refer to the board. In the words of one of the leading Anglican Bishops, "Its work is most essential, and all the more that you must know things a bit below the surface to gauge its value."

Gleanings from Divers Fields

IN the reports of the May meetings in London there was one which seems to me particularly worthy of notice, viz., that of the ecclesiastical insurance office. The date of the foundation is not given, but if my memory is correct, it was about thirty years ago. It was known at first as the "Ecclesiastical Buildings Fire Office," but some years later it enlarged its scope and adopted the present title. It takes risk exclusively on buildings used for Church purposes—churches, rectories, school houses, parish halls, etc., and asks its shareholders to expect only a dividend of five per cent. (which is, of course, good interest in England), and all the profits beyond this go to Church purposes, according to the discretion of the directors.

* * *

It has proved an unqualified success from the first, and this year's report is a remarkable one. A total of £212,480 has been distributed among the various Church societies since the foundation of the company, and this year's profits so distributed amounted to £20,000, the same amount as for the past four years.

* * *

Now the practical question arises, Why can we not have a similar organization in Canada. Conditions, of course, are different here and in England; but does the difference make the scheme impracticable? In our smaller towns we have wooden buildings, and there is the risk of large conflagrations; but then Church buildings are never grouped together to any great extent, but are in different sections of the town. Insurance men will tell you that church buildings are among the best risks they have, and if you run over in your mind the losses by fire of such buildings in any diocese you will find that, except for the occasional destruction of a city church, the losses would be more than covered by the annual premiums paid in from various parts of the diocese. Let some of our zealous business men think the matter over and see if there is not here an opportunity for the Church to secure for its own use a good share of the enormous amount paid out annually for insurance.

* * *

It seems to be a very difficult matter to define exactly what is meant by a "godly admonition." The question came up not long ago in an American diocese, when the Bishop wrote to one of his priests and warned him in future not to allow any layman to go within the altars during service. It might appear at first sight that the object of this warning was to emphasize the dignity of the priestly office and to prevent irreverence; but it seems that it was rather to prevent too much reverence, for the priest in question was in the habit of employing acolytes, and the Bishop, apparently under the impression that acolytes were an invention of the Roman Congregation of Rites, was desirous of putting a stop to this abuse.

* * *

The offending priest probably not classed as a Protestant in the ordinary acceptance of the term—protested. Then the Bishop wrote again and told him that his orders were a "godly admonition" and that obedience to ordination vows required that they should be obeyed. It didn't work. The priest was unable to recognize anything like a godly admonition in this uncalled-for interference with his services, which were approved of by his own people. Then the matter was laid before the Standing Committee of the Diocese, and, in spite of the respect which that body naturally felt for its episcopal head, they decided the Bishop was in the wrong.

* * *

The grounds for this decision are not made public. A bishop may admonish his clergy for transgressing the letter of the law, or for failing to carry out its directions, as in the 64th canon of 1603 for neglecting to give due notice of holy days, and it is reasonable to suppose that his admonitions are restricted to this.

But what strikes me is the inadvisability of making such a fuss about trifles. Parish clerks were laymen, and in old days they were allowed to read the Epistle. And why should they not do so? And if a priest thinks it more seemly (as it certainly is more convenient), to have an acolyte—or "colet" to use the old English word—it is not a matter of great concern. It is one of those things which it would seem better for a Bishop neither to order nor to condemn.

EUSEBIUS.

St. Agnes' School, Belleville

ANNUAL CLOSING

THE closing exercises and awarding of prizes was held on the evening of the sixteenth of June. The Lord Bishop of Kingston was present and spoke of the past good work of the school, and of its present and future prospects. The management will still be under the same efficient principalship of Miss Carroll, who will be supported by an advisory board consisting of the Bishop of Kingston, Hon. Senator Corby, His Honour Judge Wells, H. F. Ketcheson, mayor of Belleville, and John Elliott, manager of the Standard Bank, of Belleville. Under such strong support and efficient management the school should be able not only to equal but greatly surpass her present proud record as a boarding school for girls not excelled by any of the foremost in our land.

Mr. L. H. Baldwin also delivered an address of appreciation of the work done by St. Agnes', and only regretted that he had not any more daughters to send to St. Agnes' to be educated. His third daughter, now attending, won the general proficiency in the fifth form.

Ordinations

ST. PAUL'S CATHEDRAL, LONDON, ONT.

AT St. Paul's Cathedral on Whitsunday 11 candidates were admitted to Holy Orders. Five were deacons and six were ordained to the priesthood. The first part of the service was taken by Rev. Precentor Tucker, assisted by the Rev. L. W. Foreman, B.A. The ordination service itself was taken by the Bishop of Huron. The candidates were presented by Ven. Archdeacon Young.

Rev. R. J. Perkins, M.A., rector of St. James' Church, Ingersoll, selected a very appropriate text from the pastoral epistles, Timothy 1:ii-1: "Thou, therefore my son, be strong in the grace that is in Christ Jesus." He told the candidates that their influence on the world as clergymen would be based upon their ideals of to-day. The basis of their success did not lie entirely in the power of their preaching or in their ability as organizers, but in their spiritual equipment. He likened them to soldiers, men who must endure hardship through their self-denying and self-sacrificing endeavor to improve and elevate the spiritual and moral tone in their particular sphere of work. Secondly, they must be as athletes, living according to rules in regard to their devotional life. Thirdly, as a toiler in the vineyard of Christ's flock, they must work with diligence, devoted to their high calling.

He recommended to them certain rules of life. Simplicity, he said, was a mark of strength in any man. The simple and conventional language and habits of life appealed to the thinking man of to-day. He urged them to develop their own personality, not to imitate.

The deacons are for the most part only temporarily appointed to their missions and charges, taking the work of rectors who are serving as chaplains to the Cana-

dian overseas forces. Rev. H. Payne will take charge at Preston during the absence of Capt. R. Hebert; Rev. R. J. Lee, B.A., relieves Capt. R. S. Howard, of Chatham; Rev. J. Whealen, B.A., relieves Capt. S. M. McKegney, of Brantford; Rev. R. Kaine, B.A., relieves Capt. J. Tully, of Thamesville; Rev. J. Mills will act as assistant to Rev. P. Harding, of Windsor, during the absence of Capt. Arthur Carlisle, of the 18th Battalion, C.E.F.

The priests are Rev. H. B. Metcalfe, M.A., of Courtright; Rev. W. Moulton, of Middleton; Rev. W. Jones, of Walter's Falls; Rev. R. Charles, B.A., of St. David's; Rev. Ast Everest, of Thedford; Rev. J. Cottam, of Muncey.

ST. ALBAN'S CATHEDRAL, TORONTO

The Bishop of Toronto held an ordination service at St. Alban's Cathedral on Trinity Sunday when ten deacons were ordained to the priesthood and eight young men were made deacons.

Rev. Canon Plumptre, rector of St. James' Cathedral, was the preacher, and his theme was the need of a united campaign among the churches in the matter of social reform. Speaking from the text "Ephraim shall not envy Judah and Judah shall not vex Ephraim, but they shall fly down upon the shoulders of the Philistines together," he referred to the manner in which the Empire had won unity through the proclamation of war. This was a parable and a challenge to the Church, which was rent with divisions. In these days when all the forces of religion and righteousness should be mobilized, the Churches were without unity, without organization, and therefore without power. He asked: "How is unity to be found?" and answered the query: "As the British Empire found it, by war; by a new realization of the Church's mission to fight against all wrong, by the battle of social reform." Continuing, he said we pray "lead us not into temptation" but the conditions of home and labor for millions did constitute a daily temptation. The war had alleviated to a remarkable extent the sense of social responsibility in the churches. In England the forthcoming National Mission had been officially described as "a united effort to save the country from the hell of social injustice and mutual distrust." There was nothing more tragic in the world than that the masses of the poor should at the present time look upon the accredited messengers of Christ's Gospel as enemies to be fought rather than friends to be welcomed. All who to-day were fighting in the cause of righteousness and to right the wrongs of the weak must apply the Gospel principles to social problems.

NO NEUTRALITY IN CHURCH

Preachers who advocated social reform were "told to preach the Gospel" and "to keep clear of politics." The Church dared not stand neutral and voiceless when great moral issues were clearly at stake. Cold and cowardly neutrality has been exposed by the war for what it was worth. The Pope's neutrality in the face of Belgium ravaged and Armenia massacred had struck a blow at the heart of the Papacy. The best public opinion in neutral countries recognized that neutrality in such a war is purchased at the price of the nation's soul. For the Church neutrality was not only weak and unworthy, but it was suicidal. A conscience that did not speak clearly had abrogated its function. Social reform will help missionary work by taking away the reproach of our un-Christian conditions at home. It would provide a field of Christian service for those who returned from the war. It would unite the Churches. Not by arguments or conferences, but by a new perspective and a new ideal would unity be found. As the Empire so the Church would find peace in war.

THOSE ORDAINED

Those ordained to the priesthood were: Rev. D. B. Langford, Toronto Jewish Mission; Rev. T. J. Dew, West Essa; Rev. H. Naylor, Washago; Rev. E. G. Robinson, Cardiff and Monmouth; Rev.

Cecil Spencer, assistant at St. Alban's; Rev. N. M. Noble, Norwood; Rev. W. J. Taylor, assistant at St. Paul's, Bloor Street; Rev. William Morgan, Surrey-town; Rev. J. J. Robbins, Young's Point; Rev. W. G. Turney, St. James', Humber Bay.

Of the eight ordered deacons Rev. W. F. Wallace, M.A., has been appointed assistant curate of the Church of the Redeemer, Toronto; Rev. Sidney Childs, B.A., assistant curate at Christ Church, Mimico, with duty at St. Margaret's, New Toronto; Rev. W. H. Smith, assistant curate at St. Philip's, Toronto; Rev. G. Napier Smith, M.A., to St. Mary Magdalene's, Lloydtown and later goes to China for the M.S.C.C.; Rev. Henry Roche, M.A., assistant curate at St. John's, West Toronto; Rev. J. S. Harrington, assistant curate at St. Aidan's, Toronto; Rev. Alfred Clark goes to Qu'Appelle, Sask.; Rev. E. A. Green was ordained at the request of the Bishop of Fredericton, and goes to that diocese.

The Synod of Nova Scotia

(Continued from last issue)

Two further resolutions following from the Social Service report were moved by Canon Vernon and passed unanimously:

(a) Resolved, that this Synod would urge upon churches, charitable organizations, and promoters of entertainments in aid of Church, charitable and patriotic funds, the urgent need of the exercise of great care that no amusements or practices which are open to objections as partaking of a gambling character, such as lotteries, raffles, ticketing and games of chance, are permitted at or in connection with such entertainments.

(b) Resolved, that this Synod, while always most strongly opposed to corrupt practices in political elections, in view of the fact that many of our men are at the front, ready, if God wills, to make the supreme sacrifice in behalf of our dearly bought freedom, hereby places itself vigorously on record as denouncing the buying and selling of votes for money, or for intoxicating liquors, as a crime against our country, our freedom, our Empire, our Church, and our God, of the most despicable character; and would urge upon the clergy the desirability of referring from the pulpit to the privilege of the franchise and its consequent responsibility some Sunday before the approaching provincial election, and upon the churchmen generally the solemn responsibility of doing all in their power to ensure a clean and honourable election.

The result of the balloting was then announced, being as follows:—

Diocesan Mission Board—Rev. H. W. Cunningham, Canon Simpson, Rev. J. W. Godfrey, Rev. W. P. Robertson, Rev. E. A. Harris, Rev. A. E. Andrew, Rev. W. S. H. Morris, Canon Vernon, Rev. H. E. Dibblee, Rev. F. C. Ward-Whate. Laymen—Judge Forbes, B. D. Bent, J. W. Allison, H. L. Jones, J. J. Hunt, A. B. Wiswell, Andrew Mackinlay, H. D. Romans, R. V. Harris, Dr. Stevens.

Sunday School Commission—Archdeacon Armitage, Rev. F. C. Ward-Whate, A. B. Wiswell, B. D. Bent.

Governors of King's College—Rev. W. S. H. Morris, W. L. Payzant.

Executive Committee of Synod—Canon Simpson, Archdeacon Draper, H. D. Romans, B. D. Bent.

M. S. C. C.—Dean Llwyd, Archdeacon Armitage, Judge Forbes, Andrew Mackinlay.

The Rev. Dr. Willets then presented the report of the committee on Education, dealing particularly with King's College, with King's College School and with the Church School for Girls, Edgemoor. The report welcomed Dr. Boyle, the new president of the college, and expressed the hope that the Synod would heartily support him in his great work. It also referred with appreciation to the School for the Clergy which has been carried on so successfully now for four years in succession.

The Dean, in seconding the motion for the adoption of the report, urged strongly the double obligation resting upon the Synod of loyally supporting Dr. Boyle in

the work upon which he is entering, and also of supporting King's College, his plea being enthusiastically received.

Dr. Boyle was then called upon to address the Synod. He spoke of the problems which lay before King's College. He thought that for the present the college would only be able to mark time, but that when peace came much would be done. He hoped that no one would pass judgment upon its work for the next year, but await the close of the war, and giving whole-hearted allegiance, uphold his hands in all possible ways. He announced that shortly a campaign would be launched with a view to raising \$150,000 additional endowment—there must be a broader outlook for the college, and it must be made more and more efficient. He emphasized the fact that it is the oldest British colonial university—let it be made the best. It was, in the opinion of the speaker, a question of now or never—let all unite in effort to put the college on a secure foundation.

He had come to King's on the understanding that it was the college of the whole Church, not of any one party in it, and he would be satisfied with nothing less.

The address was a strong one and enthusiastically received.

Dean Llywyd then presented the report of the committee on the Archbishop's charge.

It concluded with a beautiful tribute to His Grace the Archbishop, "that sympathetic and devoted father" whose work was known of the whole diocese.

Archdeacon Armitage read the report of the S. S. Commission. The work of the Sunday School to develop patriotism is shown by the fact that one-half of the men who compose the Canadian forces are Anglicans. The report urged that the S. S. Commission apportionments be raised by apportionment among the different parishes, and a resolution to this effect was carried.

Motions of thanks and appreciation were made and passed, to the press, to the ladies, to St. Paul's Corporation for the use of the church and hall, and to His Grace for the way in which he had presided over the meetings. The Archbishop suitably replied.

A missionary service was held at St. Paul's Church at 7.30 on Wednesday evening at which powerful appeals for diocesan missions, and for the work of the M.S.C.C. were made by Archdeacon Martell and by Dean Llywyd respectively.

The ladies of the W.A. held a reception for members of the Synod and friends at the Church of England Institute on Thursday from 4 to 6 p.m.

The Synod of Huron

THE 59th session of the Diocese of Huron, or the 42nd under the Synod act of incorporation of 1874, met in London on Tuesday, Wednesday and Thursday of last week. After a celebration of the Holy Communion at 10.30 on Tuesday morning in St. Paul's Cathedral, followed by an eloquent sermon by the Rev. Dr. Renison of the Church of the Ascension, Hamilton, Synod assembled in Bishop Cronyn Hall for business.

THE BISHOP'S CHARGE

In the afternoon the Bishop delivered his charge. His lordship pointed out the need for thankfulness at this time "for the peace and security of our homes." He said: "Even though our hearts are anxious over loved ones in peril or sorrowed over loved ones lost, our homes are secure, our food is abundant and constant and the means of grace are as sure as in the days of profoundest peace. Plainly nothing that we can give, whether of praise or money or service, can remotely approach the blessings which we are receiving."

His lordship expressed his satisfaction with the financial statement as a whole. "I rejoice," he said, "that in spite of the great war the contributions of our people have kept well up to the average. It is a matter for which we ought to be thankful, indeed. The amount paid on the M.S.C.C. apportionment exceeded that of any year in our history, but the amount paid on

the diocesan apportionment was less than last year, not much, but less by \$55.60. That is not good and it ought not to have happened, because if three parishes had sent in to the Synod office before April 30 the moneys which they had for the apportionment the revenue would have exceeded that of last year."

EVASION OF RESPONSIBILITY

The Bishop voiced his disapproval of what he termed "an evasion of responsibility" when changes in incumbencies have occurred within a month or two of the close of the Church's financial year. The outgoing minister, he said, has in a few instances attempted to shift to his successor the responsibility for raising the Church's apportionment.

A total of \$982 has been paid to clergymen on active service during the year, his lordship pointed out. He stated that "last Synod every complete mission or mission set apart as a parish was manned by a clergyman and I am glad to report that the condition is the same to-day." Good investments and the practice of economy, the speaker said, have materially helped out. He urged that the Widows' and Orphans' Fund, the Church Extension Fund and the Parsonage Fund be augmented at every opportunity. He advised the Synod to allocate the surplus as follows: \$2,000 to the Widows' and Orphans' Fund, \$379 to the Church Extension Fund, \$300 to the Parsonage Fund and \$300 to be reserved for the expenses of the next General Synod.

COMMITTEE OF CANONS

The Bishop urged committees to send in reports at least a month previous to the meeting of the Synod so that these could be printed in the convening circular. His lordship suggested that a standing committee on canons be appointed, charged with the keeping of a careful record of all changes.

The speaker suggested many reasons for changing the date on which the financial year ends, mentioning October 1 as a possible substitute. The nearness of the Easter season, he said, makes the present date inconvenient.

The Bishop referred feelingly to the approaching retirement of Ven. Archdeacon Young owing to advanced age. He spoke in the highest terms of the archdeacon's splendid service for nearly 30 years.

He outlined at considerable length many of the changes made in the Prayer Book at the last General Synod.

PROHIBITION

Speaking of prohibition the Bishop said that the matter is one of political economy and not of religion. "In the light of Christian revelation it stands wholly condemned as a method of advancing the kingdom of Christ. There is not a single warrant in Christ's teaching or example to justify compulsion to other men. It is contrary to the divine plan for the moral discipline of the human race, which seems to be to secure innocence not through the prohibition but in spite of temptation. If it will do good to the greatest number and if it will pay the state to abolish it then the state has a perfect right to enact prohibition, although it may interfere with the personal liberty of some."

FORCE NOT CHURCH WEAPON

"It is necessary to be quite clear on this point," continued his lordship, "because there are large numbers of people in Ontario to-day who seem to think that the only really Christian workers are the advocates of prohibition and of other measures of social reform by the enactment of laws. But physical force is not a weapon for the Church to use."

ANGLICAN ENLISTMENTS

In reference to enlistments the Bishop said: "We rejoice greatly at the response of Anglicans to the call for service in the defense of the Empire. Though, according to the civil census of 1911 we numbered only one out of seven in the Dominion, among those who enlisted up to February 29 of this year Anglicans number nearly one out of every two. The exact figures

are as follows: Anglicans, 124,688; Methodists, 18,418; Presbyterians, 63,146; Roman Catholics, 32,836; Baptists and Congregationalists, 10,325; Jews 343; other denominations, 13,155; total 263,111. In other words Anglicans number over 47 per cent of all the enlisted soldiers of Canada up to February 29. There are one million Anglicans in Canada. According to the census the Anglican contribution to the force of 500,000 men calculated upon should be 71,000. We have given nearly double that number already. In the battalions now being mobilized the proportions of Anglicans is necessarily less than at first, but even considering this fact they still number more than those of any other single communion."

EIGHTEEN STUDENTS ENLIST

"Out of 42 students preparing for the ministry in Huron College, 18 have enlisted and three have made the supreme sacrifice. In many congregations every available man has enlisted. Six thousand men have enlisted from this diocese."

"Bearing in mind" said the Bishop, "the figures quoted above one is pained and amazed to hear complaints that the number of Anglican chaplains is out of proportion to the number of Anglicans in this district. I would most respectfully suggest that it would have been much more to the point in view of the figures given above if the denomination that complained had devoted its energies toward securing more enlistments from its membership than to securing berths for its ministers as chaplains to battalions, in which its members are conspicuous by their fewness."

FAVORS COMPULSION

"In a democratic country where there is no privileged class and the citizenship is common, the defense of that citizenship should be a common responsibility, in other words military service should be universal and obligatory in every democracy, just as universal as the vote, and the men who would not serve should not have the vote. The present system is indefensible for another reason, it sacrifices the bravest and the most unselfish, the type of citizen that we want to conserve and grow, while it saves the cowardly and selfish, the type we want to eliminate."

OPPOSED TO CHURCH PARADES

The Bishop protested against the holding of Church parades to different churches when a soldier has the chance of worshipping in his own church only about once in six weeks or less. The soldiers feel it as a hardship.

Of the war the Bishop said "time has not shaken our confidence in the righteousness of our cause nor lessened our determination to win. The end of the struggle is not yet in sight. Religion had not suffered through the war, but has been improved."

In the evening Dr. Renison conducted a Quiet Hour.

BUSINESS OF SYNOD

It was decided to have 10,000 pamphlets prepared and distributed throughout the diocese embodying the Bishop's pronouncement on the subject of military service.

Rev. J. W. Doherty, B.A., L.Th., was appointed secretary-treasurer of the diocese.

The committee on religious teaching in the public schools recommended that the schools be thrown open to ministers of all denominations for religious instruction to members of each minister's particular denomination after school hours, and also that school be opened with the Lord's Prayer and Scripture reading and closed with the Lord's Prayer.

A new departure in connection with the establishment of churches of missions in new fields was decided upon. It was decided that in future the firmly established churches will assist in bearing the burdens of the new missions so that these will not be forced to start under a heavy handicap as heretofore.

Where two or more churches exist in a city, it is directed that a church extension committee, consisting of the incumbent of the then existing churches and two delegates from each congregation be formed. When a new mission is to be established this committee will notify the Bishop and funds will be collected by the committee from the congregations already in existence, to aid in the work in the new field. A diocese fund, to be known as the Church Extension Fund, is to be established to help in this work.

Rev. Canon Gunn had some slight changes made in canons relating to the Diocesan Sunday School Association to assist the inspectors of Sunday Schools in having reports sent in on time.

Rev. T. W. Hill, of Petrolea, has been appointed by the Bishop to the vacant canonry in the diocese, his lordship announced. Mr. Hill was formerly rector of the Church of St. John the Evangelist in this city. The canonry was made vacant by the death of Canon Ridley, of Galt.

Memorials expressive of the deepest regret were brought in by the committee of which Ven. Archdeacon Richardson was chairman on the death during the past year of Rev. Canon Ridley, of Galt, Rev. Thomas Arthur Wright, Brantford, and Rev. Duncan Henry Hind, of Sandwich.

The report of the Anglican Young People's Association work in the diocese was presented by Rev. Canon Gunn.

Rev. Charles Jenkins presented the report of the committee on the extension of the Episcopate in Ontario.

Rev. Canon R. S. Howard reported on the inspectors of Sunday Schools.

SOCIAL SERVICE AND MORAL REFORM

The report of the committee on Social Service and Moral Reform spoke highly of the action of the Ontario Legislature in passing the prohibition measure and urged the members of the Church to assist in carrying out this legislation. Regret was expressed that the Sabbath is being more and more encroached upon. One speaker stated that munition manufacturers should not make use of Sunday for the making of their materials.

High praise was given the General Synod for the establishment of a Social Service Council. Rev. Precentor Tucker in referring to this said, "Social service is not, in my belief, the prime work of the Church. We are preachers of the Gospel, which deals before all with the saving of the soul of man. However, social service comes close behind."

SOCIAL SERVICE COUNCIL

"The Social Service Council gives the Church a mouthpiece." The speaker denounced intemperance and impurity. "These," he said, "the council will be able to fight."

Referring to political corruption Precentor Tucker said, "Most of our politicians are not as bad as they are painted. We have many most creditable men representing us, yet I think it is shameful that at a time like this there are two royal commissions sitting in this country to investigate charges of corruption in the purchase of munitions. I don't know which side is right, but we should hang our heads in shame that it is necessary."

The speaker pointed out that in 15 years missionary giving has advanced from \$45,000 to over \$250,000 for the Church in Canada.

Rev. R. A. Hiltz, M.A., general secretary of the Sunday School Commission, spoke of the work being done by his body as shown by the report presented at the Synod. He asked for the best kind of support for the Church Sunday School publication "Our Empire," which in spite of difficulties experienced through the war, is still being published. Many of the clergy and lay delegates entered into the discussion which followed.

UNIVERSAL SERVICE

The following resolution was proposed by Rev. Precentor Tucker, seconded by F. P. Betts, carried unanimously:

"(a) That the duty of fighting for one's country in a righteous war in defence of the highest ideals of civilization, such as that in which we are now engaged, is the supreme duty cast upon all subjects of a nation, and furthermore,

"(b) That the burden of such service should, so far as practicable, having due regard to the requirements of our national life, be borne equally by all the properly qualified men of the nation, and this Synod desires to express the approval of the Church of England in this diocese of any scheme, whether under the militia act or the defence of the realm act, or otherwise, for the complete and effectual mobilization of the entire resources of Canada, in men and materials, which, in the opinion of the Synod, ought to be placed unreservedly at the disposal of the country and empire."

The Bishop at the closing session declared the gathering to be one of the most practical, and profitable in years. We hope to publish the result of the elections in our next issue.

Personal Mention

THE college of St. John, Winnipeg, suffered a severe loss in the death of its warden, which took place on Wednesday, June 14th, after a brief illness. For years the Rev. J. J. Robinson was the dean of Belfast, and came to the West about four years ago, taking a great share of the work in the Mission of 1912. After the close of the Mission he accepted the offer of the Archbishop of Rupert's Land to take charge of the College and threw himself into the work with that wondrous energy for which he was so well known. He was a man of wide experience, deep spirituality and scholarship, a charming speaker and an eloquent preacher. The whole west has lost a friend.

The funeral took place Friday, June 16, from the College Chapel. Owing to the illness of the Archbishop the Very Rev. Dean Coombes had charge of the service, being assisted by the Rev. J. F. Cross, the Rev. R. C. Johnstone, Canon Gill and the General Missionary for the diocese. The chapel was filled and a large cortege followed the body to the grave at St. John's cemetery. Practically all the Anglican clergy of the city were present and also many from outside points. The Cadets formed a guard of honour and twelve boys of the school carried the flowers. Principal Crummy, of Wesley College was present at the graveside.

Mr. J. M. McCormick, superintendent of the Church Camp Mission, has been in the east visiting the various camp districts where missionaries are employed. He has also been addressing various meetings including the Toronto and Huron Synods. He leaves this week for the Yukon territory for the purpose of going over the Mission's work among the gold mines in the creeks.

A most impressive service in memory of the late Colonel Buller, officer commanding the Princess Patricia's Light Infantry, was held in St. Bartholomew's Church, Ottawa, on the morning of Whitsunday. Morning Prayer was said and the Holy Communion celebrated by Rev. G. S. Postlethwaite, M.A., of Hawthorne. Rev. Canon Hanington, rector of St. Bartholomew's, preached a sermon that touched the hearts of all present. Following the sermon the "Nunc Dimittis" was sung. Their Royal Highnesses the Duke and Duchess of Connaught and the Princess Patricia were present with all their staff. Among the other notables in the congregation were Sir Robert and Lady Borden, Sir Henry and Lady Egan, Hon. and Mrs. Martin Burrell, Colonel and Mrs. Sher-

wood, Colonel and Mrs. Maunsell, and Admiral Kingsmill.

The Rev. Geo. Harrison has resigned the parish of Petite Riviere, N.S., and will take charge of New Waterford. He will be succeeded at Petite Riviere by the Rev. Frank Gaskell, from the Diocese of Fredericton.

The Rev. G. F. Scovil, M.A., of St. Jude's, St. John West, N.B., has been appointed to collect for the Bishop Medley Canonry Fund in the Diocese of Fredericton. His work at St. Jude's will be taken during the summer by Canon Vroom of King's College.

Mr. Alban F. Bate, B.A., who recently received the Divinity Testamur at King's College, and has been an assistant master at King's College School, was ordained to the diaconate at Fredericton on Trinity Sunday, and will assist Dean Neales at the Cathedral.

Dean Paget, of Calgary, will be in Halifax at All Saints' Cathedral during July.

The Rev. Edwin Jukes, B.A., of King's College, who was made deacon by the Archbishop of Nova Scotia on Whitsunday, has been placed in charge of the parish of Falmouth, under the direction of Archdeacon Martell. The former incumbent, Rev. C. H. Garland, is visiting friends in the United States and expects to return to England shortly.

The Rev. L. R. Bent, B.A., another student of King's College, who was ordained at the same time, expects to go to Port Morrin. He is a son of the Rev. A. M. Bent, rector of Springhill.

The Rev. P. T. Mignot, one of our oldest subscribers, has just been preferred to the living of St. Aubin's, Jersey, Channel Islands.

The Rev. Fr. Michael Kaimakin, of the Russian Orthodox Church, will be the preacher at St. Thomas' Church, Toronto, on Sunday morning.

Captain John Malcolm Dymond, son of Mr. A. M. Dymond, Toronto, has for the third time been wounded and is now in No. 4 General Hospital, at Wimereux. His many friends wish him a speedy recovery.

Rev. W. S. Gooding, rector at Frankville, Ont., died suddenly on Friday last of illness developed, it is thought, by over study, following a cold, at the age of 30.

At the fifty-eighth commencement of Seabury Divinity School the degree of B.D. in course was conferred on the Rev. A. E. Alloby, rector of La Have, N.S.

Trinity College School, Port Hope, has given a large number of graduates to the great struggle in which we are now engaged. The number of those who have made the supreme sacrifice, including those missing, now totals 35. The recent list of casualties includes the names of General Victor Williams, who is a prisoner and wounded; General W. F. Sweny, wounded; Capt. I. H. Symons, missing; Lieut. Osmonde Clarke, missing; Lieut. W. C. Ince, missing; Lieut. Ralph F. L. Osler, son of Mr. F. Osler, of Summerland, B.C., and nephew of Sir Edmund and Sir William Osler, Toronto, killed in action; Lieut. Thomas B. Saunders, eldest son of Mr. Dyce W.

Saunders, K.C., Toronto (himself an old boy), killed in action. Lieut. Saunders, who was in his 20th year, was captain of the cricket team for two years and Prefect of the school in his last year.

The Bishop of Toronto preached at the annual closing service held at the school on Friday and also dedicated the sedilia erected by the T. C. S. Ladies' Guild in memory of Mrs. Rigby. Canon

Rigby, late headmaster of the school, was present for the prize giving, which was very quiet on account of the news from the front. The boys who were prize winners this year in both school work and sports gave at their own request the value of their prizes to a cot in the Queen Mary Canadian Hospital. Sir Wm. Osler, first head boy of the school, is making all necessary arrangements in regard to the matter.

The Magic Hat

By H. A. CODY

LONGFELLOW has sung of its glory,
And the world accords his acclaim,
The orchards, and gardens, and meadows
Add lustre galore to its fame;
One more is yet to be added,
The like the world has ne'er seen,
It's a tale that is queer of a Canon's head-gear
In the land of Evangeline.

The "Flying Bluenose" was fast reeling,
The air careened bitter and cold,
The Canon was spry and kept on the fly,
No matter how much the cars rolled.
He was hungry, and restless, and furtive,
To the platform he quickly did glide,
Then he reached for his pate, but alas,
'twas too late!
For his hat had gone over the side.

The Bluenose sped down the long valley,
And the Canon sat down for a chat,
So we'll just leave him there with his poor
head so bare,
And follow the trail of his hat,
It bounded and skipped for two minutes
or more,
Then stopped at the foot of a tree,
Where it was seen by a tramp, a veritable
scamp,
Who grabbed it with high-sounding glee.

"Ho, ho!" and "Ha, ha!" he merrily
cried,
"My fortune is made, I declare,
I'm old, lean and rough, I'm crabbed and
tough,
But never like this did I wear."
So he doffed his old cap in the snap of an
eye,
And the Canon's upon his head stuck,
"Oh, I'll wear this thing now, for it just
fits my brow,
And maybe 'twill bring me good luck."

He came to a house high up on a hill,
He was hungry and weary and sore,
So he gave a low tap, and then a loud rap,
When a grim woman opened the door.
She gazed for a trice with murderous eyes,
'Till the shovel-like hat she espied,
Then her face became bright, and her eyes
danced with a light,
And she laughed, and she laughed, 'till
she cried.

She dragged the tramp in and made
him sit down,
She fed him with dainties galore,
And she talked to him there as she sat
in a chair,
And pressed him to eat a bit more.
So fortune now favoured the old beary-
eyed tramp,
And his face it grew rosy and fat,
For the people for miles bestowed their
best smiles
Whenever they saw that flat hat.

One night the tramp sauntered straight
into a room
Where people were making a row,
For a church they had planned with no
money in hand,
And to get it they didn't know how.
The parson was troubled in spirit and
mind,
He had taught that true giving was right,
But they jabbered and talked, they bel-
lowed and balked,
And held to their pocket-books tight.

The air was surcharged with thunder
and smoke,
In their midst stalked the goblin of gloom,
But a sudden surprise dawned in every-
one's eyes
When the shovel-hat entered the room.

In an instant the babel of voices was
stilled,
And scarcely a whisper was heard,
For the clerical hat on the tramp, old and
fat,
Had strangely their stubborn hearts
stirred.

A spirit of joy now pervaded the place,
Which rose to a fierce boiling height,
And strange to relate, but it was really
great,
The money they raised that night.
"The church must be built, we all love to
give,
It's a work to our hearts very dear.
It's God spirit," they cried, but they all
really lied,
For 'twas due to the Canon's head-gear.

So the church it was built and finished
in style,
And harmony dwelt in the place,
But before they were through, a strange
feeling grew
That it surely would be a disgrace
To forget the strange hat which had
wrought such a change,
So they paid the tramp down a large sum,
Who took the bright gold, and in six days,
'tis told,
Spent it all for the very worst rum.

But the hat was enshrined in a casket
all rare,
And on occasions of state it is seen;
It is old, worn and frayed, but there it
has stayed
In the sweet vale of Evangeline.
So this is the tale of the clerical hat,
Which the wind scuttled off of the train;
The Canon he lost, but he'd reck not the
cost,
If he knew how much others did gain.

"Where Have Ye Laid Him?"

WHERE are you sleeping to-night,
my lad?
Above ground or below?
The last we heard you were up at the
Front,
Holding a trench, and bearing the
brunt;
But that was a week ago.

Ay! that was a week ago, dear lad,
And a week is a long, long time,
When a second's enough, in the thick
of the strife
To sever the thread of the bravest life
And end it in its prime.

But this we know, dear lad, all's well
With the man who has done his best.
And whether he live, or whether he
die,
He is sacred high in our memory:
And to God we can leave the rest.

So—wherever you're sleeping to-night,
dear lad,
This one thing we do know—
When "Last Post" sounds, and He
makes His rounds,
Not one of you all will be out of
bounds
Above ground or below.

Annual Meetings of W. A.

New Westminster—Calgary—Rupert's Land

DIOCESE OF NEW WESTMINSTER

THE annual meeting was opened on Thursday, June 1st, Ascension Day, with a service held in Christ Church, the Archdeacon of Columbia officiating and preaching the sermon. Several of the clergy assisted in the celebration of the Holy Communion.

Mrs. Godfrey, the president, began the business session immediately after the service in Christ Church school-room.

The address of welcome was given by Mrs. King and replied to by Mrs. Barton. The president said in her address that notwithstanding the disturbed conditions of the past year there had been no lack of zeal on the part of the members and that in some branches the membership had increased.

There are now 2,841 members, 93 life members.

The secretary referred with deep regret to the death of Mrs. Thain, one of the oldest life members, and to the absence of the Bishop, who is now on duty overseas.

St. Mark's branch reported the largest Junior membership and St. Paul's the greatest increase in membership.

The diocesan treasurer showed the receipts for the year to be \$4,094.31 and all pledges met.

At the opening of the afternoon session Mrs. Godfrey presented Mrs. Owen, the former president, with a bouquet of roses. She said she had done it for so many years that the annual would not be complete without the little ceremony.

The Dorcas secretary-treasurer said that there are thirteen bales ready to be sent out and begged the members not to cease their efforts as these clothes are urgently needed.

The Girls' Friendly Society donated \$5 during the past year to the Dorcas work in this diocese. The Junior secretary reported the pledges increased. The 23 branches have raised during the year for missionary work \$302.15, one branch by free-will offerings.

The conveners of Chinese and Japanese work had encouraging reports. The east end Japanese mission has been transferred to its original home on Cordova street, a home to which the Japanese themselves had largely contributed. There are sixty students at the night school.

The Indian convener reported that the first Senior W.A. formed amongst Indians has 12 members and a prospect of many more.

The noon-day address was given by the Rev. Harold G. King, rector of St. Paul's, on the subject of "National Repentance." Mr. King also spoke of the summer school which it is hoped will be conducted at the University School, Victoria.

At the afternoon session Miss Irwin, from Victoria, spoke on W.A. work amongst boys. A resolution was made that each branch of the W.A. should be asked to form boys' branches. A name was suggested of "Helpers to the M.S.C.C."

A very interesting address was given by Mrs. Patchell on social service work.

The Babies' Branch secretary-treasurer reported 23 branches. \$207.37 was collected during the year, which amount was voted as follows:—Twenty dollars to St. Mary's Home, Japan; \$20 to St. Mary's School, China; \$32 to the school in Kangra, India; \$50 to the babies' chest for providing outfits for poor babies in the diocese; \$10 to

Sunday School work, \$25 to work for Chinese women and children in Vancouver, \$10 to blind school, India, the balance of \$40.37 to be used for urgent cases.

One of the most interesting features of the session was a history of the Women's Auxiliary of New Westminster, which was given by Mrs. Van Nostrand, the organizing secretary, who also reported 5 new branches and 76 new members.

A lengthy discussion was carried on concerning the reading of the Bible and religious teaching in the public schools, on which matter very strong and earnest feeling was shown, the result being the following resolution, which was carried unanimously.

"That the members of the W.A. in the Diocese of New Westminster, numbering 2,841, beseech the Provincial Synod to lay before the Minister of Education their desire that the Department of Education petition the Legislature to enact that a portion of Scripture be read and the Lord's Prayer repeated daily in all our public schools."

Further, that the corresponding secretary be instructed to forward the above resolution to the W.A. Diocesan Board of Columbia, Caledonia, Yukon and Kootenay.

All the reports emphasized the hope that when the war is over the energy now expended on patriotic work will be notably lessened and devoted to the service of the King of Kings, our Lord and Saviour, Jesus Christ.

Thursday evening session was opened with an address from Archdeacon Heathcote appealing to the W.A. to assist diocesan missions in these trying times, while not neglecting the overseas missions.

Reports were read from the Girls' branches, too. Excellent papers were given, one on missionary education and another on the life of Bishop Bompas.

A life membership was presented to the faithful Dorcas secretary of St. Paul's, Vancouver, by her fellow workers "in sincere appreciation of her most willing service."

The missionary meeting on Friday evening was in charge of Rev. W. George, who read a letter from a clergyman in Central Africa. Archdeacon Hugh gave an interesting account of Indian work in Yale and Mr. Yui, a Chinese of the mandarin class spoke on the emancipation of the women in China.

DIOCESE OF CALGARY

THE Twelfth Annual Meeting of the Woman's Auxiliary of the Diocese of Calgary, opened with a celebration of Holy Communion at 10 a.m., in St. Augustine's Church, Lethbridge, Wednesday, June 7th. The Lord Bishop of Calgary, celebrant. Rev. Canon Murrel-Wright, Lethbridge, preached the opening sermon.

Immediately after the service the business session opened in St. Augustine's Hall. The meeting was largely attended, the misunderstanding caused by the proposed changes in the constitution, being responsible for a large number, other than delegates.

Mrs. Stavert, convener of the committee on Revision, explained the attitude of her committee, which she said had been accused of disloyalty to the head of the Church in omitting the words "under the control of the Bishop" from the constitution. She pointed out that this same omission had been made in the constitutions of 23 other dioceses in Canada, and no sentiment or personal feeling had been allowed to influence the step. In view of the great dissension on

the matter, the committee brought in a motion that the constitution be tabled indefinitely. An amendment was made and carried that a committee consisting of Mrs. Stavert, Miss Pinkham, and Mrs. Mitchell from the Board; Mrs. Ayres of Red Deer, Mrs. Jones, Gleichen, and Mrs. Murrel-Wright, Lethbridge, representing outside branches, Canon Murrel-Wright, Lethbridge, Dean Paget, Calgary, and an consulting legal committee consisting of Chancellor Conybeare, Lethbridge, Judge Jennison and Mr. H. P. O. Savory of Calgary, revise the constitution and report at next annual.

The visitors were welcomed to Lethbridge by Miss Bawden, Mrs. Mitchell, diocesan treasurer, replying on behalf of the delegates.

The reports of the different officers were very encouraging, showing that the year just closed was the best year in every way, in the history of Calgary diocese. Too much cannot be said in praise of the untiring efforts and spirituality of the retiring president, Mrs. W. A. Geddes. Her prayers and ever-ready help and sympathy have been a constant blessing to her fellow officers and members. She has been an inspiration to the work and the reports show how greatly it has been blessed. As a slight token of the love and esteem in which she is held, the members presented her with a beautiful bouquet of red and white roses, tied with the W.A. colors. Her officers gave her a beautifully bound Prayer Book and the ladies of St. Augustine's parish a handsomely bound copy of Nellie McClung's latest book.

Mrs. Akitt, recording secretary, reported an increase of six branches and a membership of 205 over 1915. The diocese now has 77 branches with a membership of 1,387. Several branches did not affiliate in time to be counted in the year's report. There are now six general life members in the diocese and 37 diocesan life members, Mrs. W. James, Mrs. E. A. Lilly, Mrs. F. W. Grevitt of Calgary, and Mrs. McMillan, of Lethbridge, were made life members this year.

The total amount raised during the year was \$8,439.84, an increase of \$1,000 over last year. The thank-offering amounted to \$94.15. Of this amount \$16.80 was designated. The balance was equally divided between the literature department and expense fund. The "E.C.D." money, \$59.00, was equally divided between the three appeals—House at Ft. McPherson, Itinerating in the Yukon and the translation of Dr. Lee's Obstetrics."

The General Board Pledge was raised to \$300. The Indian pledge remains as last year, \$500.

Miss Robbins, of Honan, China, gave three delightful talks on the work of St. Mary's Home and also in other parts of China. Her addresses were eagerly listened to and proved exceedingly interesting.

Mrs. S. Houlton, Mrs. F. Sage and Mrs. Murrel-Wright were elected delegates to the General Board meeting in Montreal, Mrs. Akitt, Mrs. Stavert, and Mrs. Mitchell, substitutes.

Mrs. Houlton brought in the following motion, which was passed by the Board, and will be forwarded to the General Board,—"That the travelling expenses of five delegates from each diocese be paid, to the Triennial meetings of the Woman's Auxiliary, from a fund to be created in a manner similar to the system now used by the General Synod of the Church of England in Canada."

A reception was given to the delegates by Mrs. Murrel-Wright, and Mrs. S. Houlton gave a splendid illustrated lecture on "Indian work in the diocese."

The following officers were elected for the ensuing year:—Hon. president, Mrs. Pinkham; honorary vice-president, Mrs. W. L. Bernard; president, Mrs. F. Eaton; 1st vice-president, Mrs. Murrel-Wright, Lethbridge; 2nd vice-president, Mrs. H. Montgomery; recording-secretary, Mrs. H. J. Akitt; corresponding-secretary, Mrs. S. Nease; treasurer, Mrs. W. H. Mitchell; Indian secretary, Mrs. S. Houlton (accl.); Dorcas secretary, Mrs. F. A. Sage, (accl.); literature secretary, Mrs. F. L. Stavert; Junior secretary,

Miss Wyndham (Okotoks); E. C. D. secretary, Miss Heeney (accl.); babies' secretary, Mrs. Ingram, Lethbridge; "U.T.O." secretary, Miss Tims.

DIOCESE OF RUPERT'S LAND

THE twenty-ninth annual meeting opened on Monday, May 29th at eight o'clock with divine service in Holy Trinity Church. The Ven. Archdeacon Fortin, D.D., preached the sermon and many of the clergy were present. The following morning a corporate Communion Service was held. It was a most impressive sight to see so many delegates gathered together, all with one aim, all wishing to do their share of helping on God's work.

The business sessions began at 10.45. Mrs. R. McFarlane gave the address of welcome to which Mrs. G. T. Armstrong of Manitou replied. The president's address was full of thankfulness for a year of splendid work done by the whole of the Auxiliary. During the past year two of the diocesan officers have been called Home. Miss Moorehouse, who had been well known to the Branches as the Diocesan Dorcas Secretary, but owing to ill health, had given up W.A. work for some time, just resigning it as librarian a short time before her death. The Hartney Branch of which she had been a member placed flowers on the table in her memory. Mrs. Fortin, who was known and beloved by so many of the delegates and who had watched the Auxiliary grow in Rupert's Land. Her bright presence was much missed and every speaker made some touching reference to the loss sustained by all. The W.A. feel strongly that her name should live as she connected the past with the present, being one of the earliest workers and continuing in active service until a short time before her death. It was, therefore, decided, "That a lasting memorial to dear Mrs. Fortin should be raised and consist of a fund of not less than \$1,000, to be called the Margaretta E. Fortin fund." The interest of this fund will be voted upon at the next annual meeting, and be used for some missionary object.

The reports of the diocesan officers and of the Standing Committees were read on Tuesday afternoon. The Dorcas Secretary does not want the foreign work forgotten. Kurtas and socks are always needed. It was suggested that some of the members who had been unable to make socks before the war should knit a thank offering pair for the foreign field.

The boys' branches are growing; here is a chance for seniors to do a wonderful amount of good. The Mission Study for the Juniors could also be helped by the seniors. Rupert's Land is the Banner Branch for having had the greatest number of new subscribers during the past year.

The Literature Department has handled about \$100.00 more this year than last. There are still many branches which are not getting the benefit from this department that they should.

The treasurer's statement showed a grand total of over \$16,000 for all departments.

The following resolution was adopted—"Whereas the C. W. and O. Fund has been completed, we deem it advisable to take up the Archbishop's request for two Indian Mission Church buildings at Fairford and Shoal River for not less than \$500.00 a year, to be called "The Archbishop's Pledge," to be taken for two years or more, and to be determined at the end of two years." It was also resolved that all the books of the diocesan officers be closed on the 31st December.

The following appeals were accepted: \$75 to the Indian Mission churches; \$75 to Keewatin diocese for buildings which are much needed; \$75 to Dorcas appeals; \$75 towards the general appeal of \$3,000 for sending out new workers to the field. The president was anxious to make the latter up to \$100 and many branches promised to send something towards it.

The Girls' session was held on Tuesday evening, there being a noticeable increase in the number of delegates in from the

(Continued on page 407)

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—RT. REV. AUGUSTINE SCRIVEN, D.D.	Victoria, B.C.
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chippewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Bishop of Kingston, Kingston, Ont.
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. MACADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

ALGOMA

FALKENBURG

Mr. R. S. Ferguson has taken charge of this Mission, which includes Beatrice and Ufford, for the summer. We are glad to learn that Mr. Ferguson has recovered from the serious accident he met with while in Toronto last winter.

GORE BAY

The Rev. S. F. Yeomans has become incumbent of this important mission and has already begun duty. Gore Bay is the centre of important mission work and includes Kagawong, which is a noted summer resort. The Rev. A. J. Oakley, who has been locum tenens for some months, has returned to Beaumaris.

SUNDRIDGE

The Rev. E. F. Pinnington, who has been incumbent of this mission for some time, has received the appointment as Chaplain of the 162nd Battalion.

ST. JOSEPH'S ISLAND

His Grace was recently at Richard's Landing, where he held a Confirmation in the beautiful little church. Amongst those who received the solemn rite was a man in khaki who was anxious to be confirmed before he went overseas.

The Archbishop is sadly pressed for men to man the numerous vacant missions. Mr. D. D. Douglas, of the Western Theological Seminary, Chicago, has come to us for the summer and has been sent to Bruce Mines. And Mr. Harry Heard, of Thessalon, who realizes the Archbishop's need of men, has offered himself as lay reader. His grace has sent him for a time to the Mission of Parkinson.

FORT WILLIAM

The Rev. Canon Burt, rector of St. Luke's, has succeeded Rev. Canon Hedley as Rural Dean of the Thunder Bay Deanery.

EDMONTON

During the month of May the Bishop of Edmonton held Confirmation services at Wetaskiwin, Edson, Fort Saskatchewan and Keep Hills. Similar services were held at Battenberg and St. Luke's, Edmonton South, on June 4th and June 18th, respectively.

On May 28th, the Fifth Sunday after

Easter, Messrs. T. W. Scott and H. Alderwood were admitted to the Diaconate. Mr. Scott will act as vicar-in-charge of St. Peter's during the absence of the Rev. W. H. Davis, and Mr. Alderwood has been licensed as curate to Rev. C. W. McKim, rector of Christ Church.

Rev. G. Boustead, having completed his term of service with the Edmonton Mission, has been appointed Incumbent of the Mission District of Killam, Lougheed and Sedgewick.

The Bishop of Edmonton leaves about the middle of June to take part in an Ordination Service at Regina, Saskatchewan.

ST. JOHN'S CHURCH

A Social was held in this parish on Monday evening, May 29th, when a welcome was extended to Rev. H. Alderwood who, as assistant at Christ Church, will have special charge of St. John's and St. Mark's.

HOLY TRINITY

A Social under the auspices of the Anglican Sunday School Association was held in the schoolroom on Tuesday evening, May 30th, when two excellent addresses on China and Missions to the Eskimo were given by Miss Robins and Mr. Fry.

Rev. Prof. Mowll of Wycliffe College, preached in this church at the evening service on the Sunday after Ascension.

ALL SAINTS' PRO-CATHEDRAL

A Social in honour of the Rev. and Mrs. Fry was held in the Parish Hall during the first week in June, when an excellent address on "Missions in the North" was given by Mr. Fry.

A Memorial Service for Lord Kitchener was held in the Pro-Cathedral on the afternoon of Whit-Sunday, the sermon being preached by the Bishop of the Diocese.

ST. PETER'S CHURCH

A Social for the purpose of welcoming Rev. T. W. Scott and bidding farewell to the Rev. W. H. Davis was held in this Church during the first week in June. Mr. Davis, the first Incumbent of St. Peter's, was presented with an address and received many handsome presents as a token of the esteem in which he is held by the congregation. Mr. Davis expects to

join one of the Battalions raised here, as chaplain, at an early date, and is now taking a short holiday before taking up his military duties.

ST. MARK'S

A Social was held in this Church on the evening of June 2nd for the purpose of welcoming Rev. H. Alderwood and bidding good-bye to Mr. G. W. Jones, Honorary Lay Reader, who has been assisting in the services at St. Mark's since the parish was formed.

CHRIST CHURCH

Rev. Prof. Mowll, of Wycliffe College preached in this Church on the morning of the Sunday after Ascension.

ST. PAUL'S CHURCH

Mr. Gee, the people's warden, has been engaged by Bishop Lucas of the Diocese of Mackenzie River to build the new Indian School at St. Peter's Mission, Hay River.

ST. LUKE'S PARISH

On Sunday, May 21st, the first church service was held in the King Edward Park District.

On Whitsunday, Bishop Gray held a Confirmation service in St. Luke's Church.

ST. JOHN THE EVANGELIST

Rev. Canon Howcroft was the special preacher at Evensong on Whitsunday.

HURON

BRUCE DEANERY

A very successful meeting of the Bruce Deanery was held in Paisley on the 31st May. The Holy Communion was administered by the Rev. Rural Dean Perdue, of Walkerton, at 10.30 a.m. A very helpful sermon was preached by the Rev. W. E. Phillips, of Chesley. The afternoon session was held at 2.30 p.m., during which an interesting discussion about missionary giving took place. The Rural Dean urged the clergy to make more earnest efforts to raise the apportionments.

A very able and instructive paper on "The Religious Press" was read by Mr. L. H. Baldwin, after which an address was given by Rev. C. C. Brett, of Ripley, on his work in the Yukon. The Rev. Canon Gould gave an eloquent address on the missionary work in Canada. A missionary service was held at 8 p.m., presided over by the Rural Dean. The Rev. Canon Gould again gave a wonderful vision of missionary opportunities in the East. The ladies of the congregation entertained the clergy and delegates to a banquet on the church lawn.

KOOTENAY

WOMEN'S AUXILIARY HOLD THEIR ANNUAL MEETING

The sixth annual meeting of the Okanagan Deanery of the Women's Auxiliary was held in Summerland on Wednesday, May 31st. The Lord Bishop of Kootenay, also Mrs. Doull, and 26 visiting delegates were present, representing Mara, Enderby, Armstrong, Vernon, Kelowna and Penticton.

The proceedings of the day commenced at 8 o'clock; Holy Communion at 8 a.m., Corporae Communion at 10.30 with the Bishop's address. The Bishop gave a most inspiring and eloquent address from the text, "As My Father has sent Me, even so send I you." After the service the congregation adjourned to the parish hall, where the Summerland branch had prepared a delightful luncheon for the visiting delegates and seventy members.

The business meeting was called to order promptly at 2.30. Mrs. Dumoulin, of Kelowna, as deanery presi-

dent, taking the chair. She gave a very earnest appeal to all Church women to rouse themselves to meet the very pressing needs of their Mother Church in these terrible days of war. A most interesting afternoon was spent in listening to reports read from all the different branches in the Okanagan of the W.A., both senior and junior. A great deal of general business was discussed and two very interesting papers were read by Mrs. King, of Armstrong, and Mrs. Anstey, of Vernon. Mrs. Barnes, of Summerland, read a splendid paper by Mrs. Caesar, of Okanagan Centre, on the Thank Offering Fund. The morning collection of \$17.50 was voted to this fund. At 5 o'clock a most helpful and encouraging meeting was brought to a close.

MONTREAL

ST. ANDREW'S EAST

The war mission was held in this parish from May 28th till June 4th, the Rev. A. A. Ireland, rector of St. Stephen's, Lachine, being the missionary. This mission will remain long in the memory of all who attended it and cannot fail to bring forth good fruit. Each morning there was a celebration of the Holy Communion and a mission service every evening. The attendance at all the services was beyond all expectations. Mr. Ireland impressed all who heard him very deeply by his earnestness. The church looked particularly beautiful on Ascension Day, with its profuse decorations; and the number of communicants was exceptionally large. After evensong on Sunday, June 4th, over forty resolution cards were handed to the missionary for signature.

Private Albert Albright of the 148th Battalion has been presented by friends in the congregation with a wrist watch in appreciation of his patriotism in joining the colors, while the Sunday School has presented Mr. Arthur P. Butler with a soldier's "housewife" on the eve of his departure to join one of the overseas battalions. Mr. Butler has taught in the Sunday School since coming to St. Andrew's nine months ago and will be greatly missed.

NIAGARA

PORT DALHOUSIE

Rev. Robert H. Ferguson, M.A., before leaving here to take up the work of St. Luke's Parish, Hamilton, was presented with an illuminated address and a purse of \$100.00. The choir presented a handsome Hymn Book with music, and to Mrs. Ferguson a beautiful Hymn and Prayer Book combined.

NOVA SCOTIA

CHARLOTTETOWN

ST. PETER'S CATHEDRAL

On Tuesday, June 13th, at 7 a.m. a solemn requiem celebration of the Holy Eucharist (choral) was held in St. Peter's Cathedral, Charlottetown, for Earl Kitchener and those lost on H.M.S. Hampshire, those who perished in the recent battle in the North Sea and the Canadians lately fallen at Ypres. The Rev. Dr. Hunt, of King's College, was the celebrant, assisted by the Rev. D. J. Macdonald as Epistoler and Canon Simpson as Gospeller. The De Profundis, with its proper antiphon, etc., was sung as the introit and the Dies Irae as the gradual. At the conclusion the Dead March in Saul was played. The service was most impressive throughout.

ONTARIO

A memorial service for Earl Kitchener was held in St. George's Cathedral.

(Continued on page 406)

Women's Work and Social Service

TWO or three of us were talking over some of our experiences in connexion with our various clubs and societies, or those which we had visited during the last few months.

"It's really an impressive thing going about a little to some of these groups, Red Cross working parties and others like that. You meet all kinds and types of women, all busy—some running machines, some planning work, and cutting it out, some folding dressings and so on. A great many will have men of their own family circle at the front, and as far as I have been able to judge many—perhaps most of them—are thinking a great deal; puzzled, anxious, eager, pitying, but at all events not vegetating."

"They need thought to sustain them in their anxieties," said another, "and to help them to see the way out. Right thinking is one of the most valuable services to-day, and any thinking is better than none, if it's real thinking."

"Yes, and they are doing it. One day I'd been speaking about recruiting from the mother's point of view,—rather a difficult subject for a spinster aunt! I was trying to say what a mother hopes for her son; how she longs for him to be brave and unselfish and if other people's sons—her next door neighbour's, perhaps—don't do their duty, she is humbly thankful that she has helped to train a boy who does see his duty and is ready to do it. You know the sort of thing. Afterwards one of them said rather shyly, 'You know, I can't feel that way. I know it's what one ought to feel. But, my children are little, and I can't help being glad they are.' It was a very natural speech, and after our little talk, I felt pretty sure that she really is trying to train them to the idea of doing their 'duty and service,' not merely to the idea of doing the best for themselves."

"It does break up families so," one old lady said to me, "put in one, 'My daughter's husband went with the X—battalion, and it just seems to have broken up the life of that home. When the husband and father goes, it does.' 'But of course you couldn't even try to keep them,' said another in the group. 'My boy, the one who has always been at home and taken his father's place,—I have known he would be going as soon as he could get things arranged, and he's just waiting orders now. I couldn't say a word to keep him. It's for him to decide what he should do. It's his life. I must let him choose.'"

* * *

"Another day," said the first speaker, "I had been speaking for the Women's Emergency Corps, and afterwards a little old lady came up, fixing her eyes upon me so earnestly that I quite feared she was about to attack the statements on which I'd been basing my remarks,—'I want to ask you one thing,' she said; 'do you think we're doing all we might for

France? I feel they are so hard pressed, with that great long front, and with so much of their country in the enemy's hands. I do want to see us do more for them. O do you think they'll be able to hold out?' This was in the earlier part of the magnificent defence of the lines at Verdun.

"I liked what you were saying about our mother country," said one of them. I had been speaking about the idea of some people that this wasn't 'Canada's war,' as an excuse for not exerting themselves, and I had been trying to shew that it was very emphatically Canada's war. And then I had gone on to speak about the duty of Canada, supposing it were not in the most direct sense 'Canada's war,' but more particularly the Motherland's war, saying that the true son or daughter would feel danger and insult to her mother's safety and honour, more keenly and would resent it more fiercely than if offered to herself alone, and I had said that that was the only right attitude for the daughter nations of the Empire. 'Yes,' continued my friend, 'you were quite right. Where should we be, what should we be, apart from our Mother Country. Think of what she has been to us, what she has given us, and done for us. We ought to think more of this.'"

* * *

"In connexion with the registering of women to replace men, one day a bright active-looking woman came up and said, 'I have read lately about what the women in England are doing. I'm strong and I want to help. How can I get work in munitions? Can I register?' And another time, when we were having a little discussion in the meeting, one of the audience said, 'I notice in the registration form issued by the Emergency Corps, one question is, *What kind of work do you think you could do?* But most of us can do so much more than we think we can. We think too small in that way.' She went on, 'My nephew wrote lately about a Remount Station close to where he is quartered just at present in England, where women have taken entire charge of the horses, feeding, cleaning, training and everything. The women who do this are members of the Hunt Clubs, that means that they live in beautiful luxurious homes and have never had to work, but they are doing this for patriotic service, in order to free men.' When we were chatting afterwards, this same woman said, 'I don't think one ought to hesitate to speak to men individually about enlisting, and to help them to see their duty. I spoke to three young cousins of mine, and I got them all! The way I feel about it is what I said to one of my nephews; I told him I didn't know what I should do if he went, but it would break my heart if he didn't go. Years ago I felt it would be so. If you had ever been in

Germany as I have, and heard them talk, you would have realised that this would come, that they had been preparing for years and years?'"

* * *

"Do you think there will be work for us after the war?" said a very quiet looking woman at one of these afternoon gatherings. 'You know we have got so into the way of coming together like this, and working together regularly—one wouldn't think of missing—it would be a great pity to break up when the Red Cross doesn't need our things any more.'"

It would indeed, but if the patriotic clubs and Red Cross working parties and all such groups can be held together after the immediate and most pressing war needs seem to have lessened, all sorts of activities will open out for their help. One cannot of course say exactly on what lines this will be, but reconstruction after the war will claim the service and the self-sacrifice of everyone of us in some way. I think hospital supply work could be made a great boon for many of the smaller hospitals and mission ones, for instance, and it seems as though a good deal of this energy might be employed locally in connexion with such things as sanitary and medical health work, recreation centres and so on. The schools are beginning to realise their value in this way, through their playgrounds and their buildings, and a great deal of mature, sensible influence could be turned to good account in helping to organize and develop and carry on this sort of work.

"A favourite idea of mine, and one in which these women's patriotic societies might help to solve a big problem, is the establishment of refreshment clubs and houses in order to provide alternatives for the bars,—one of the greatest needs in this country in my opinion—refreshment clubs, not bars! There ought to be a regular net work of such clubs, so that men could always find places where they might rest and smoke and read the papers and chat and have refreshments, so that 'drinking' in the technical sense, would cease to be the only method of supplying these very

natural and proper cravings. Apart from the conversion of every individual in the community, there isn't any way that I can see of preventing intemperance except something like this. And though such a plan could never be carried out by purely voluntary effort, yet voluntary effort would go a great way toward making it possible, and towards carrying it out in a really good fashion, so that it wouldn't be a mere money-making proposition."

The big meeting at Massey Hall the other night with its practical resolutions and its fine enthusiasm, was a good indication of the way in which women are thinking. The women gathered there, all deeply in earnest, were just the representatives of thousands of others like themselves who long for the opportunity of serving their country and Empire in more definite ways than have hitherto been open to them, and especially for the opportunity of devoting themselves to men's work, that men may be released for military service.

* * *

In connexion with the foregoing here is an interesting and rather striking letter to the *Spectator*, by a visitor who has been explaining the nature and advantages of the fifteen and sixpenny War Loan certificates, to people in a working-class district, "in the main poor."

"The times press hardly on the poor in this non-munitions district. The patience is wonderful. Many seemed to realize that the Germans meant to 'down' us if they could (a surprising fact, seeing how remote the Germans are to these poorer people): all accepted service for their menfolk as a matter of duty: many times I heard expressed the wish to help on the War Loan even if only by sixpence a week; many times the regret that we had not listened to Lord Roberts. One woman feared her son would be too weak for the soldier's life, but said that the discipline would do him good as regards character. More than one expressed admiration for the way in which the upper classes had shewn up, and one predicted that the ladies would not be content to be idle again. Some were washing for soldiers gratis. All seemed soundly with us and satisfied with our cause. . . . As regards the workers of all grades, the real people, I have come to believe in Mr. Lloyd George's trust the people. But we all needed training and discipline, and the war is giving us both."

Deposit Your Silverware in Our Safety Vaults

On the occasion of your going away for the summer, not only silverware, but any family treasures, important documents, etc., can be given the complete security of our Safety Deposit Vaults for a trifling charge. We invite your inspection. Book-let on request.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.
HON. J. J. FOY, K.C., Vice-President. HAMILTON CASSELS, K.C., LL.D., Vice-President.
A. D. LANGMUIR, General Manager. W. G. WATSON, Ass't General Manager.

TORONTO, OTTAWA, WINNIPEG, SASKATOON, VANCOUVER

MEMORIAL WINDOWS
ENGLISH ANTIQUE
STAINED GLASS
LYON GLASS CO.
141-3 CHURCH ST. TORONTO ONT.

THE "POSITIVE" REAL PIPE
(not Reed) ORGAN
REPRESENTS THE FINEST
VALUE IN ORGAN BUILDING
A one-manual Pipe Organ giving two-manual and pedal effects from its single keyboard. Entirely British made of the finest materials. Over 900 supplied. Highest testimonials. From \$430.00 f.o.b. Send for Catalogue "L"
POSITIVE ORGAN CO. LTD.
44 Mornington Crescent, London, Eng.

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25;
Covers \$1.50; Mud Guards 50c. pair; Foot
Pumps 50c.; Spokes 15c. dozen; Frame Pumps
50c.; Pedals 75c. pair; Wrenches 15c.; Cyclo-
meters \$1.00; Bells 15c.; guaranteed Saddles
\$1.50; Tool Bags 40c.; Locks 25c.; Handlebars
complete \$1.50; Front Wheels \$1.50; Coaster
Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

MEMORIALS AND DOMESTIC ART GLASS
DOMINION STAINED GLASS
EST. CO. 1881
380 ADELAIDE ST. W. TORONTO.
-Mackey & Booth Proprs.

Of course it is not always nor altogether thus. The same writer, for example, says:

"There is a mean little world on whose fringes I touched; women desirous above all things to be supposed to have £300 a year and contemptuous of War Loan certificates which are for people with less than this income; too uncertain of their own position to be courteous; entirely devoid of patriotism. It has always seemed to me that Mr. H. G. Wells believes 'the English people' to be mainly of this type, and that is why his

books (not short stories) are so dreadfully depressing. But he is wrong—thank God!"

The war is, everywhere, a great touchstone, and by its stern discipline we are all being weighed in the balances. There is enough of extravagance, of indifference, of frivolity—amongst us, to cause grave anxiety, deep searchings of heart. The honour of the Empire is in the hands of us at home, as well as in the hands of our fighting men. It is safe in the hands of us who are behind the lines, and if not, are we not guilty of betraying the very cause in behalf of which they have dedicated themselves to that steep ascent, the climbing of which means faithfulness even unto death.

HONOUR BRIGHT.

The Church in Canada

(Continued from page 404)

After the opening ceremonies, which included the chanting of the Twenty-third Psalm, an impressive address was delivered by the Bishop of Kingston. In the time of her direst need England had called upon this soldier to accomplish a seemingly hopeless task; yet, in the face of overwhelming difficulties, on a scale undreamed of in history, he had built up an army able to cope with soldiers, having long years of training. The magnificent army that bears his name is a testimony that none can gainsay.

He accomplished this task because he had behind him the nation's entire confidence, a trust inspired by his personality because his life was one of unselfish devotion to Duty. He had been taken from us by the inscrutable decree of Providence, yet such a life is a nation's possession forever. So long as the Empire can produce men of this type it need have no fears for the future.

A heartfelt tribute was also paid to our own Canadian dead, whose young devoted lives have been cheerfully yielded up in defence of the country that bore them. Our boys lie far away in a foreign land and let us see that their glorious sacrifice has not been made in vain.

OTTAWA

OTTAWA SYNOD ELECTIONS

The new executive of the diocese for the ensuing year will be:

Chairman, Bishop Roper; ex-officio members—Ven. Archdeacon Mackay; Chancellor J. F. Orde, K.C.; Lay Secretary, Dr. Weagant; Registrar, John Bishop, K.C.; Clerical Secretary, Rev. W. H. Stiles; Treasurer, Col. Elliott. Rev. R. B. Waterman, Rev. E. A. Anderson, Canon Snowdon, Rev. T. J. Stiles, Rev. A. H. Whalley, Canon Kittson, Canon Elliott, Rev. G. S. Anderson, Rev. C. O. Carson, Rev. C. Saddington.

Laymen: F. H. Gisborne, Col. J. M. Balderson, G. A. Stiles, Charles MacNab, F. A. Heney, Andrew Haydon, Fred Hayter, Dr. Charles Morse, William McElroy and G. C. Smith.

Ten others to be appointed by Bishop Roper.

Delegates appointed to Provincial Synod:

Clerical—Rev. R. B. Waterman, Canon Kittson, Rev. T. J. Stiles, Ven. Archdeacon Mackay, Canon Snowdon, Rev. A. H. Whalley, E. A. Anderson, G. S. Anderson, C. Saddington, L. I. Smith, Canon Elliott, and Rev. C. O. Carson, and (substitutes) Wm. Netton,

John Fisher, W. H. Stiles, J. F. Gorman, Geo. Bousfield, Canon Bliss.

Laymen—Dr. A. A. Weagant, F. H. Gisborne, Charles MacNab, G. A. Stiles, Lieut.-Col. Elliott, Col. J. M. Balderson, F. A. Heney, J. F. Orde, Fred Hayter, John Bishop, Andrew Haydon, and J. M. Courtney.

Substitutes—Dr. Charles Morse, F. G. Waite, E. C. Smith, T. A. Thompson, W. F. Garland, J. G. Forbes.

HOLY TRINITY CHURCH

The members of the above church assembled in the basement on Thursday, June 8th, to welcome their new rector, Rev. Robert Jefferson and Mrs. Jefferson. The Venerable Archdeacon Mackay presided and in a few words of encouragement asked the people to give their new rector their heartiest support, after which he asked Mr. Jefferson to address them. Speeches of welcome were delivered by Mr. Townbridge (people's warden), Col. Winter, and Mr. Davis, after which refreshments were served by the ladies. The meeting concluded with the singing of the National Anthem.

QUEBEC

THE CATHEDRAL

A memorial service for Lord Kitchener and the fallen Canadians was held in the Cathedral on Monday night, June 12th, attended by a representative congregation, military and civilian. The Bishop preached. The service consisted of the burial office with suitable hymns.

RUPERT'S LAND

At a meeting of the Deanery of the Church of England in Winnipeg held on Thursday evening the Agenda paper for the coming Synod was briefly discussed for the information of the delegates. The Rural Dean gave a report of the new plan of paying in the missionary funds quarterly showing that the new system was an advance in business methods. A standing vote of sympathy and condolence to Mrs. Robinson was passed. The question of chaplains for our overseas forces was discussed.

The Rev. R. J. Kennedy has enlisted in the ambulance work and left his parish of Pilot Mound. His Grace granted him leave of absence but it seems impossible to fill the places for an indefinite period.

The Primate has called the Synod of the Diocese of Rupert's Land to meet in Winnipeg on Tuesday, June 20th. The Synod will convene in Trinity Hall at 10.15 a.m., when His Grace will deliver his charge. There will be celebrations of Holy Communion in St. Luke's Church at 7.30 and in Trinity at 9 a.m. previous to the first session. The Synod service will be held in St. Luke's Church at 8 o'clock on Tuesday evening, when the Right Rev. Dr. Grisdale, former Bishop of Qu'Appelle, will preach. On Wednesday evening there will be a laymen's dinner at the Fort Garry Hotel. The following are the subjects and leaders of discussion:—The Rev. C. S. Quainton will speak on "What effect, if any, has the war had on the spiritual and material life of the Church, especially in the West?" Mr. G. T. Armstrong, of Manitou will speak on the best methods of promoting efficiency in a country parish. Another subject for which a speaker has not yet been chosen is "The Ideal Clergyman from a Layman's Point of View."

The alumni of St. John's College will meet on Monday evening in the College at 6 o'clock. The Diocesan Sunday School Association will meet

in Trinity Hall at 3 p.m. on Tuesday and a conference to which the public are invited will be held on Wednesday evening.

The Rev. J. Magrath has been appointed by His Grace to take charge of St. Mary's, Brandon, during the absence of their incumbent.

At the meeting of the General Assembly of the Presbyterian Church that was held in Winnipeg, a deputation consisting of the Dean, Rev. W. W. Thomas, Col. Carruthers and Mr. W. J. Tupper, presented greetings from the Church of England as ordered by His Grace.

The Rev. C. F. A. Clough is spending a short vacation in the East, where he has been married. He returns to his parish in Deloraine after the Synod.

OAK RIVER SIOUX MISSION

The Archbishop visited the Sioux Mission on Sunday, June 11th, and was gratified to note a great revival in the work of the Church at that point, since the date of his last visit. Under the ministry of the Rev. A. Birch, who, with the hearty co-operation of his devoted wife, is putting his whole soul into the work, the Mission is passing through a very bright and encouraging epoch in its history.

On the Friday preceding the Archbishop's arrival, the Missionary admitted for the Sacrament of Holy Baptism three Indians to membership in the Church. Two of these were between 50 and 60 years of age, and one of them had been an out-and-out Pagan up to a few months ago.

The service held by the Archbishop on the Sunday was of quite a varied character. It began with the baptism of an adult woman, the wife of a Christian Indian who up to a short time ago continued to adhere to Paganism. After the baptism, His Grace dedicated a very beautiful brass Cross which was presented to the Church by the daughters of the late Mr. John Horsman and his wife, who had been pioneer Church people in the parish of Oak Lake. In speaking of the presentation, he referred to the interesting fact that one of the daughters, Mrs. Dickson, who was largely instrumental in obtaining the Cross, had been closely associated with the late Canon Burman, the founder of the Mission, whose widow was a visitor to the Mission and was present at the service, to the great delight of many of the Indians who remembered her with deep affection.

The third part of the service consisted of the confirmation of 16 candidates, all adults except one, and some quite advanced in years. The preface to the Confirmation service and the special lesson were read in the Dakota language by Mr. Joseph Itoye, one of the local Lay Readers, and the Archbishop's addresses were interpreted into the same language by the other native Lay Reader, Mr. John Noel. The service throughout was most impressive and especially beautiful was the singing of the chants and hymns by the school children in the soft and mellow words of the Sioux language. It was very striking, when looking into the faces of those people and listening to them joining in the service of God, to remember that they were the descendants of the refugee Sioux Indians who in the Sixties of the last century were guilty of such serious misdemeanours in the neighbouring republic that they had to seek refuge in Canada. One could not help acknowledging what a wonderful tribute it all was to the power of the

Books You Should Read

THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations. 75c.

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. A Study in the Apostles' Creed. By Rev. Henry Barclay Swete. "Anything which comes from the pen of Dr. Swete is worthy of serious consideration, if only for the acknowledged thoroughness and care of his scholarship and the earnest tone which pervades his writings. The book before us is no exception, and deserves to be widely read."—*The Challenge*. \$1.00

THE DAWN OF RELIGION IN THE MIND OF A CHILD. By Edith E. Read Mumford. "We wish that every young mother in the land could be induced to read this book, for it is, without exception, one of the most fascinating and helpful books on the subject we have seen. . . . Parish priests and, indeed, all who have to deal with children, should make a point of studying these pages; they will learn many things of eternal value."—*Church Times*. 50c.

THE TREASURY. Published monthly. The Church Family Magazine. Contains each month well-written and interesting articles. Annual subscription, \$1.80 N.B.—Please add 10% for postage.

These may be obtained from
CHURCH LIFE, LIMITED
7 Queen Street East, Toronto

Brobst Forestry Co. Tree Experts

Pruning, Spraying, Treating, Chaining,
Transplanting, Taking Down,
Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603

RIDER AGENTS WANTED

In every community to ride and exhibit a sample 1916 Hyslop Bicycle.
10 DAY'S TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.
TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT** BUY until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED**
DEPT. 11 TORONTO, ONT.



REG. CAN. PAT. OFFICE

O-Cedar Polish

MADE IN CANADA

**Dusts,
Cleans,
Polishes,**
at the one
operation

From your dealer
25c. to \$3.

CHANNELL
CHEMICAL
CO., LIMITED
TORONTO,
CAN.



Spring, 1916

We have imported a beautiful range of Woollens for Spring wear. A call from you would be appreciated.

BERKINSHAW & COLLIER

Merchant Tailors

316 Yonge Street

Established 1885

Chief Office for Canada - TORONTO



Security - \$30,500,000

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

Established over 30 Years Phone North 331

Hopkins & Burgess Co.

UNDERTAKERS

Private Chapel Private Mortuary
529 Yonge Street

COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

Gospel of God to change and enlighten the darkest heart.

On the Saturday night, the daughter of one of the Christian Indians died. Her name was Florence Mazawasicuna and she had been one of the brightest and best of the pupils of the Government Day School on the Reserve. It is the custom with the Indians of this reserve whenever a death of a Christian Indian occurs, to procure a coffin as soon as possible from the neighbouring town, deposit the remains in it and then conduct it to the Church, where it is reverently placed and rests till the time of the funeral. On Sunday night the body of the girl was deposited in the aisle of the Church and on Monday morning the funeral service was conducted by the Archbishop and Mr. Birch, and the mortal remains of their school-mate were borne to the cemetery near-by by six of the school children.

Reference to the children recalls the fact that an excellent Day School is conducted by Miss Havard, a most devoted Church woman, and that it is producing most encouraging results. The starting of this school and many other useful features which are leading to so marked progress, industrial and otherwise, on the Oak River Reserve, owe much to the wise management and interested work of the Government Agent, Mr. Jas. McDonald, and his enthusiastic wife, Mrs. McDonald.

TORONTO

TORONTO

ST. MONICA'S

THE GIRLS' FRIENDLY SOCIETY

On Tuesday, 13th inst., eleven candidates were admitted by the rector to full membership of the Society. They were presented by Miss Crisp, the president of the branch. In addition, one associate was admitted. The rector preached from the text, Jer. 31:12, "Their soul shall be as a watered garden," shewing the value of cultivating the best in life and character, and pointing out plants worth growing, such as, courage, diligence, fortitude, courtesy, modesty, simplicity, patience, etc. He also dwelt upon the importance of home life, loyalty to parents and clergy, and the rules of the G.F.S. The service was choral and was assisted by a good turn out of the choir, under the leadership of Mr. Barcham, the choirmaster and organist.

Many of the girls have already visited the new G.F.S. Lodge in the city and are deeply interested in its welfare.

The branch took the opportunity of shewing their warm appreciation of their rector and chaplain, by presenting a beautiful altar cloth for the Church, richly embroidered by one of the associates. At the same time the confirmees of this year, presented a handsome oak credence table. These two gifts will be greatly appreciated by both the rector and the congregation.

COLDWATER

ST. MATTHIAS' CHURCH

When on Whitsunday the Rev. C. E. Clarke announced to this congregation that there was no longer any mortgage on this Church, the eyes of half the people filled with tears; and when the Holy Communion was administered there was the greatest number of communicants since the appointment of the present Incumbent. After the service the people gathered in groups, and some of them were so overjoyed that they spent the rest of the day in visiting one another and talking the matter over. The congregation was deeply moved, being completely surprised by the unexpected deliverance of their beautiful Church, which will be consecrated on June 28th by the Bishop.

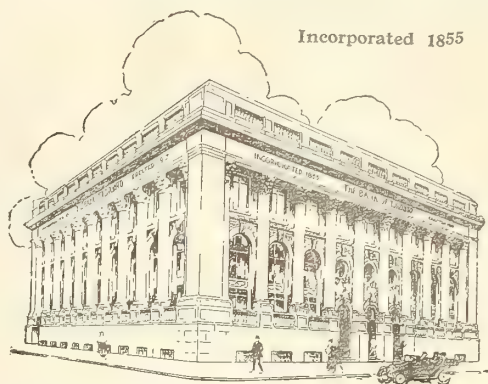
The Safe Investment of Small Sums

is to most men a difficult problem, and many have lost all their money through unwise investments.

If your funds are deposited in The Bank of Toronto Savings Department you may be sure they are in the safest place possible.

Our large Assets and Reserve Fund afford a comfortable feeling of security to all our customers.

Interest paid on balances twice a year.



Incorporated 1855

Assets - \$66,000,000

THE BANK OF TORONTO

THOS. F. HOW - General Manager

Diocese of Rupert's Land

(Continued from page 403)

Girls' Branches. This should produce very good results, as they are the coming seniors.

The Junior Session was held on Wednesday afternoon and was wonderfully successful. The children know so much about their pledges and their work. The little girl they have adopted is to have the name of "Joy," and to be remembered in all their prayers.

The conferences were very well attended, in fact the one in the literature room quite overflowed, and gladdened the heart of the officer. The noonday addresses were given by the following clergy: The Rev. G. H. Williams of St. Patrick's; the Rev. W. G. Nicholson of St. James', and the Rev. A. Wylie of St. Peter's. The diocesan treasurer, Mrs. Monkhouse, was made a "Life Member." All felt this was a just reward for her labour of love, and it was gratifying to know that all branches had shared in raising the money required.

The W.A. held their meeting at a different date to the Synod and therefore had the pleasure of having the Archbishop preside at an open meeting held on Wednesday evening. His Grace spoke to the workers as the primate and then as their Archbishop.

A most enjoyable solo was given by Mrs. S. S. Phillips. Six short papers were read on "The Ideal Parochial Branch" from the rector's point of view—Rev. W. B. Heeney, Rev. F. W. Goodeve, Rev. I. Anderson. From the president's point of view—Mrs. A. Code, Mrs. Brimer, Mrs. H. M. Speechly.

After the National Anthem and the Benediction, refreshments were served and a very enjoyable social time was spent by the delegates and their friends who attended the meeting. The closing address was given on Thursday afternoon, by the Rev. R. B. McElheran, and the fitting message he gave was "Not mine, but Christ's," this solves all difficulties, soothes all heart-burnings, and carries on all work undertaken by the W.A.

On Friday an excursion was arranged to Dynevor Indian Hospital. There were about fifty-two in the party and a most enjoyable time was spent at the hospital, some even paying a visit to the little church across the river. All were very much interested in the new tubercular wing that was completed during the past year. As this hospital is a diocesan pledge, the members were glad of the opportunity of visiting it, feeling that they could now take a more intelligent interest in the work.

A Dangerous Phrase

AT the present time a dangerous phrase has attained a certain vogue. That "the Church is a failure" is asserted without qualification or explanation even by some who hold honourable office in the Church. It is a phrase fundamentally untrue, it is most harmful in its effect, since it has only to be frequently em-

ployed to produce an atmosphere of depression and discouragement, and to sadden the hearts of those whom God has not made sad. That the Church has her failures may be frankly conceded, they are plain to see. But to suggest that the English Church is herself a failure comes perilously near to a denial of her Lord, of Whose Mystical Body she is a part, Who assures her of His Presence and inspires her with His Spirit.

Underlying the assertion that the Church is a failure there may be discovered a grave misconception of her function. That function is not to convert the world, but to evangelize it; not to bring all peoples under the mild yoke of Christ, but to take out a people for His Name. She is commissioned to bear witness, she is guilty if she fail in that; but she has no assurance that her witness will exercise a compelling power. The freedom of the will of man is respected by God, therefore He can say of Himself that His Spirit shall not always strive with man. The message of the Church is not to be expected to work miracles upon those who shut their ears to it: if it seem to have little effect it is not therefore to be hastily concluded that it has been inadequately delivered, though on that point the Church must perpetually examine her conscience, as she is examining it to-day. An age of prosperity in which the pace of life quickens and luxury grows apace, is not an age in which men are disposed towards a message which proclaims that the primary occupation of man is not among temporal things, and that luxury is a sin.—*The Church Times.*

CONDENSED ADVERTISEMENTS

RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.

BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT

CHURCH EMBROIDERY of all kinds done by Miss Goings. 198 University Ave., Kingston, Ont.

WANTED

WANTED—Gentlewoman as companion house-keeper, good manager, willing to be useful, maid kept, three in family, mother part invalid. State experience and salary expected. Box 10, CHURCH LIFE, Toronto.

WANTED—Position as caretaker for block or any position of trust by good, all round man, willing and obliging. J. L., Box 153, Morrien, Man.

PRIEST wanted for Sunday and Saints' Day duty in July or part. Small church, in good suburb. State service accustomed to. Warden 106 Regent Ave., Notre Dame de Grace, Montreal, P.Q.

DEATHS

ROBINSON—June 2nd, Belize B. Honduras, the Rev. William A. Robinson, S.P.G. Missionary at Stone Creek. Age 45. R.I.P.

The Bishop Strachan School
College Heights Toronto

FORTY-NINTH YEAR
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Rev., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nation, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rassester (Higher Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR

St. Agnes' School

Belleville Ontario

Patron, The LORD BISHOP OF ONTARIO

Handsone, thoroughly equipped building—beautiful, extensive grounds—all outdoor sports—rinks—swimming tanks. An ideal place for a school.

Preparation for the Universities
Physical Training, Art Departments
School of Music

ERNEST WHEATLEY, A.R.C.O., Director
Special Courses for A.T.C.M.

Concert Hall Recitals

For Prospectus apply to
MISS F. E. CARROLL - - Principal

Glen Mawr
• 651 SPADINA AVENUE •
TORONTO

RESIDENTIAL AND DAY SCHOOL FOR GIRLS

Principal - MISS J. J. STUART
(Successor to Miss Veals)

Classical Tripos, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games

School Re-Opens September 14 New Prospectus from MISS STUART.

HILL CROFT SCHOOL

BOBCAYGEON, ONTARIO
(85 Miles North of Toronto on C. P. Ry.)

A thorough preparatory school for boys between the ages of 8 and 15 years, where the culture of mind and body is considered equally essential. To insure individual attention, the number of pupils is limited to 25.

BRACING, HEALTHY CLIMATE
IDEAL COUNTRY SURROUNDINGS
FOOD THE VERY BEST QUALITY
PURE WATER, MODERN BUILDING
SANITARY PLUMBING

The charge for tuition, residence and laundry is \$400.00 per annum. References given and required. Prospectus furnished upon application.

W. T. COMBER, B.A.
Wadham College, Oxford, Head Master

NEW BOOKS

"LIFE'S JOURNEY"

By H. H. Montgomery, D.D.
A book for encouragement. Net 90c.

"DISCOVERY AND REVELATION"

By H. F. Hamilton, D.D.
A study in comparative religion. Net 90c.

"BETWEEN THE LINES"

By Boyd Cable.
One of the best books printed on the War. Net \$1.35.

"THE GLAD TIDINGS OF RECONCILIATION"

By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester.
\$1.35

Upper Canada Tract Society
JAMES M. ROBERTSON, Depositary
2 Richmond St. East Toronto



BISHOP BETHUNE COLLEGE

Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto

A Residential School for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

UNIVERSITY OF TORONTO TRINITY COLLEGE

FULL COURSES IN ARTS AND DIVINITY

Leading to the B.A. Degree and to the B.D. and D.D. Degrees

The excellent Staff of Trinity College and the whole resources of the University of Toronto, with many exceptional advantages, are open to Students of the University of Toronto, who enroll in Trinity College. Students of Trinity College achieve notable successes in the examinations of the University of Toronto every year. Correspondence invited from students looking forward to Holy Orders; also from those preparing for Law, Medicine or Teaching. A Residential College of 60 years' standing. Now Federated with the University of Toronto.

For Calendar and Illustrated Booklet, address

REV. DR. MACKLEM
TRINITY COLLEGE TORONTO

Trinity College School

PORT HOPE, ONT.

For fifty years the leading Church Boarding School for boys in Canada.

For prospectus apply to the Headmaster, REV. F. GRAHAM ORCHARD, M.A., CAMB. Next term commences Sept. 13th.

LINENS FOR THE HOME

We specialize strongly in all kinds of
High-Class Linens for Domestic Use

FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON

55 to 61 King St. East - Toronto
Established 1864

PURE WATER

FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE

Our many satisfied customers say that there is nothing better for making tea or coffee. The reasonable price will be a pleasant surprise to you.

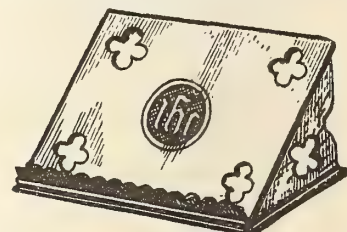
Phone or Write to-day.

The Tripure Water Co. of Toronto
136 John St. Phone Adelaide 420

STAINED GLASS
MEMORIAL WINDOWS.
designs & estimates on request
specialists for sixty years

ROBT MCCAUSLAND LIMITED
141-3 SPADINA AVE TORONTO

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.

TORONTO BRASS MANUFACTURING CO.
364-370 Richmond St. West, Toronto

Ecclesiastical Art

CHURCH EMBROIDERY
SILVER AND BRASS WORK
WOODWORK TEXTILES
WAR MEMORIALS

Special work from our own or other Artists' Designs executed at strictly moderate charges. Illus. Catalogue free.

CLERICAL TAILORING

SUITS CASSOCKS
VESTMENTS SURPLICES

CHAPLAINS' OUTFITS

Patterns and Self-Measurement Forms Free

A. R. MOWBRAY & CO., Ltd.

28 Margaret Street, London, England,
and at Oxford



MORRIS
AND
BURNE-JONES
MEMORIAL WINDOWS
THE MOST BEAUTIFUL
STAINED GLASS IN THE
WORLD

MORRIS & COMPANY, LTD.

449 OXFORD STREET
LONDON ENGLAND



CRACK PROOF SHIRTS AND COLLARS

THE NEW WAY.

Makes Linen Last. Try It.

New Method Laundry Co., Limited

WE - KNOW - HOW

MAIN
7486

HOTEL TUSCO

PRIVATE
235 JARVIS ST. TORONTO

50 rooms; splendidly equipped; central; heated by the Three-O-System, Oil burning, insuring cleanliness and comfort. Rates moderate; special to permanents.

E. S. EDMONDSON, PROPRIETOR M. 6656

UNIVERSITY OF TORONTO
P. 116
C

Church Life.

The Librarian,
University of Toronto

TORONTO, CANADA

THURSDAY, JUNE 29, 1916

CONTENTS

THE WEEK

OUR OLD COUNTRY LETTER

EDITORIAL

The Power of United Effort

LETTERS TO THE EDITOR

SYNOD OF RUPERT'S LAND

THE CHURCH IN THE WEST

ANATHEMAS

BY REV. D. CONVERS, S.S.J.E.

THE VALUE OF THE OLD TESTA- MENT AS A POWER IN THE TRAINING OF CHARACTER

HIS FIRST OFFENCE

BY H. A. CODY

CURRENT EVENTS OF THE CHURCH IN CANADA

WOMEN'S WORK AND SOCIAL SERVICE

Total Abstinence and Mortality

In 1915 the mortality experienced in our Abstainers' Section was but 42% of the expected, compared with 66% in the General Section. This is but a repetition of the extremely favorable death rate experienced in our Abstainers' Section year after year, demonstrating the longevity of the Abstainer over the Moderate Drinker. The benefits of this Section are for you, if you are an abstainer. Why not ascertain the special advantages we have to offer before placing your insurance? A copy of our booklet "Total Abstainers vs. Moderate Drinkers," will be gladly mailed on request.

The Manufacturers Life Insurance Company

HEAD OFFICE

King and Yonge Sts. TORONTO, CAN.

Insurance in Force	-	-	-	\$83,746,172
Assets	-	-	-	20,744,678

We Make
Clerical Clothes
Military Clothes
Ordinary Sinners'
Clothes

We Can Make
Clothes For You

The very best values
are given under exist-
ing conditions—having
made big purchases be-
fore the great advance
in price of woolens.

Jos. J. Follett
132 Yonge St.

The Dominion Bank

SIR EDMUND B. OSLER, M.P., PRESIDENT. W. D. MATTHEWS, VICE-PRESIDENT
C. A. BOGERT, General Manager

Capital Paid Up	-	-	-	-	\$6,000,000.00
Reserve Fund and Undivided Profits	-	-	-	-	7,300,000.00

A Savings Department

is conducted at every Branch of the Bank where deposits of \$1.00
and upwards are received and interest at current rates added.

It is a safe and convenient depository for your money.

Parishes who do not use

Duplex Envelopes

Why is it that your synod is doing its utmost to have you
adopt the system? Think it out to its logical conclusion,
then write us for our special offer to churches not using
our envelopes.

"QUALITY AND SERVICE"

The Church Envelope Company

109 Jarvis Street

TORONTO

Phone Main 7128



Cassocks

To Your Measurements

ALSO

In stock—Surplices, Cas-
socks and Mortar Boards
for Choirs

Harcourt & Son

103 King St. West
Toronto

Professional Cards

Architects

EDEN SMITH & SONS

ARCHITECTS

33 Scott Street

TORONTO

CANADA

SYMONS & RAE

ARCHITECTS

Home Life Bldg., - Toronto

Designs prepared for the erection or alteration of Churches and for Church Furnishings and Decoration.

JOHN T. AGGETT

Plumbing, Heating, Drainage and Repairing of all kinds.

10 Scollard Street

Phone N. 4065

Nights and Sundays N. 1515

JAMES PHINNEMORE

Contracting Painter and Interior Decorator

445A Yonge Street Phone North 5377
TORONTO

WESTERN ASSURANCE COMPANY

Incorporated A.D. 1851
(FIRE AND MARINE)

Assets - - - - - \$3,500,000.00
Losses paid since organization - - - - - 61,000,000.00

W. R. Brock, President
W. B. Meikle, Vice-President
and Manager



296 Richmond St. W.

LINENS FOR THE HOME

We specialize strongly in all kinds of

High-Class Linens for Domestic Use

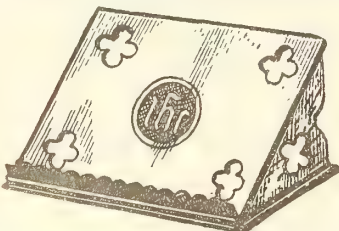
FINE TABLE NAPERY, BED LINENS
TOWELS, TOWELLINGS
SHEETINGS, PILLOW CASINGS
CURTAINS, QUILTS, COMFORTERS
BLANKETS, &c., &c.

All carried in stock in large variety of select makes, from the medium priced to the finest grades produced.

JOHN CATTO & SON

55 to 61 King St. East - Toronto
Established 1864

CHURCH BRASS GOODS



We are now the largest manufacturers in Canada, having taken over the ecclesiastical department of Keiths, Ltd., and also the Chadwick Brass Mfg. Co., of Hamilton. SEND FOR CATALOGUE.
TORONTO BRASS MANUFACTURING CO.
364-370 Richmond St. West, Toronto



ALWAYS CONSULT US WHEN ORDERING A WINDOW

CHURCH BELLS

ARE NOW "MADE IN CANADA"

The "Exeter" Church, School and Farm Bells equal any Steel Alloy Bells Imported. ASK FOR PRICES

THE EXETER MFG. CO., LIMITED
EXETER, ONT.

Organ Blowing by Electric Power

When you have installed SPENCER STEEL ORGOBLO you will get the highest standard of service at less cost than by any other method. Write for descriptive Booklet

LEONARD DOWNEY
LONDON - - - CANADA

JOHN KLEES CO.

Pork Products and Provisions
Mild Cured Hams and Bacon

504 YONGE ST. PHONE N. 2851
TORONTO

Seitz & McEvenue, Limited

ANY KIND OF INSURANCE

26 Adelaide St. West

W. E. EMSON, Manager

Main 2607. Fire & Accident Dept.

THE DOROTHY JANE

Special Lunch for Business

Girls 25 Cents

Smoking Room for Men

99 YONGE STREET (Upstairs)

BURN

McGILL'S COAL

PHONE NORTH 1134

REPRESENTING

The Mutual Life Insurance Company of New York

YOU WILL MAKE MONEY

The great strength, big dividends and incomparable benefits of the "OLDEST COMPANY IN AMERICA" mean certain success for you.

FOR TERMS TO PRODUCING AGENTS ADDRESS

A. E. DONOVAN, MANAGER, Queen and Victoria Streets, TORONTO

VICKERMAN'S SERGES AND CHEVIOTS

are dependable—whether in Blue, Black or Grey. They make a dressy suit and one that will keep its appearance.

WEAR AND COLOR GUARANTEED

Canadian Selling Agents

NISBET & AULD, Limited - TORONTO

ESTABLISHED 1856

P. BURNS & CO. Limited

WHOLESALE AND RETAIL

Coal and Wood Merchants

Head Office: 49 King Street East, Toronto

TELEPHONES M. 131 and

YARDS: Front St. near Bathurst, Tel. Ade. 1996; Princess St. Docks, Tel. Main 190; 449 Logan Ave. Tel. Ger. 151; Huron and Dupont, Tel. Hill. 1825; Morrow Ave. Tel. June. 3786; 30 Queen E. Tel. Main 134; 560 Queen W. Tel. Col. 4160; 1312 Queen W. Tel. Park. 771.



Casavant Freres

Church Organ Builders

St. Hyacinthe, Quebec

Among the most important of the 600 organs built by this firm are those of the following churches:—

St. Paul's Anglican Church	- Toronto
Convocation Hall	- Toronto
Knox Church	- Calgary
Westminster Presby. Church	- Winnipeg
Metropolitan M.E. Church	- Victoria
Baptist Church	- Syracuse
Notre Dame R.C. Church	- Montreal
All Saints' Cathedral	- Halifax

Chief Office for Canada - TORONTO



Security - - - \$31,750,000.00

ALFRED WRIGHT
Manager

A. E. BLOGG
Branch Secretary

Want Some Printing?

Whenever you require any printing send us your order. We have the staff and equipment to give you quick, efficient service, whether the job be large or small.

Telephone, Wire or Write

Acton Publishing
Co., Limited

Cor. Queen and Gwynne Ave.
TORONTO

13 Coristine Building
MONTREAL

Toronto Telephone, Parkdale 4171

Church Life.

VOL. VIII., No. 26

TORONTO, THURSDAY, JUNE 29, 1916

5c. PER COPY

CHURCH LIFE

Published weekly at Toronto, Ontario, by Church Life, Limited, at \$1.00 per year to addresses in Canada, or Great Britain; to the United States \$1.50; all payable in advance, otherwise 50c. extra will be charged.

Subscriptions should be sent by Postal Note or Express Order, made payable to Church Life, Limited. Fifteen cents should be added to the remittance if it is forwarded by cheque on a country bank.

Births, Marriages, Deaths—Notices of Births, Marriages, Deaths, etc., two cents a word prepaid.

Change of Address—Subscribers should be careful to name not only the Post Office to which they wish the paper sent, but also the one to which it has been sent.

Discontinuances—In order that subscribers may not be annoyed by failure to receive the paper it is not discontinued at expiration (unless so ordered), but it is continued pending instructions from the subscriber. A subscriber desiring to discontinue the paper must remit the amount due for the time it has been sent.

Receipts—The label indicates the time to which the subscription is paid; no written receipt is needed. It requires about two weeks to make the change on the label.

Advertising—Church Life is an excellent medium for advertising, having a circulation far in excess of any other Church of England weekly in the Dominion. Advertising in our classified department is a good paying proposition and is at the rate of two cents per word for single insertions, and one and one-half cents per word for five insertions or more. Communications respecting advertisements should be sent to the Business Manager.

Offices: Rooms 140 and 141, 7 Queen Street East, Toronto, Telephone Main 4793

The Week

Second Sunday After Trinity

ON this Sunday we are taught something of our rightful attitude towards God. "Our duty towards God" begins the answer in the Catechism, "is to believe in Him, to fear Him, to love Him," and the Collect, Epistle and Gospel for this week, taking the first duty for granted, tell us in different ways of the second and third. Thus the Collect teaches us to pray that we may have a perpetual fear and love of His holy name; the Epistle tells us of the love of God and our response to it in the love that keeps His commandments; the Gospel sets forth His love under the figure of an invitation to a banquet and shows us the want of love, gratitude, and respect with which this invitation is often met.

Now, we understand well enough that love is God's due from us, however imperfectly we may pay it. The New Testament is full of it and it is not without mention in the old. But fear? Are we not inclined to regard that as suitable to the old dispensation but out of place in the new? There is a danger that the fear of God should be left out of account in our modern notions of religion. It may be well, then, to explain it a little. The fact is that fear, in relation to God, is of three kinds:—the first of which is really inconsistent with our religion; the second belongs to those who are imperfect in the Christian life, while the third is something which must form a part of our spiritual furnishing, so to speak, not only

in this life, but in that which is to come. Let us consider these three briefly.

1. First, there is the abject, slavish fear, which is a wrong fear, and which springs from wrong thoughts of God's nature. The heathen notion of God as a cruel, vengeful being, watching for a chance to do men hurt, who

men to something higher, it "hath torment." Perfect love casts it out, as St. John tells us, but Christians do not attain to perfect love all at once.

3. Thirdly, there is Holy Fear which belongs to us not as sinners but as creatures. The interval between creature and Creator is infinite and the more we recognize that fact the

CHURCH LIFE SUSPENDS PUBLICATION TILL AFTER THE WAR

THE War has invaded the offices of CHURCH LIFE! The management has decided that it is the part of wisdom to suspend publication till the present hostilities are ended.

It is a matter of common knowledge that a Church paper cannot be maintained without the hearty support and active co-operation of a large clientele; and in these days the innumerable demands arising out of the war make claims upon the purses of our people, and arrest their time and attention.

If CHURCH LIFE were to continue publication at present it would have to ask for support which, under existing conditions, appears not to be available.

As many of our readers are aware, CHURCH LIFE began its history in Kingston, under the able management of the late Mr. E. J. Pense. After his death the paper was moved to Toronto and came under the present management in 1912. The progress made by CHURCH LIFE in its new surroundings, and the hearty welcome accorded to it, were most encouraging till the War changed the current of events and has made it impossible, for the time being, to continue publication without incurring debt.

After the end of the War, we hope that our subscription list will cross the ten thousand mark, and we shall then be able to resume publication on a profitable basis.

We ask for the patient consideration of our difficulties by our subscribers and trust that they may yet be able to co-operate with us in this matter. We admit the liability upon the unexpired periods of subscription; but hope that when the War is over and the business situation has become re-adjusted we may be able to take up our work again and carry it through to success.

If, in the meantime, any of our subscribers desire to have the amount remitted to them for the unexpired portion of their subscription will they kindly communicate with the office, and may we ask all subscribers who are in arrears to kindly forward the amount due to the office at the earliest possible date, so that we may have all financial matters adjusted as soon as possible.

We cannot close without expressing our sincere personal acknowledgement of the splendid editorial work, undertaken for the most part as a voluntary work for the Church in Canada; also our heartfelt appreciation of the splendid work done by "Honour Bright," the Rev. William and Mrs. O'Connor, in our "Old Country Letter," "G. H. B.," Rev. H. A. Cody, "Eusebius," Rev. D. Convers, S. S. J. E., and other contributors, and feel sure that our readers will regret with us this loss for the time being to the Church in Canada of so much valuable service and work.

L. H. BALDWIN,
President, Church Life Limited.

must be bribed like a relentless enemy, has no place in true Christian belief.

2. Next, there is a fear which belongs to sinners who know their sins and fear the punishment they know they deserve. Without doubt this is an imperfect motive for serving God, but it is clearly recognized in the New Testament as at least a starting point in the Christian life. Otherwise why should St. Paul reason before Felix and Drusilla of "righteousness, self-control, and judgment to come." The truth is that this fear is educational, and because it is a discipline to lead

more must grow our reverence and awe. Even in the most exalted state to which we can ever attain, we must still remain creatures and so holy fear must always be ours. It is not inconsistent with love, it is an indispensable element in it. Even earthly love cannot reach its highest level without respect.

The Russian Advance

THE first great rush of our ally seems to have spent its force to some extent, yet the work now being

done in securing the ground gained is hardly less important. If Russia can really make her own this territory, holding it against the desperate efforts which the Central Empires are certain to make for its recapture, she will have won a far more valuable asset than the square mileage itself. The loss of those fat fields must seriously impair our enemy's ability to revictual his impoverished country, and Russia's possession of the land cannot be negligible for the same reason. It hardly seems likely Roumania will be lured into the war by the offer of the rich bribe of Bukovina. The conqueror's power to hold it has yet to be demonstrated. On the eastern front the see-saw of fortune has been too apparent before for the Roumanian government to feel sanguine now as to the result. If Russia is conscious enough of her strength to keep what she has got in this quarter there would be little further advantage to come from the purchase of another doubtful ally's intervention. What we want in prosecuting the war to a successful conclusion is not the assistance of merely mercenary jackals, but a deepening of our own conviction in the justice of our cause and the steadfast determination to accept the sacrifices still to be demanded of us. France and Russia have given their sons by hundreds of thousands. Heavy as our British losses have been, it would seem to be the case that in the future we must pay a larger share of the costs. Against that contingency we ought to be making our hearts ready by stronger faith and prayer. All that we can gain by both will be most surely needed.

Verdun

IS the fortress doomed to destruction after all? It seemed on Saturday as though there were indeed a serious chance of that unhappy ending to the struggle. As we pointed out before, while Russia was gaining her by no means inconsiderable triumphs on the Eastern front, the slow but terribly deliberate fighting in the West was much more significant as regards the ultimate issue of the war. It was too early then to speak as our newspapers were doing of the proved impregnability of Verdun. Indeed it seems to have been demonstrated long ago that given a commander who does not scruple to sacrifice unlimited numbers of men, and if he also is supplied with artillery without stint, any fortress may be purchased eventually at its terrible price. Under such circumstances the French citadel may not after all be able to hold out in the long run. If it should go, some of

our self-constituted military experts will have a good deal to explain away. The question really is whether Germany can afford the men when her disabilities elsewhere are considered. No single part of the whole field of operations can be considered aside from others: Europe really is one great battlefield, the various sections intimately related to each other. If Verdun should actually pass into German hands, the probability is that an empty city—with, it is true, a reward of considerable prestige,—will have been purchased at the cost of necessary strength elsewhere, a local victory contributing very directly to bring about a general defeat. Should, as still seems more than possible, the French maintain their grip, the general allied offensive will be begun under much more favourable conditions than seemed possible six months ago. Germany's fate is bound up with Verdun. That, in the final history of the land war, will be the significant name of this second year of hostilities as Liege and the Marne stand out amid the first days.

Infamous Rumours

FROM Saturday evening until Monday morning of each week is, under the mental strain of our present war conditions, too long to wait for authentic news from overseas. Scarcely a Sunday passes by without some absurd rumour becoming current. Sometimes it is optimistic, but generally its tenour is decidedly calculated to make the hearer despondent in the extreme. Probably the worst exhibition of this panic-mongering was given last Sunday when the report was widespread that in a terribly disastrous battle on the Canadian front 15,000 of our gallant fellows had been "gassed." It is more than time that those who not only start but also circulate such lying fables were smartly brought to book. In England severe measures have been repeatedly taken against such cowardly fellows. A heavy fine or a space of weeks in prison for cool consideration might serve to make some of our garrulous gentry more circumspect. At the same time we think it would be advantageous if the Canadian military authorities were to furnish reliable information, as is done in England by the publication of brief but pertinent telegrams in every post office. At a slight expense of trouble not only could much suffering be spared to wives and mothers, but the general public would have less need for apprehensive fears each weekend.

Inconsistency

WAS it with a feeling of gratification, we wondered, that several of our daily newspapers gave special prominence to a despatch that claimed for the Russians the credit of a new and terrible weapon in the shape of a gas for which no antidote could be found? We were asked to note, presumably with pleasurable anticipations of future powers in that direction, that the

initial success of the Russian offensive was owed to the use of this device. If it indeed were so, and not as we prefer to believe, due to the valour and skill of the Russian soldiery, we should feel rather consternation than satisfaction. Anyone who has seen the unspeakably cruel effects of the gas used by the Germans on the Western front, must indeed be lost to any feeling of humanity if he could rejoice over the possibilities of a victory brought about by even more diabolical means. It would seem to be incredible that a people to whom so great and noble a cause has been committed, should for a moment stoop to consider the employment of weapons that degrade the user much more than the victim. It is a serious thing that we should, in however desperate circumstances we may be found, deliver our consciences over to the keeping of a despicable enemy. If it comes to mere mechanical efficiency we fear the Germans will not be found behind our best attainments. Our ability to win this war does not depend entirely upon such powers. We have received mercies and sanctions that should make it impossible for us to consider the soiling of our hands in that way. We can win and keep our honour unstained too. And even if we were to have another year of war—or actually to be faced with ultimate defeat—there are some things worse than destruction—or Belgium was sacrificed in vain and King Albert proved to be a Quixotic fool.

The Problem of the Commonwealth

AN important work under this title by Mr. L. Curtis, has just reached us from Messrs. Macmillan & Co. We purpose reviewing it at some length later on, but we should wish at once to claim for it the careful attention of our readers. People are already discussing eagerly the reconstruction of imperial relationships that must come after the war is over. A good many rash and ill-considered statements appear in the public press from time to time. There is a very real danger that, although action is itself avoided, yet minds may begin to be biassed in wrong directions as a result of the indiscreet zeal of the ill-informed. Here is a book, however, which though we think it has obvious demerits, is at any rate an honest grappling at first hand with the facts of the case. Nor is it the product of hurried thought that has had its origin in the pressure of conditions arising out of the war. It goes back to that so called "Round Table" movement, that began in 1910 the consideration of Imperial affairs. The author has had the benefit of consultation with many minds and his book may thus be regarded as something much more weighty than a mere individual opinion. None of us can too soon begin to think about the questions he raises. We ourselves fancy it will be an advantage if we do not all begin talking too soon. The settlement of such momentous problems cannot be the affair of a few

years. It will be best effected when the war has become only a memory. No rash hands must be laid upon the ark of the British constitutions. As we purpose returning to the matter we shall not now anticipate our criticism more than by remarking that Mr. Curtis's question on page 219 as to whether England will be ready for self-sacrifice, overlooks the simple fact that self-sacrifice for the imperial good has become such a habit on England's part that it is liable to be taken so for granted that it does not get the recognition of its very existence. On this same page we fancy the author's rhetoric has run away with him. What does he mean by speaking of Englishmen as "a race bred in grey, unhopeful skies, mistrusting their own will to pursue their task to its destined end?" It has been England's custom to act deliberately and not to call out in the market place for admiring lackeys to

take note of her. This book, however, is worth getting and we trust our readers will make a note of it.

Comforts for Our Sick Soldiers

WE have much pleasure in acknowledging the following further contribution to our appeal for a supply of comforts for the men who are sick in the hospital, or convalescent:

Change.....	\$.40
Mrs. Emily Smith, Turbine, Ont.	3.00
Mrs. A. Blodgett, South Bolton, Que.....	1.20
G. K. A., Beamsville.....	1.50
Kathleen Fairbrother, Beamsville.....	.25
F. L., Beamsville.....	1.25
G.M.L., Toronto.....	2.00

Total for week..... \$9.60
Previously acknowledged..... 667.10

Total..... \$676.70

We shall be pleased to forward the above amounts.

Our Old Country Letter

LONDON, June 8th, 1916.

I HAVE already written you of the Archbishop of Canterbury's recent visit to the front. It was, we read, greatly valued by the troops; and his stirring words indeed should not soon be forgotten. It is well that the Primate was thus able to see for himself exactly what spiritual provision is made for the men, as in all future discussions—and in England we do discuss everything to attenuation—the information he gained at first hand in France will enable him the more effectively to offer counsel and guidance. The problems with which the Church has to deal, however, are not confined to supplying religious ministrations to the troops abroad; they relate, perhaps even more, to what the Church shall do for them when they come home. This matter has been engaging earnest consideration.

* * *

The visit to Russia of Bishop Bury, who, under the Bishop of London, has charge of the British congregations of Northern and Central Europe, is said to have been conspicuously successful. His reception by the Petrograd Metropolitan, Pitirin, was particularly cordial, and the Bishop conveyed to the Metropolitan the Archbishop of Canterbury's congratulations upon his appointment to so high an office. The question of a closer union between the English and the Russian Churches was naturally discussed, and Bishop Bury expressed the view that the fact that the Russian and English people were fighting in the same cause would serve as a pledge of a closer spiritual rapprochement. "Nothing but good can come of this interchange of courtesies, and further developments will be awaited with interest."

* * *

Of the sad and abortive end of another intended visit to Russia, I need not speak, for the whole world of Allies has grieved with one accord during the last few days over the fate of Lord Kitchener and his companions. Hardly ever has there been keener national regret, but other interests will be uppermost before this reaches you, in the ceaseless rush of changing excitements in which we live as we watch from hour to hour the fortunes of the world-war. The story of the great naval engagement was hardly known, and many mistaken estimates of its results were still believed, when this last horror occurred.

* * *

Preparations for "The National Mission of Repentance and Hope" are in full swing everywhere. The S.P.C.K.—Society for the Promotion of Christian Knowledge—has official charge of the issuing of many of the publications asked

for in connection with it, and the orders keep pouring in at a rate which has necessitated the creation of a whole new and extremely busy department. And this to the circumstance, which I believe I have mentioned to you, that the Ministry of Munitions has lately requisitioned the Society's splendidly commodious and time-honoured quarters in Northumberland Avenue, Charing Cross, and you may imagine the present pressure of work and arrangement. At the annual meeting of the Society lately the Archbishop of Canterbury bore a well-deserved tribute to its manifold activities and the comprehensive range of its responsibilities. I do not know whether or not your readers may be very well acquainted with the scope of this the oldest of our Church missionary and philanthropic agencies. The primate said that in the midst of the difficulty which seemed to be characteristic of the solemn, anxious, and stirring time in which we were living, this society had been able to rise to a splendid opportunity. The S.P.C.K. differed from other Church Societies not only in the fact that it was the eldest of them all, but because of the variety of its undertakings. Its work was religious, educational, linguistic, and missionary; and also to some extent medical. Each one was a branch of what was rightly covered by that comprehensive term—the promotion of Christian knowledge—which took effect in action as well as in theory. During more than two centuries the Society had adapted itself in a striking manner to the different conditions as they arose, but in all its long life it had known nothing at all corresponding to the conditions of the present day. It had been called upon in quite an exceptional degree to handle questions and problems and supply material of different kinds in connection with the war and its work. Before Queen Anne came to the throne the Society had begun to issue manuals for soldiers in the field; and in every campaign that had since taken place they had a record of what they had been enabled to do. Their publications were in Flanders in the days of Marlborough; thanks were tendered by Lord Nelson for what they did for the Fleet in his day. They had an account of how much they were enabled to do in the Crimean War, and to-day they were performing a very real service for the troops in England and at the Front. It was through that Society that the twelve o'clock service was made known if not inaugurated, and inestimable services were being rendered now that the whole land was being called to a National Mission of Repentance and Hope. One could not realise what a strange blank

(Continued on page 420)

THE POWER OF UNITED EFFORT

IF there is one thing more certain than that too much organisation is a materialising agent which crushes out spirituality by its mere dead weight, it is the fact that the absence of organic unity in the Church not only paralyses effort but is a lamentable waste of power. The Saviour's words in which He declared the intention of His presence wherever two or three were come together in His Name, placed no premium upon fewness of numbers. It was the importance of unity rather than that was emphasized by His promise of that precious blessing. And if two or three of one mind and faith could effect such large results, how infinitely potent must a thousand like-hearted be. Frequent instances of a similar insistence upon the force of unity of aim, and the Saviour's warning against the dangerous enfeeblement that results from isolation, will occur to every reader sufficiently interested to consider His words.

That the children of this world are wise in their generation concerning such matters needs no stating. On every hand we have it manifested how the captains of industry know and value the benefits that are theirs through the coherence of their systems. Nor does this necessarily involve the elimination of positive individual values. Certainly not among the leaders, whatever the effect may be upon the employed. And against the latter possible ill-effect we have a rapidly developing corrective, shortly destined to be more complete, in the trades-unions that are labour's strongest weapons to-day. It is true that in both directions the critic will find much to blame in method and result; but if he be unprejudiced he will be forced to acknowledge that the evident evils are only the accidental and temporary defects of machinery in the making. Future experience and mutual readjustment will ensure more equitable working. Undoubtedly the effort of our age is towards a complete social reconstruction—not a setting of class against class, but rather it is a revolt against that long established separation, and an attempt to do away with all unjust differences as we know them now. When D'Israeli wrote his epoch-making novel "Sybil," social justice did not exist. The various classes in England lived in separate compartments of the national life. Neither knew much and each probably cared less about the other's conditions. To-day everything is different. Men care immensely, and it may be truly said that all the best energies that are presently being expended, are being directed into channels such as will bring the nations of the world to recognise the higher principle that in Christ Jesus all are one.

Only one aspect of the question, however, is in our minds. We do not purpose going into the wider fields. It is to provide an illustration rather than to discuss a policy that we introduce these facts. What we wish to point out as a lesson valuable for our own needs, is the truth that most of the blessed results that have accrued to a liberated people have been achieved because men cared so much for the ends they had in view, that they were ready to forego their own liking for the sake of the strength that came from association with others who were of one mind with themselves on the main principles. Their less enviable idiosyncrasies were corrected by the comparison of experience with experience. Enlarged ideas resulted. Meaner motives tended to disappear. What could never have been effected by isolated labourers, much as the "vox clamantis" may serve to rally support, was brought about by this congregation of "truth-touched men." The spirit of power rested upon them in and because of their assembly. In this whole consideration what we wish to emphasize is—and only—the value of their union for positive, constructive purposes. That there has been, is, and will be for many generations, conflicting personal interests producing

some degree of negative action, is perhaps inevitable. The rich and rare wine of a purified humanity can be prepared as an offering to God only after it has been purged of its leaven by some such fermentation. If it should take another two thousand years of conflict for men to consider St. Paul's ideal, which he had from Christ, the travail would yet be justified. It is only through tribulation that we may enter the kingdom.

These considerations are from our point of view not merely interesting. We should recognize them as of vital significance. An organisation that is not the formal association of really dissentient parties, but the conjunction of agreeable minds in one body, was plainly Christ's intention for His followers. He did not plant them here and there. He got the Twelve together and impressed upon them, both before and after the resurrection, the value of fraternity. It was only thus they would be blessed with power from on high. None who reads the history of the Church from those first days can escape the conviction that it is just where kindred minds, joined for a common purpose, have wrought for Christ and His cause that progress has been made. If nearer our own time we should take the single example of the Oxford movement it would suffice to shew this. Neither the charm of a Keble, the learning of a Pusey, nor the sweet devotion of a Newman—to say nothing of the rest—could have wrought the desirable effect alone. But when they were knit together, each supplying what the other lacked, these greatest and best of true reformers turned their world upside down. And it was only when dissensions came and varying judgments pursued their selfish way, that force was lost. If now the original impetus of those epoch-making days is spent, it is mostly because successive teachers have been less clear on principles, and have rather followed their own ways, that our present difficulties have arisen and the seed been sown of fresh embroilments. The actions of such have frequently been ill-advised in that they were based upon a partial knowledge that contact with others might have made more complete.

Much more might, with profit, be said upon the general matter. It is, however, with a particular application that we make these remarks. The majority of our readers we have not ever doubted are sincerely desirous of seeing the fulness of Catholic truth the possession and pride of the Canadian Church. In many centres excellent work is being done. Of that we are convinced. But how much more might be effected if the workers in the field were only more united in aim and method? There is a real danger that by our isolation, not only is the very notion of Catholicism threatened, but also that we are forming congregational ideas and usages that will in the near future imperil our ecclesiastical unity. Are we standing for Catholicism or often merely for our own arbitrary and insufficient notion of it? What we need is more cohesion, and a "Movement" that will be a real force because the work of a society bound together and acting as one. If we do not have this we shall speedily have chaos, or we shall see, despite our best intentions, our work dying out because it has depended upon individual efforts that must come to their natural end. Merely to copy the methods of the Oxford Movement, or to seize upon such of its fruits as please our eclectic fancy, will not be ultimately profitable. We must make the first principles of Catholicism our very own and, reapplying them to meet our own peculiar needs, create a living tradition. The day is being lost for Catholicism—or at best the issue is in jeopardy—as a result of our lack of unity. The last thing in the world that we ought to desire is the banding of men with any negative intention. But to be associated together for constructive work is so manifestly one of the first principles of Christ that only the foolish can ignore it and they at their peril.

Letters to the Editor

We invite correspondence on all matters relating to the welfare of the Church.

WE DO NOT HOLD OURSELVES RESPONSIBLE FOR THE OPINIONS EXPRESSED BY OUR CORRESPONDENTS.

Correspondence may be signed by a *nom de plume* but will not be published unless the name and address of writer are given to the Editor as a proof of good faith.

THE CHURCH AND PROHIBITION

To the Editor of CHURCH LIFE:

Sir,—The account given in your paper of the discussion *re* the above subject which developed during the closing stages of the Niagara Synod last week is misleading and my own attitude and words are misrepresented by your correspondent, e. g., his description of my reference to the institution of the Holy Eucharist.

What I took exception to was the intrusion of what is really a secular and political question into a meeting of that character unnecessarily. I argued that it was undignified and unbecoming that the Imperial Church should forget her ideals; forget that she has ever stood and fought for freedom, truth and liberty, and instead of leading, to be content to be led by the nose by a mob of puritans. I advocated the teaching and practice of "true temperance" in the Bible and Prayer Book sense of the word. I alluded to the fact that we are commanded by authority to use nothing but alcohol in the Sacrament of Holy Communion, and in this connection ventured to remind the Bishop of what he said in his synodical charge in 1914. I thought we would be inconsistent therefore, if we aligned ourselves with those who habitually permit themselves to describe the creature of God as the creation of the devil. (I may say that I was handed a tract some time ago which described the chalice as "the Poison Cup" and the creator of drunkards). I contended that in social matters Churchmen might well content themselves by following in the footsteps of our Lord, and in view of what happened in Cana of Galilee, I thought I would be committing no sin if, at a marriage feast to-day, I toasted the bride in a glass of wine. I also referred to the indisputable fact, known to students of history—that sumptuary laws, wherever and whenever tried, had always proved a failure, and through the inevitable tendency to reaction which usually attends such attempts to arbitrarily regulate morals and manners by force, were generally productive of worse evils ultimately. I thought that it would be almost impossible to enforce prohibition in Toronto and Hamilton, judging from what I had heard.

May I add that I did not say in Synod by any means all that I could have said about this question. But, as I pointed out at the time, I didn't wish to say anything which would unduly upset the harmony of the session. All I wanted was to have it plainly understood that if the Synod decided to accept Dr. Renison's report, I wished to be dissociated from their stand.

Your correspondent makes it appear that the Bishop's remarks were applicable to myself, while those who were present knew that he was laying down the law for all. Though I didn't believe that total abstinence is necessary, or even good, for all people, I may say that I am—like a good many other clergymen who are attempting to do their duty to the state by rearing large families—practically a total abstainer, because I cannot afford to spend money on luxuries, finding it hard enough to supply my wife and children with bare necessities most of the time.

Hoping that you will find room for this protest in your valuable paper, I have the honour to be, sir, very faithfully yours,

ERNEST M. ROWLAND,
The Pro-Rector, West Flamboro', Ont.,
June 12, 1916.

MAMMON WORSHIP

To the Editor, CHURCH LIFE:

Dear Sir,—In this week's issue of CHURCH LIFE where "Layman" refers to the offering in church as "the presentation of a few paltry coins"—he evidently fails to comprehend it is that ceremony to which he so strongly objects, that makes "those few paltry coins" an acceptable offering to God—for certainly the collection as a mere collection of funds would simply be a fund for secular purposes, thereby bringing down the standard of the Church to materialism. Whereas by making it an offering on the altar it raises it to a spiritual standard.

When we consider that the spirit of the age is a commercial spirit, and that we are told the God of this world is mammon, that "the love of money is the root of all evil," and that covetousness is idolatry—it is here we see the significance of the dedication of the money offering, as the Church to break that mammon worship takes its idol and solemnly dedicates it, as an offering to God—after which it is no longer an idol, but a servant to the Christian. And now, and not till now, may it be placed on the altar, that it is accepted by God. We have reason to believe in the Angel's assurance to Cornelius that "Thy prayers and thine alms are come up as a memorial before God," and that money is blest by God to the Church in that she no longer worships it, but uses it as a talent in His service, have we not proof in her manifold works of charity and her missionary service extended throughout the world?

ANGLICAN.

THE STANDARD OF REVOLT

To the Editor, CHURCH LIFE:

Sir,—I said in my letter which you were kind enough to print on June 8th, that while I thought the use of the Ninefold Kyrie might without offence be substituted for the Commandments in our Eucharistic Service, many would doubtless defend the introduction of the latter into our service of praise and thanksgiving. I see that a correspondent, writing over the initials J. A. D., has already objected to my statement regarding the occasional omission of the Decalogue and "strongly deprecates the omission of any part of the service."

I may say that in our church the Holy Communion is celebrated four times a week, sometimes oftener, and the custom is to read the Commandments at one of these services only. At other services I use the liberty universally conceded in the case of the various "Dearly Beloveds" with which our Eucharistic Service is interspersed and in so doing I am influenced by other considerations than the "rush and hurry" which J. A. D. deprecates.

I am, of course, entirely aware that "the Commandments were placed in their present position for a specific purpose," but that does not prevent me from thinking that they might more appropriately be employed for preparatory purposes elsewhere.

C. B. KENRICK.

Hamilton, June 23rd.

RE THE QUESTION BOX

The Rectory, Campbellford, Ont.,
June 17, 1916.

To the Editor, CHURCH LIFE:

Dear Sir,—One does not expect the editor of a "Question Box" to be omniscient, but it is a pity that a department that is so very useful should ever give so unsatisfactory an answer as that to "A.B.C." in your issue of June 8. As Anzac Day will live in history, and as others may desire to know what it commemorates, I enclose the following item from the *Church Times* of April 28, which so beautifully answers the question of "A.B.C."

"The landing of the Australian and New Zealand Army Corps (hence A-N-Z-A-C) on the Gallipoli Peninsula, in the

face of the most appalling obstacles and in cool contempt of death, was a deed of which the memory can never be effaced from the annals of the Empire. Anzac, a name added to our language, epitomizes the whole marvellous tale, which our children's children shall be told at length when they ask what Anzac, that strange looking word, means. They will be told, we hope, how, in 1915, on the 24th of April, some of the finest blood in the Empire was freely and joyously shed for the freedom of the British race in the Motherland and in the Dominions; for the punishment of a barbarous foe bent on subduing the civilized world to his vile lust; and with the simple sense of duty and devotion to the claims of country. It was seemly that, when the first anniversary of that glorious, though for many a brave son of the Empire, fatal day came round, the King should assemble the survivors of the Anzac landing to accompany him and his Consort to Westminster Abbey, there to remember their comrades who fell and to give thanks for having shared in the glory of their achievement. The great Church, in its life of nine centuries, has received within its walls many a brave soldier and gallant sailor, but none braver than the intrepid Anzacs. 'A wounded New Zealander,' writing in Wednesday's *Times*, finely recorded his impressions of the scene. He ended thus:—

"Three thousand men trooped out of the Abbey, but even in so short a time had a change been wrought. Not a man but knew, as he stepped into the warm sunlight again, that he fought for the right. On us all in that half-hour had fallen the mantle of our fathers, whosoever they were—baron, priest or serf. We have inherited this fair land. And for such a heritage will we gladly give our all."

May I add that "A.B.C." will find an "Office for the Washing of the Altar" based upon that of the Sarum Missal in "The Priest's Prayer Book," edited by Littledale and Vaux, and published by Longman's? One agrees with the editor that it "is not a matter of vital importance" that the washing be done ceremonially, but one joins issue with his "or not at all." For the sake of cleanliness it should be done occasionally whether the altar be of wood or stone. But in how many of our churches is it done?

CHARLES CARPENTER.

The Synod of Rupert's Land

FROM OUR OWN CORRESPONDENT

THE Synod of the diocese met in Trinity Hall, Winnipeg, after an absence of two years. Owing to the illness of the Primate, the charge was read by the Very Rev. Dean Coombes. It was one of the most eloquent and serious addresses ever read to the gathering of the clergy and laity of the diocese. The preface spoke in feeling terms of the loss to the College and the Church as a whole sustained by the removal of the Rev. Dr. Robinson, warden for slightly over three years of St. John's College. The report of the progress of the Church, despite the two trying years through which we have passed, was received with a feeling of thankfulness. The announcement that the General Missionary, the Rev. W. W. Thomas, was now to be Archdeacon of Eastern Manitoba, was the occasion for prolonged applause. The question of religious teaching in the schools, of parents taking a more definite share in the work of preparing their children for confirmation, of giving the Manitoba Temperance Act a fair trial, of the tentative use of the revised Book of Common Prayer and of the adequate support of our diocesan educational institutions were all brought to the notice of the Synod by His Grace. The call to the Church in this time of war was emphasized by His Grace. Our Church has given of her sons and her money, but is she now endeavoring to see the purpose of God and so revive His work that we will not have failed in this time of opportunity. After the appointment of a committee to report on the

charge the Synod adjourned until 9.30 on Wednesday morning.

* * *

During the afternoon of Tuesday the annual meeting of the Sunday School Association was held. Various reports were adopted and an address given by Justice Curran. On Tuesday evening the Synod service was held in St. Luke's Church and the sermon preached by the Rt. Rev. Dr. Grisdale, former Bishop of Qu'Appelle. The sermon was based on two sentences from the prayer which is used at the Synodical meetings: (1) The perpetual personal presence of Christ with His Church; (2) that the Gospel of Christ be fully preached and that its order and discipline be maintained and handed down unimpaired. The speaker pleaded for a deeper faith, for the Church can never fail. It is said to-day that Christianity is on trial. The truth is *Christians are on trial*. Referring to the present day method of sensational sermons and abuse of Churches his lordship said that the special gift of the Church to the West was reverence. It is needed.

* * *

On Wednesday morning the Synod received the report of His Grace's address. Chief among their recommendations were: appeals for the erection of parish halls wherever possible, of continued increased givings to the missionary funds. Great praise was given to the work of the Women's Auxiliary for their magnificent efforts during the past two years. An appeal was made to the laity to do their utmost to fill the gaps made by the departure of the clergy and a proposal to formulate some plan which would be the means of getting more delegates to Synod. On Wednesday evening the annual conference of the Sunday School workers was held. There was not as large an attendance as usual due to many reasons, the chief undoubtedly being that many workers are W.A. members and this organisation met this year at an earlier date. Instructive papers and addresses were given: (1) The Prayer Book—A Scheme of Life; (2) Practical hints for S.S. workers and the care of the religious training of children by parents.

* * *

The same evening the lay delegates from points outside the city were entertained by the Winnipeg men at the Fort Garry Hotel. The addresses given by the Rev. C. S. Quainton on the effect of the war on the material and spiritual progress of the Church in the West and by Mr. Geo. Armstrong on the best method of increasing the efficiency of a country church, brought out speeches from many men whose voices are seldom heard on the floor of the Synod. Those laity who neglect to attend this (now annual) dinner miss a great source of inspiration.

* * *

On Thursday morning three deputations addressed the Synod, namely, Brotherhood of St. Andrew, Boy Scouts and the Lord's Day Alliance. The chief discussions of the day centred on the report of St. John's College, a motion concerning the work of rural deans and the supply of chaplains at Camp Hughes. Motions by Col. Rowley opposing the teaching of any other language than English in our Schools and the guarantee of the members of the Church of England to support the Government in scheme undertaken at the present time were passed unanimously. A committee was also elected by the Synod to do the preliminary work of preparation for a fitting observance of the centenary of the work of the Church in the year 1920.

BE DEFINITE

AS it always happens if you are definite, you have the respect of other people. The world has no respect for what has been called a jelly-fish Churchman. The idea that you must blur the lines of your policy in order to win the affection and trust of those who differ from you is a fundamental mistake. People respect you if while perfectly clear about your own lines you acknowledge the work that others are doing round about you.—*The Bishop of London.*

The Church in the West

THE meeting of the diocese of Rupert's Land just brought to a close seemed to reflect in a wonderful way the past, present and future Church Life of the West. The proceedings of the Synod are beyond my province and a report, I understand, will be sent by another correspondent. It was rather the personnel of the Synod, the gaps in our ranks, the significance of resolutions passed, rather than their content, and the general atmosphere pervading the meetings that spoke to me of the Church that has been, is, and will be on the prairies.

The past was brought vividly before us by the presence on the platform of two Indian chiefs from the Fairford Reserve who addressed us through an interpreter, —himself of Indian blood and a priest of the Church. With characteristic Indian brevity they told us they had not much to say; they wished simply to express their gratitude for the message they had heard from Him who is up above and to ask aid in restoring their church now falling into ruins. They carried our thoughts to the days when access to the plains was most easily found through Hudson's Bay, and the Church's work consisted entirely of evangelising the Indians and ministering to the officers and servants of the Hudson's Bay Company and the few Selkirk settlers. Another link with those distant days was with us in the person of the venerable Sheriff of Winnipeg, whose stalwart, upright figure effectively hides the burden of years he lightly carries. The much regretted absence of the Archbishop through illness, sprung as he is from sturdy Selkirk stock, the first prelate of Rupert's Land and first Primate of Canada born in the Dominion, told of the days when in the travail of men's souls and stern endurance of body the foundations of both Church and State were laid, and perhaps not less of the days ahead when the Canadian Church must with greater self-reliance carve out her fortunes for herself.

At the same time the presence of those whose presence was felt and the absence of those whom we missed, alike told of the debt the Church in the West owes to older lands. First and foremost the dean in the chair contributed to our Western gathering something of the culture of Horace. *Suaviter in modo fortiter in re* were our deliberations and discussions directed by him. Probably a majority of the members of the Synod were born in the Old Land. The absence of Canon Murray, now a Tommy in the A.M.C. and arrested, it is said, on ship-board as a spy because he went for a bath before reveillé, and the address of the General Missionary, told of our indebtedness to the Celts of Ireland and Wales. The loss of Canon Phair, a typical product of Cambridge, though born, I believe, in Canada, who met his end in the destruction of the Lusitania, and of the Warden of St. John's College, who passed away a few days before the Synod assembled, reminded the Synod of what they had done for us and could do no more. Of both it might be said that the value of their work was surely shewn by the affection they had won.

Difficulties pressing on the Church were brought before us by resolutions dealing with military service and the use of foreign languages in our schools for purposes of instruction. We rejoiced to be reminded that Western Canada had supplied more than its quota of men and the Synod assured the Government of its support in any action taken under the existing statutes. The intensity of feeling with which members listened to and took part in the discussion on a resolution demanding an adequate supply of chaplains of the Church of England for the camp at Sewell was thrilling and would have been a revelation to the military authorities. The resolution dealing with bilingualism touched on one of the most serious problems confronting the West. The problem is, of course, one regarding not two but many languages, and it carries with it that of conserving the best of what our

incoming settlers bring with them and of conveying to them the best of what we have to give.

We are told repeatedly that our methods are unbusinesslike, and we received the criticisms with patience, it might almost appear, with indifference, yet it was significant that we resolved to do better. On the first morning we were so unpunctual in opening our meeting that it might have been supposed that our time was as unlimited as our prairies. A reproof,

however, brought us to time during the remaining sessions. Deep interest and earnest enthusiasm marked all the sessions. Yet there was an entire absence of party feeling. So sure were members of the Synod on this ground that they felt it quite safe to chaff those who were regarded as holding extreme opinions. Not long since I was discussing this happy condition with one who is at or near the opposite pole from myself, and we agreed that the absence of partizanship in the presence of the widest diversity of conviction firmly held made work a joy in Rupert's Land that it could not be under different conditions.

G. H. B.

Anathemas

BY REV. D. CONVERS, S.S.J.E.

THOSE old enough will recall how the mere mention of the Athanasian Creed used to affect the late Dean Stanley as the red flag rouses the traditional bull. All the milk of human kindness seemed to sour in the heart of the Dean; and he seemed to have a violent animosity, an intense personal antipathy towards its unknown author. He called the Creed "a wicked forgery," a "triumph psalm," and imagined the writer, one who delighted to narrow the path to heaven as much as possible; and rejoiced to open new pitfalls by which the unwary might tumble into hell. To his mind the writer might have anticipated Shakespeare's words, saying exultingly, "Down, down to hell; and say I sent thee thither; I that had neither pity, love nor fear."

Contrasted with this was the conception of Frederic Denison Maurice whom Dean Plumptre followed. They regarded the writer as a good man, a profound thinker, a mystical lover of God, a kind of St. Thomas Aquinas and Thomas à Kempis rolled into one. A man who had learned to know the Triune God and found eternal life in that knowledge. To him the saddest puzzle of life was how could any one turn from that knowledge of God, which was his own great joy in life and would become his great reward hereafter. Which conception is the more accurate?

If we certainly knew who wrote it, perhaps his life or other works might enlighten us. But we have only more or less brilliant guesses. Vigilino of Thapaus? Honoratus of Arles? Hilary of Arles? Vincent of Lerius? Caisarius of Arles? Who can tell?

Between the two points of view, Dean Stanley's or Maurice's a little study of creed forms of the fourth or fifth century points to the latter as correct.

The unknown author had the highest possible authority for a warning of some kind. About a century before he wrote, the great Council of Nicea put forth its creed. After professing faith in the Father and in the Son, it ends, "And in the Holy Ghost; those who say that there was (a time) when the Son was not, and that He did not exist before He was born; and that He was made of what did not exist; or that the Son of God is of a different hypostasis or substance (from the Father) or that He was created or is variable and changeable, the Catholic and Apostolic Church anathematizes."

The exact history henceforth of this creed is obscure. Scholars differ as to how far this replaced the local creeds which had been used at baptism. Use at the altar in the Eucharist was entirely a later practice. Then began the battle of the creeds, a battle in the dark. The Nicene was the flag of the Orthodox as against the creeds galore which taught or allowed Arianism. The example of Nicea was strong enough to have most councils end their creeds by anathemas. If the practice had been limited to councils of Bishops one might think it concerned official episcopal action; but we find the same in writers. It worked its way into services, e.g., to this day the Armenians use, according to Dr. Malan, a slightly expanded form of the original Nicene Creed with its anathemas. Not until the council of Chalcedon was it certain that

the central creed of the Catholics should be, without anathemas expressed. The history of the original Nicene Creed is not the only obscure matter, a like haze hangs over the form which our Prayer Book calls "the Nicene Creed." We find it almost exactly in a treatise by Epiphanius, called "The Anchored One," put forth in A.D. 374, notice it was seven years before the Council of Constantinople met. Dr. Hart of Cambridge convinced the world of students that it was the local creed of Jerusalem as taught by St. Cyril of Jerusalem, re-written by Epiphanius. It contains also an anathema. Just what took place at the Council of Constantinople we can not tell; but the creed as found in Epiphanius issues with no anathema from that council of eastern Bishops and is somehow taken up by those eager to raise the ecclesiastical rank of the Bishops of Constantinople; but is practically unheard of again until A.D. 451, when the great council of Chalcedon met. The gibe may be allowed that Chalcedon was a city of the blind, as they did not cross to the site of Constantinople which all not sightless must recognise as a city which must be commercially great. But however blind in money matters they may have been, they were determined to make the Bishop of "New Rome" rank far higher than had been the case. It was the action of this big council that recognized the value of what was done almost a century before and lifted the Constantinopolitan Creed and council to its present rank. In one way we might call our Eucharistic Creed the Chalcedonian rather than the Nicene. Then it was settled that the creed for Catholics was to have no anathema, even if the original Nicene had. During the time of doubt, while anathemas were customary, probably in or near Lerius the Athanasian Creed was composed. Had he been such a hammerer of heretics as Dean Stanley fancied, he would have been at least as severe as Nicea. What he says of any lost soul is that he must have sinned by renouncing the faith once he held, have ceased to confess the Incarnate God, have done evil; and as a last step in his evil self-will have voluntarily gone into hell. However, much such an apostate might shrink from hell; one fate he hated worse—the destiny of being with Christ and having to like what Christ likes.

Have you ever seen a spoiled child? I have. He stamped his feet; he scowled and screamed; and rather than do what crossed his will, he was willing to inflict more or less pain upon himself. Some such picture of the lost must have been before the writer of such lines as are in the *Quicumque*. "It is necessary that we hold fast the Catholic faith." "Keep it whole and undefiled." "Who did not 'thus think of the Trinity.'" "Who did not 'believe and confess the right faith,'" he once held. "Who has gone on to 'do evil,'" and lastly shall go voluntarily into everlasting fire. Can such a man be saved?

Custom called for anathemas in creeds. Their form laid stress on the action of the Church. The *Quicumque* lays stress on the voluntary act of the sinner; and on the sentence of Jesus Christ the judge of the quick and the dead.

How unsatisfactory was the mild censure of this Creed to the more heated intolerance of later generations you can see in the proceedings of the IV. Council of Toledo, A.D. 633; it quoted the creed almost entire; but went on in its canons "If any reject this definition of ours, let him be anathema, maranatha—that is, let his lot be perdition at the coming of the Lord, and let him and his companions have their portion with Judas Iscariot; let him be condemned with the devil and his angels to eternal tortures." I quote this because of its connection at the council with the *Quicumque*, to whom the abyss which parts its saddened words as to what Jesus Christ sentences to, which is ratified by the voluntary act of the sinner on one side; and the fierce wish, even prayer for, of the members of that Spanish council. Centuries later the practice came of cursing some by "bell, book and candle," tolling the knell over the dead *soul*, even if the body was alive; the book thrown to the ground as a symbol of the ex-communicate's disregard of the Bible and the Church, and the candles extinguished to show the quenching of spiritual life. Those later services, appallingly impressive, were the outcome of lines of thought in contrast to the Athanasian Creed. For one I do not believe in Universalism, nor in conditional immortality; but can witness to my own faith that some "perish everlastingly," however unprepared to say how many. I am quite ready to quote Charlemagne's words about the Athanasian Creed, "This is the Catholic Faith; therefore ours. We wish it may be yours also."

Written against the usual practice of the times, which practice included anathemas, the unknown author lays stress on the acts of the individual sinner coincident with the sentence of Jesus Christ, most loving of those born of women, in vivid contrast with the anathemas which culminated in the worst ecclesiastical cursings known to history. The warning of the creed is a contrast rather than a parallel with the Nidan anathema.

The Late Bishop Scriven

WORD was received by a brief telegram on Saturday, June 23rd, of the death of the Rt. Rev. the Lord Bishop of British Columbia, Dr. Scriven.

The message contained no details. The tragic element in the event is the fact that Dr. Scriven was only consecrated in August, 1915, and so had been among the episcopate for less than one year. He took his seat for the first time in the House of Bishops at the General Synod in September last.

The news of Dr. Scriven's election to British Columbia, in succession to Dr. Roper, was received with feelings of the greatest pleasure and satisfaction throughout the whole province.

For between thirty and forty years he had served the Church in Vancouver Island, and for the greater portion of the time in the office of Archdeacon of Vancouver. That such long and splendid service should be recognised by his elevation to the Episcopate was felt to be most fitting.

But even deeper than this was the appreciation of the testimony to his personal character involved in his elevation. He possessed in a unique degree a mingling of gentleness and strength that won the hearts of all who knew him. Simple and unassuming, his large-hearted sympathy kept him in closest touch with the clergy and their parishes; while his practical mind was always of the greatest service.

The boundless kindness shewn in countless acts of generosity of the Bishop and his good wife are known to everyone in the diocese. Many will mourn the loss of a friend and affectionate helper; while all will miss his genial smile and presence and kindly word.

Time was not given him to prove his ability as a diocesan, but the wonderful energy which he put into his work and the plans for its development which he had begun to carry out gave promise of a successful episcopate. The diocese of British Columbia is bereaved indeed.

The Value of the Old Testament as a Power in the Training of Character

BY THE REV. J. H. A. HOLMES

THERE seems to be a tendency nowadays to minimize the value of the Old Testament, especially with regard to its suitability for the instruction of children. This is, no doubt, due to a feeling that the New Testament is so much more directly in the line of Christian teaching, and more suitable for the present age. But I think it is partly due to a feeling that the New Testament is easier to teach than the old. You will agree with me, I know, if I say that this latter argument should not be allowed to influence our opinion, if it can be showed that the teaching of the Old Testament is indispensable in the training of character.

It is my purpose to try to remove the prejudices at which I have hinted, and to lead you to a higher estimate of the value of the Old Testament, in the light of its reception at the hands of those for whom originally it was written.

In the second place, I wish to pass on some thoughts which have occurred to me as to its direct influence upon character. That is the main object of this article.

In the third place, it may be well, in some sort, to try to answer the question "How should the Old Testament be taught?"

I.

It is hardly necessary to point out to you that the "Scriptures" which are mentioned so frequently in the New Testament were, of course, the Old Testament Scriptures. When our Lord said "Search the Scriptures, for in them ye think ye have eternal life; and they are they which testify of me," He was, of course, speaking of the Old Testament. And when St. Paul said to Timothy, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation," he, of course, meant the Old Testament. The various books of the New Testament, as we have them now, did not come to be placed on a level with the Old Testament as "Scriptures" until well on in the second century. So that the Bible of the early Christian Church was the Old Testament. It was from the Old Testament that our Lord taught the two disciples on the road to Emmaus when, 'beginning at Moses and all the prophets, He expounded unto them in all the Scriptures, the things concerning Himself.' Our Lord was a Jew and His early education had consisted largely in a thorough training in the Old Testament Scriptures. It was the school book of Jewish children from their earliest years. They were to learn the "Law" as the very first thing they were to be taught.

Knowing this we do not wonder at the frequent quotations by the Evangelists and Apostles. We are not surprised that St. Peter should base the arguments in his sermons upon the Old Testament Scriptures, or that our Lord Himself should quote passages from the Old Testament in beating back the insinuations of the tempter in the wilderness. These considerations compel us to place the highest possible value upon the Old Testament, apart altogether from considerations of its intrinsic worth.

That the Old Testament was intended to be a power in the formation of character may be seen from the emphasis laid upon the teaching of the Law to children. "Thou shalt teach them diligently unto thy children." It is well also to remember that the Law was given at a period in the history of the nation which was essentially a formative period. The Scriptures were written for children, for a nation of children. Coming out of Egypt a nation of liberated slaves, this was the thing which was to mould the national character. It was to make of them a God-fearing, loyal, unselfish, generous, reverent, obedient people—loving God with a deep child-like reverence and trust, loving their country with a passionate patriotism, loving parents with an almost superstitious devotion; merciful to the poor, the slave, the stranger, the father-

less—thoughtful even for the dumb beasts which served them. And it did actually accomplish the result intended, where it was faithfully taught and observed. Read the 119th Psalm to have an idea of what the Scriptures came to be to the devout Jew—"Wherewithal shall a young man cleanse his way? Even by ruling himself after Thy Word." "Thy Word is a lantern unto my feet and a light unto my path."

II.

But this brings us to our second consideration, viz.: Wherein lies the power of the Old Testament in the formation of character?

St. Paul, writing to Timothy, says: "All scripture (and, of course, he refers to the Old Testament) is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works."—2 Tim. 3:16.

The object of the Old Testament, in St. Paul's opinion, is evidently the perfecting or completion of character. Notice how this is to be brought about.

It is profitable "for doctrine"—that is teaching—teaching that God exists, teaching about God, bringing to a knowledge of God.

Secondly, "for reproof," or for proof or demonstration, to bring about a conviction as to God's character, which induces a fear of God.

Thirdly, "for correction," or for reformation—this follows upon the first two. It is the practical effect of the knowledge of God and the fear of God. When the Scriptures bring the individual to a sense of his relationship to God, his responsibility and accountability to God, they induce a sense of reverence, which I like to consider to imply a regard for authority and a respect for obligation in their widest sense.

This brings us naturally to the fourth step.

Fourthly, "Every Scripture is profitable for instruction in righteousness" or "for instruction or discipline which is in righteousness," as the Revised Version and margin give it. In other words, the Scriptures bring about a habit of Obedience.

Notice first, the Knowledge of God—that there is a God—that God exists—"In the beginning God."

Secondly, the Fear of God—the conviction as to God's character, the respect for God.

Thirdly, Reverence for God—that is a recognition of His relationship to ourselves—a regard for His authority and a respect for the obligations which He imposes upon us.

III.

Lastly, as a result of all three, Obedience.

I venture to say that all true character building must follow upon these lines and these are the lines laid down for us in the Old Testament.

Character is not something born with us, nor is it something which we can acquire at once. It is the result of a long process. It is the sum total of all our acts and habits. It is something which we build up, unconsciously perhaps, and to a certain degree, involuntarily. We build it according to some pattern that we have before us. But after what pattern are we fashioning it? Because there must be a pattern of some sort. It is just here that Ideals come in. What those Ideals are, or what that Ideal is, will largely determine our character. The value of the Old Testament is that it furnishes us with an Ideal, with The Ideal, God Himself; an Ideal which was only fully realized in our Lord Himself.

Children Are Idealists

Children are idealists. They live in an ideal world. They are born imita-

tors—imitators of their ideals. Any training of character which overlooks or belittles the power of ideals is woefully lacking.

By an ideal, I understand something outside the "Self"—independent of and in some way confessedly greater than the "self." Without such an ideal to imitate, or pattern to copy, character building would be aimless, meaningless, nay, impossible. How important then, for us, who would enter upon this wonderful task of character building, is the furnishing, as far as possible, of the highest and noblest ideals. But it is not sufficient to have an Ideal placed before me. It may even be recognized as an Ideal and end there. There must be on the part of the subject a Respect for the Ideal, a tacit or avowed acknowledgement of the Worth of the Ideal. That is the second stage. Having awakened the child's respect for the Ideal, character building, after the pattern of the Ideal, becomes hopeful. We say that "Imitation is the sincerest flattery." The truth is that without respect there will be no imitation.

But even respect for the Ideal, in itself, does not lead necessarily to action. The next stage is the recognition of the Ideal in relation to the self. I see the Ideal—I respect the Ideal—then I gradually, or perhaps suddenly, realize that it is an Ideal for me—that I may be like that. There is a comparison between the Ideal in view and the actual in myself. You will see how this comparison must take place, just as a painter or sculptor will compare his work with the model. But it is more than a comparison and a recognition of connection between self and the Ideal—it carries with it a recognition of the obligation to imitate, which the Ideal imposes, and this leads us to the fourth stage in character building. It is the practical outcome of the first three stages. It is the moulding and shaping—in a large measure unconsciously—the shaping of the character by thoughts and acts and habits of Obedience to this obligation which has been recognized. If you supply the right Ideal you will get the right kind of character.

You will ask, what has all this to do with the Old Testament? Just this:—The Old Testament provides the Ideal in giving us the knowledge of God. It inspires respect for the Ideal by stimulating the fear of God. It brings about the recognition of the Ideal in its relation to self—the Ideal as it has to do with me, by teaching Reverence, i.e., as we defined it before, the recognition of authority, the respect for obligation.

Last of all, it points the way to the practical outcome of all this by teaching Obedience. That is the value of the Old Testament in the training of character.

But, you ask, could not this be brought about more readily and easily by other means than the Old Testament? Just think. You want to bring the child to a knowledge of God; to what do you turn? You tell him that God made all things, and that He made us, and that He provides all things necessary for us, and that He sends the rain and the sunshine, and so on. You find yourself telling the story of the first chapter of Genesis. You want to tell him that God loves us, and that He wants us to be good, and that He is grieved when we sin, and that He wants us to be better, and that we may be better if we ask Jesus for help. You find yourself telling the story of the Fall and the promised Restoration. And if you want the simplest language, you will tell the story as it is written, the Bible story written for children, for a nation of children. The fact is you cannot do without the Old Testament. The Old Testament was given by God as a Revelation of Himself, of His power and wisdom and goodness and love. It was given to children. It is God's way of teaching. "All Scripture is given by inspiration of God and is profitable for teaching."

You want to train the child in the fear of God, not a slavish terror, but a respect for God, an acknowledgement of His Goodness and Holiness and Power. Where else will you go for your object lesson than to the story of Cain and Abel or the overthrow of the cities of the plain, or the disobedience and rejection of poor King Saul? I venture to say that without the Old Testament it would be

impossible to teach a due respect for God as a Personal, Just, Holy, Almighty Being.

The Great Ideal

But never let us lose sight of the fact that we are dealing reverently but very definitely with an Ideal, The Ideal, in whose image we are made. Never let us forget that the Almighty God of Creation is a God of Love, that His Creation and sustaining of the world are works of Love, that He is Love. Remember that in teaching the knowledge of God you are placing the Ideal before the child. Remember when you are teaching the fear of God, and that God's punishment of sin is the act of Love, that God's hatred of sin and punishment of sin are not inconsistent with, but rather a proof of, His love for the sinner. When you have done this, you have prepared the child for the duty of Reverence. God now becomes real to the child and the child finds there is a relationship between God and himself. That God is his God. That this Ideal is an Ideal for himself. How then will you teach reverence in a more direct way than through the Ten Commandments? The respect for the authority of God—the obligation of loyalty, obedience, worship, love to God, and the respect for the authority of others—parents, masters, rulers and so on—the respect for the obligations with regard to the property, the reputations and persons of others—the obligations to control of self, control of body and mind, and soul—it all comes under reverence, the recognition of the authority of the Ideal.

Reverence

I emphasize this idea of Reverence because I believe it is essential to all true character building, indeed it is the very base of the structure. It is what we need to-day perhaps more than ever, and when authority is being questioned on every head—the authority of parents, the authority of state, the authority of the Church, the authority of the Bible—and in some parts of the world (thank God not among us) the authority of treaties and international codes of honour. But let not our pride in our national integrity blind us to the danger of losing the sense of Reverence. Everything depends upon preserving for our children, and all Reverence is based upon the Reverence for God, and Reverence for God can only adequately be learned, as the knowledge of God and the fear of God are, from the Old Testament. Only by having a true sense of Reverence can there be acquired a ready and willing Obedience, but when this is acquired we are already forming character, and character of the right kind. Each act of obedience contributes to the grand perfection of character, "That the Man of God may be perfect, thoroughly furnished unto all good works." "Be ye therefore perfect even as your Father which is in heaven is perfect." "Be ye imitators of God as dear children."

I have only touched upon the subject of character building in the barest outline but I think you will agree with me that the lines I have laid down must always be the basis upon which character is built.

We have to impart the—

Knowledge of God by teaching;
Fear of God by reproof;
Reverence for God by correction;
Obedience by instruction in righteousness, by discipline which is in righteousness.

Thus will the Ideal be recognized and gradually realized till the child "grows up into Him in all things which is the Head even Christ," till he "come to a perfect man, to the measure of the stature of the fulness of Christ."

In Conclusion

In conclusion, perhaps I may be allowed to suggest some answer to the question as to how the Old Testament should be taught.

(a) I put unhesitatingly first the encouragement of a thorough knowledge of the text of the Bible. Regular, systematic reading without comment and of course memorizing. Everything may not be understood, indeed a great deal will not be. But give the Bible a chance, give the Holy Spirit, speaking through the Bible a chance upon the mind of the child directly. I would suggest a

regular course of reading with memorization of texts and passages and especially of the Psalms. For this purpose an admirable scheme has been arranged by the Scripture Union for Children. The whole Bible is read through in five years. The Old and New Testament Books are read alternately with the Psalms interspersed between. The usual length of the daily passages is about 12 or 15 verses and a text is selected each day to be memorized. The Church Lectionary is suitable for adults, but the Scripture Union is eminently suitable for children. Unsuitable passages are omitted, as some one put it: "The fish is supplied but the bones are removed." There are other schemes of course. The Sunday School Commission has arranged a scheme of daily readings. The particular scheme matters little, the main thing is the daily systematic reading.

(b) In the second place, and here our work as teachers comes in directly, the Old Testament should be taught thoroughly and thoughtfully. The Old Testament lessons should not be avoided for some other more attractive or more easily taught lesson. Hard passages should be explained but not *explained away*. (A little girl said as her teacher was explaining some words of our Lord: "If Jesus did not mean what He said, why did He not say what He meant?") Difficulties should be removed as far as possible, but no guarantee is given that all difficulties can be solved. The child's faith will generally accept statements as they stand. Where doubts are raised and you cannot answer them, admit frankly that there are many things which we cannot understand just now but we must just take them on faith and believe there is an explanation which in the wisdom of God is hidden from us. Many things which were thought impossible 25 years ago, have since been explained quite simply by modern research. Above all never raise doubts in the child's mind yourself. The child's mind is receptive rather than critical. Rather train the child to a reverent attitude of humility in the presence of God's truth. Doubts will come later on perhaps, but the same critical faculty which raises the doubt will, if the sense of reverence has been developed, find an answer to the difficulty.

(c) Lastly, let us who teach the Old Testament remember to spiritualize the lessons. "The Law is our schoolmaster to bring us to Christ." You may do this by reading the Old Testament in the light of the New, looking out for the fulfilment of prophecy and the completion of types. Many passages which seem to have little or no teaching value for our children will grow luminous if we treat them in this way. Let me illustrate what I mean as a last word.

I found myself confronted with the task of teaching a lesson on the Queen of Sheba's visit to King Solomon. It seemed hopeless to get any sort of a lesson out of the story. It suddenly occurred to me that Solomon was a type of Christ—his wisdom, wealth, world's fame, and so on. The Queen of Sheba seemed to be a type of the great heathen world, whose peoples were pressing to hear the Gospel story. I do not suppose the idea was original, probably some forgotten lesson of my own Sunday School days. I remembered afterwards, of course, that our Lord uses Solomon as a type of Himself. But just see what a difference it makes. Put our Lord's name in place of King Solomon's. The fame of this "greater than Solomon" going out into the utmost parts of the world; the great heathen world coming to Him, bringing with them rich stores of wealth to lay at his feet; finding in Him an answer to all the communings of their hearts the "hard questions" which had been unsolved for ages. And when they see the beauty and the glory of the house which He is building, of which He Himself is the chief cornerstone, they say: "It was a true report that we heard in our own land of Thy acts and of Thy wisdom. Howbeit, the half was not told us. Happy are these Thy servants, which stand continually before Thee, and hear Thy wisdom." Then comes the outburst of praise: "Blessed be the Lord Thy God, which delighted in Thee, to set Thee over the throne of Israel. *Because the Lord loved Israel*

forever, therefore made He Thee king to do judgment and justice." Then the lavish dedication of treasures unthought of before, which enrich and adorn the House of the King. And in return the King gives unto the thronging multitudes that press to His feet all their desires besides that which He gives them of His Royal bounty and of that we may

well say: "Eye hath not seen nor ear heard, neither have entered into the heart of men, the things which God hath prepared for them that love Him."

Thus will you bring your children, gradually, step by step, TO KNOW—TO FEAR—TO REVERENCE—TO OBEY—in a word, TO LOVE THE KING OF KINGS.

His First Offence

BY H. A. CODY

THE Reverend Simon McBain was an innocent young man when he attended his first Synod. In fact he was so young that the spirit of poetry writing had not altogether vanished amid the prosaic tasks of parish life. Many of his poems were of a sentimental nature, but at times he essayed humorous skits for the amusement of his friends. It so happened that in a moment of fatal inspiration he dashed off some verses dealing with the Synod he had recently attended, and sent several copies to a number of his friends. There was no bitterness in his soul when he composed the now memorable lines. They were written simply in fun. The entire poem is as follows:

THE BISHOP'S LAMENT

"Oh, the Synod with its worries!
Oh, the Synod with its cares,
Where we met in sweet confusion,
Splitting everlasting hairs!

I my charge at first delivered,
Drove the ball straight from the bat,
Then we settled down to business,
Probing deep 'twixt 'This,' and 'That.'

Then we tackled hard the canons,
'Twas a goody sight to see,
As we wrestled there for hours,
Changing of an 'I' to 'me.'

All the vital parish problems,
All affairs of Church and State,
Paled to nothing in the fervour
Of the General Synod 'fate.'

There were motions, talks, amendments,
Boards, committees, funds galore,
And when these at last were settled,
There was always something more.

Oh, we did a rushing business,
So much work you never saw;
But I've sifted through the matter,
And I find 'twas mostly straw.

Ship me somewhere from this city
By a mighty swift typhoon,
Where there are no squabbling Synods,
Far beyond the smiling moon."

This, then, was the effusion which the young parson circulated among his friends. He committed the deed and forgot all about it in the stress of parochial work. Great was his surprise, therefore, when a few weeks later he received a most formidable letter, requesting him to appear before the Diocesan Board of Discipline. He was charged, so he was informed, with circulating pernicious literature, containing hidden meanings, and casting an insult upon the Church in general by writing a poem of such a frivolous nature.

All this was very startling to Simon McBain, and he was most anxious to appear before the Board to explain that he was perfectly innocent of any malice or deep hidden meaning when he penned the offending verses.

The Board was composed of a formidable number of spiritual and legal lights, enough to awe a hardened sinner, let alone a timid young parson. The poem was at once produced and read in toto. Not a gleam of humor lightened the eyes of the determined men who had gathered to try the case. It was a serious matter with them, and when the poem had been read there was an ominous silence. Simon pleaded guilty of writing it, and it was then decided that the whole thing be considered section by section.

In these enlightened days such a trial seems very strange. High Church dignitaries now quote poetry in their sermons, and some write it. You will hardly find a Bishop or dean who will not crack a few chestnuts during an after-dinner

speech. Such men have really been known to smile. But at the time of the Reverend Simon McBain's trial it was different. Poetry and jokes were banned. They were certain signs of weak minds to be classed along with such unfortunates as Browning, Tennyson, and others. As for a smile, or anything resembling Christian joy, it was unthought of.

It would take too long to give the entire account of Simon's trial. In fact so many years have passed that portions of the details have been forgotten. It is only possible now to mention a few outstanding features of the discussion.

The opening shots were fired at the words "splitting everlasting hairs." One lawyer contended that hairs were not everlasting, and that there was no precedent for such an expression. A high dignitary followed, who stated that no hairs had been split at the last meeting of the Synod as far as he knew. He was sure that his had not been, and he felt confident that all the rest of the Synod members would agree with him. He further explained that it was a difficult matter to split hairs. A sharp instrument such as a razor would be necessary, there had not been a razor in the Synod during the whole time it was in session. There might have been several in the pockets of the delegates, but he had not seen them. After a long discussion it was decided to write a circular letter to all who had attended asking how many of them had razors concealed in their pockets, and if any of them had their hairs split while at Synod.

The words "sweet confusion" came in for general condemnation. It was long and eloquently argued that confusion of any kind could not be sweet. All confusion was bitter, a most disagreeable thing. Following this came an animated discussion over the phrase, "Drove the ball straight from the bat." It was contended that there was neither ball nor bat at the Synod, and that the Bishop had held nothing in his hand but a pen or a piece of paper. One suggested that if the word "gun" had been used the meaning would be more sensible, and the term "drove the ball straight from the gun," could be more easily understood.

At this the young parson explained that ball and bat were used in a figurative sense only. But he was told by the Board that they were dealing with the very words he used, and that they were supposed to know nothing about figurative expressions.

The next great battle was waged over the first line of the third verse. It was a serious charge that the poet had made in reference to the canons. What would the public think of a Synod which had spent considerable time in tackling them. It was a false statement that they had wrestled with them for hours, and that it was a goody sight to see. One lawyer asked how had the Bishop, dean and archdeacons escaped? Why had the canons alone been tackled? What had they done to merit such a punishment? Anyway, the Synod room was no place to settle such a dispute in such an undignified manner. And besides, tackle was not a proper word to use, as it was a baseball term, and should not be mentioned when referring to matters in relation to the Synod. One archdeacon argued that the word "Canons" referred to the Church constitution, and quoted the last line "Changing of an 'I' to 'me.'" But he was flatly opposed by the rest, who urged that the last line was full of some subtle meaning, and had reference to the wrestling which was charged had taken place.

The argument thus waxed hot for several hours, and was only settled by a resolution that a letter be sent to all the canons asking them if they had been tackled while attending the last meeting of Synod. If there had been any underhanded work going on it was very important that the Board should know about it.

It was unanimously decided that the Synod did not do a "rushing business," but that all things were done decently and in order. As to the Bishop finding straw in the room, such an idea was considered ridiculous. There wasn't a particle of straw or hay anywhere around, and such a statement was nothing less than a libel.

The last verse brought on a heated debate. No man in his senses would think of being shipped from a city by means of "a mighty big typhoon." He would naturally say "by train," or "by steamer." To go by a typhoon would mean destruction swift and dire. To even impute such an idea to the worthy Bishop was fearful. It implied that the Bishop was anxious to commit suicide, and the public would look upon it in that light. "The smiling moon" expression was also attacked. The moon did not smile, so one eminent lawyer declared. The moon was inanimate, and could not smile, but merely had the appearance of doing so; it was only an illusion. Anyway, the Bishop would not go beyond the smiling moon if he did go away. He would naturally go to England, Africa, or the United States.

And thus the discussion was continued for three days and was finally ended by the Board pronouncing a complete condemnation of the entire poem. It was not poetry, anyway, so the members decided, but utter doggerel, such as a child or a fool would write. But as it had been written, by a clergyman, who was supposed to be sane, was the only reason why so much time had been spent upon the consideration of it.

By this time the Reverend Simon McBain was so filled with righteous indignation, that he challenged the Board to write as good poetry. They could condemn him all they liked, so he told them, and find all sorts of hidden meanings in his verses. But to denounce him as a poet was more than he could endure. The members scoffed at this idea, and were about to adjourn. Quick as a flash, Simon turned, locked the big door, and put the key into his pocket.

"Now, gentlemen," he began, as he calmly folded his arms and stood before them, "you have had your day; it is mine now. You do not leave this room until each one has written a poem, no matter how short, which you consider better than mine."

The triers were certainly in a fix. They were two storeys from the ground; the door was big, and the poet seemed to loom up very large before them. They threatened, and coaxed, but to no purpose. Simon was obdurate, and at the end of half an hour he had all the august members of the Board writing poetry for all they were worth.

"You must sign your names, and leave what you have written with me," the young parson informed them.

This they were loth to do, but finding that their captor was determined, they meekly obeyed. When all had finished, Simon collected the papers.

"That will do, gentlemen," he told them, "You may go now, and bring in whatever charge you like against me. I do not care what you say or do. But—" here he paused, and a smile spread over his face, "the very day you bring in your condemnation of me and my poetry, I shall produce yours, and have all the poems published with your names."

All that happened many years ago, and is now ancient history. The Board never reported to the Bishop the proceedings of the trial. In fact, they seemed like haunted men for months afterwards, and whenever they saw any poetry in the newspapers they always glanced at it with fear and trembling lest they should find their own names at the bottom. Just what they said to the Bishop about the trial is unknown. Anyway, the Reverend Simon McBain was never brought to task again for writing poetry.

The Church in Canada

ALGOMA—MOST REV. GEO. THORNELOE, D.D., D.C.L.	Sault Ste. Marie, Ont.
ATHABASCA—RT. REV. E. F. ROBINS, D.D.	Peace River Crossing, Alberta
CALEDONIA—MOST REV. F. H. DUVERNET, D.D.	Prince Rupert, B.C.
CALGARY—RT. REV. W. C. PINKHAM, D.D., D.C.L.	Calgary, Alta.
CARIBOO—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
COLUMBIA—	
FREDERICTON—RT. REV. J. A. RICHARDSON, D.D.	Fredericton, N.B.
EDMONTON—RT. REV. H. A. GRAY, D.D.	Edmonton, Alta.
HURON—RT. REV. DAVID WILLIAMS, D.D.	London, Ont.
KEEWATIN—RT. REV. J. LOFTHOUSE, D.D.	Kenora, Ont.
KOOTENAY—RT. REV. A. J. DOULL, D.D.	Vernon, B.C.
MACKENZIE RIVER—RT. REV. J. R. LUCAS, D.D.	Chipewyan, Alta.
MONTREAL—RT. REV. JOHN C. FARTHING, D.D.	Montreal, Que.
MOOSONEE—RT. REV. J. G. ANDERSON, D.D.	Cochrane, Ont.
NIAGARA—RT. REV. W. R. CLARK, D.D.	Hamilton, Ont.
NEW WESTMINSTER—RT. REV. A. U. DE PENCIER, D.D.	Vancouver, B.C.
NOVA SCOTIA—MOST REV. CLARE L. WORRELL, D.D., D.C.L.	Halifax, N.S.
ONTARIO—RT. REV. W. L. MILLS, D.D., D.C.L.	Kingston, Ont.
RT. REV. E. J. BIDWELL, D.D., D.C.L., Co-Adjutor Bishop	Kingston, Ont.
Bishop of Kingston	
OTTAWA—RT. REV. J. C. ROPER, D.D.	Ottawa, Ont.
QU'APPELLE—RT. REV. MACADAM HARDING, D.D.	Regina, Sask.
QUEBEC—RT. REV. L. W. WILLIAMS, D.D.	Quebec, P.Q.
RUPERT'S LAND—MOST REV. S. P. MATHESON, D.D.	Winnipeg, Man.
SASKATCHEWAN—RT. REV. J. A. NEWNHAM, D.D.	Prince Albert, Sask.
TORONTO—RT. REV. JAMES FIELDING SWEENEY, D.D., D.C.L.	Toronto, Ont.
RT. REV. W. D. REEVE, D.D., Assistant Bishop	Toronto, Ont.
YUKON—RT. REV. I. O. STRINGER, D.D.	Dawson, Y.

MISSIONARY BISHOPS

HONAN—RT. REV. WILLIAM C. WHITE, D.D.	Kaifeng, Honan, China
MID-JAPAN—RT. REV. HEBER J. HAMILTON, D.D.	Nagoya, Japan

HURON

ELECTIONS

Delegates to General Synod.— Clerical, 8 delegates and 4 substitutes— Rev. Precentor Tucker, Dean Davis, Canon Sage, Venerable Archdeacon Mackenzie, Rev. W. J. Doherty, Ven. Archdeacon Richardson, Canon Craig, Rev. Principal Waller, Rev. J. W. J. Andrew, Rev. J. B. Fotheringham, Rev. Prof. T. G. A. Wright and Rev. W. F. Brownlee.

Lay Delegates.—W. F. Cockshutt, M.P., His Honor Judge Holt, R. E. Davis, C. Jenkins, Judge Ermatinger, E. G. Henderson, Matthew Wilson, K.C., J. Ransford. Substitutes—A. H. Backus, O. E. Fleming, K.C., William Baird and Judge Barron.

Delegates to the Provincial Synod— Clerical, 12 delegates and 4 substitutes—Rev. Precentor Tucker, Rev. Canon Sage, Rev. J. W. J. Andrew, Rev. Principal Waller, Rev. J. B. Fotheringham, Ven. Archdeacon Mackenzie, Ven. Rev. Dean Davis, Rev. W. J. Doherty, Rev. Prof. T. G. A. Wright, Ven. Archdeacon Richardson, Rev. Canon Craig, Rev. Canon R. S. W. Howard, Rev. R. J. M. Perkins, Rev. W. F. Brownlee, Rev. F. H. Brown, Rev. Canon T. R. Davis.

Lay Delegates to Provincial Synod— 12 delegates, 4 substitutes—W. F. Cockshutt, M.P., Judge Holt, A. H. Backus, Judge Ermatinger, Matthew Wilson, K.C., C. Jenkins, R. E. Davis, W. H. Moorhouse, E. G. Henderson, Judge Barron, Chancellor Cronyn, J. W. Ransford, O. E. Fleming, K.C., William Baird, C. Hodgins, J. Robb.

EXECUTIVE COMMITTEE

Clerical Representatives, 30 elected— Rev. W. J. Doherty, Rev. Canon Sage and J. B. Fotheringham, equals; Rev. R. J. M. Perkins, Rev. J. W. J. Andrew, Rev. W. H. Snelgrove, Rev. Principal Waller and Rev. T. Dobson, equals; Rev. W. F. Brownlee and Rev. Dean Davis, equals; Rev. Precentor Tucker, Ven. Archdeacon Mackenzie, Rev. Prof. T. G. A. Wright and Rev. Canon Craig, equals; Ven. Archdeacon Richardson, Rev. R. W. Lowe and Rev. C. Miles, equals; Rev. Canon Davis, Rev. L. W. Diehl, Rev. James Ward, Rev. J. W. Hodgins and Rev. Canon Gunne, equals; Rev. H. W. Snell, Rev. S. P. Dobson, Ven. Archdeacon Young, Canon Howard and Rev. W. T. Cluff, equals; Rev. Arthur Carlisle, Rev. W. J. Taylor, and Rev. S. F. Robinson, equals; Revs. A. A. Bice, C. W. Saun-

ders, T. H. Brewin and H. C. Light, equals; R. Perdue and E. C. Jennings, equals; D. W. Collins, H. A. Wright and E. Appleyard, equals; and J. A. Robinson.

Lay Representatives and Substitutes on Executive—A. H. Backus, Judge Holt, W. F. Cockshutt, M.P., Frank Metcalfe, Dr. T. Bradley, Judge Ermatinger, W. H. Moorhouse, Matthew Wilson, R. E. Davis, J. K. H. Pope, Wm. Hanbury, C. Jenkins, A. F. Nash, F. P. Betts, George Graham, J. E. J. Ashton, P. S. Coate, J. F. Roberts, C. Hodgins, E. G. Henderson, Wm. Baird, O. E. Fleming, John Ransford, H. M. Pousette, Col. Fisher, D. H. McKay, Judge Robb, Judge Barron, B. F. Lancaster, John McFarlane, M.P.P., and substitutes W. E. Rispin, Chancellor Cronyn, A. J. Johnston, W. Swaisland, Robert Kerr, R. M. McElheran, Lieut.-Col. Muir, John Hitchins, R. W. Woodruffe, F. W. Sutherland.

MONTREAL

MONTREAL

St. COLUMBA'S

The annual vestry meeting of this Church was held on May 31st, Rev. J. A. Osborne, presiding. The Rector having addressed the meeting on the work of the Church for the year ended, the reports of the wardens; the building committee, and the various guilds were presented and duly accepted. The wardens' report showed increases in the financial receipts as follows: loose collections, 58 per cent.; envelopes, 46 per cent.; special objects, including subscriptions to building fund, an increase of \$1,337.00; the total revenue from all sources being double that for the previous year. The report of the building committee stated that, with the help of a special gift of \$1,000 by a member of the congregation, the site for the new Church had been completely paid for, and as soon as the sale of the land upon which the present Church stands can be effected, it is confidently expected that a loan can be obtained with which the much needed new Church can be begun. The architect's working plans and specifications have been ready for some time, and the farther expansion of the work of the Church is handicapped by the size of the present building.

Mr. J. A. Goodfellow was reappointed rector's warden, and the fol-

lowing were re-elected. Mr. C. O. Thomas, people's warden; Messrs. R. C. Scott and G. N. W. Zwinge, lay delegates to the Synod; Messrs. G. T. Jenkin and R. C. Scott, auditors; and Mr. T. W. Sweeting, vestry clerk. The rector, having retired from the chair, was unanimously voted a 40 per cent. increase in stipend, and a vacation of not less than one month; the stipend of a locum tenens to be paid by the parish.

NEW WESTMINSTER

On Tuesday, June 13th, the official members of the Women's Auxiliary of Vancouver and district, and those of the St. Elizabeth Guild, as well as the St. Mary's Branch of the W. A., were entertained by the Rev. and Mrs. Owen Bulkeley in the beautifully shaded garden of St. Mary's Vicarage; where under the trees and in the natural wooded parts, they sat in groups, thankful to be out of the rays of the fierce sun. Great regret was expressed that the Vicar and Mrs. Bulkeley should contemplate returning to England in September; and as the Vicarage is the property of the Vicar, and might be sold to other than the new Vicar, it was felt what an irreparable loss it would be to the parish, not to have so pleasant a garden to hold their social gatherings in. The members of the St. Mary's Branch of the W. A. also evinced considerable anxiety as to who would take the place of their Vicar, who had guided the gradual growth of the parish from the very first.

NIAGARA

The Girls' Friendly Society Holiday House was fortunate in having beautiful weather for its opening day, Saturday, June the seventeenth. The services were held by the Dean of Niagara, assisted by Canon Howitt. A large number of friends and members of the Society were present and thoroughly enjoyed the afternoon.

After the service, tea was served on the lawn and the House was formally opened for the summer.

The Associate-in-charge will always have a warm welcome for visitors and it is hoped that many will avail themselves of this opportunity and will become interested in the good work of Holiday House, Station 8, Hamilton Beach.

QU'APPELLE

The Bishop has written the following letter to the clergy of the diocese:

The Church Imperial Club,
75 Victoria Street, London, W.C.

Reverend and Dear Brethren:—

I hope to sail for Canada the beginning of August, and I have asked the General Missionary to kindly arrange for Confirmations beginning in September. I am also hoping it will be possible for the Archdeacon of Regina to arrange for a Retreat for the Clergy of the Diocese the end of August or the beginning of September. This will give me the desired opportunity of seeing you all and telling you something concerning the happenings of the last few months. At this time also the Rural Deans of the Diocese will meet in their annual gathering and prepare for the Rural-decanal Conferences. Through the kindness of a friend of the Diocese, Clergy coming from a long distance will only be required to pay half fare: this I trust will enable many to attend and benefit by the Retreat. The travelling expenses of the Rural Deans, through the kindness of S. P. G. will, as usual, be provided.

Again, this year, I am hoping it will be convenient to the head of the Railway Mission to offer the Bishop and

Rural Deans of the Diocese, the hospitality of the Railway Mission House, both for the Retreat, and annual meeting.

The Clergy and people of the Church in England are now preparing for the National Mission, and the Church in Canada is following in her footsteps. Our Retreat will, I trust, prepare us all for a Mission throughout the Diocese during the coming Advent. I suggest that as soon as possible in every parish the people be invited to unite with the Clergy in prayer for God's blessing on their special effort, and be led to expect great results.

Hoping soon to see you all again and unite with you in prayer, Communion and thanksgiving, I am,
Your affectionate Bishop and
Pastor,

M. M. QU'APPELLE.

S. S. SUMMER SCHOOL

The approaching Sunday School Summer School will be held at Fort Qu'Appelle on July 11th, 12th and 13th. All those intending to be present and desiring accommodation are kindly requested to notify the Secretary, S. S. Association, the Synod Office, Regina, at the earliest possible moment.

QUEBEC

LENNOXVILLE

The Summer School was an unqualified success and was attended by sixty-seven delegates, forty-six from Montreal Diocese and eighteen from Quebec. The speakers were Rev. Dr. Rexford, Very Rev. Dean Shreve, who gave a very wonderful series of lectures on St. John's Gospel; Rev. Professor Howard, who dealt with Church History very interestingly; Rev. A. R. Beverly, Rev. R. J. Bradbury, Rev. G. F. Kingston, Rev. J. J. Willis, Rev. J. S. Fee, Rev. P. S. C. Powles, Miss Shaw of Japan, Mrs. Beagley and Miss Sieveright.

TORONTO

TORONTO

The Bishop administered the rite of Confirmation at Hastings on Sunday morning and at Colborne in the evening. From Colborne he went to Port Hope to attend the opening of the Summer School on Monday, returning to Toronto on Tuesday, and then leaving for Coldwater for the consecration of St. Matthias' Church in that place.

St. THOMAS'

Father Michael Kaimakin of the Greek Catholic Church, Petrograd, preached in St. Thomas' Church on Sunday morning. He has been sent to this city by the Orthodox Archbishop of New York to minister to the needs of the members of the Holy Orthodox Church here, of whom there are said to be well over 1,000.

Father Kaimakin outlined his plans for building a Church in this city, and made an appeal to the members of the Anglican body for aid in furthering his project. He has an option on a property at the corner of Royce avenue and Edwin street, and needs another \$1,000 to complete the purchase. Father Kaimakin said he was confident that his Church will be self-supporting after the building has been erected.

Father Kaimakin spoke on the cordial relations that have always existed between the Anglican Church and his own, and said that he hopes to see soon a relationship even closer. He gave an interesting account of his work among the Russian soldiers at Exhibition Camp.

The Bishop Strachan School

THE 49th annual closing of the Bishop Strachan School, which was held on Wednesday afternoon the 21st of June, proved a most enjoyable function. The magnificent stone structure situated on Lonsdale Road in which the activities of the School have been housed during the past year called for many warm encom-



iums. The bright happy faces of the girls reflected the healthy and active life they lead. The excellent programme witnessed the care and thoroughness of the teaching they enjoy, and the Principal testified very heartily to the efficiency and loyal devotion of her able staff. After the programme of music and song His Lordship the Bishop of Toronto spoke a few words being followed by the Very Rev. the Dean of Calgary, after which an address was given by the Principal, Miss Walsh, who said in part,—

"It is a great pleasure to welcome our visitors to the first Prize Giving held in our new Buildings. We are glad that you should see for yourselves that the surroundings in which your children spend eight months of the year have been made as pleasant and as inspiring as possible. Let me give you some account of the school as it is now organized.

"The girls are grouped into 14 Forms. The Lower School is a department by itself under the headship of Miss Rossiter. The little people have separate prayers, separate recreation, separate games and even swimming lessons. There is now a well equipped Domestic Science Department under the direction of Miss Coggs,



where thorough grounding, with practical and theoretical training in household management, is being given. You will see some of the results of the year's work this afternoon. It has been my lot within the last two weeks to eat seven examination luncheons, on the results of which the certificates to be awarded to-day would partly depend. I have fortunately survived the test so well as to be able to sign the certificates and you will soon see them being received by the young cooks.

Closing Exercises of the Forty-Ninth Year

"The gymnasium and the swimming pool have brought other activities into our school life. Those of you who watched the dumb bell exercise and Swedish drill which our girls did in the Arena a few weeks ago will agree that we aim at setting the sound mind in a sound body, and a visit to the swimming pool any school afternoon during the summer term will strengthen that conviction.

Another interesting development of our wider bounds has been the introduction of a Sunday School Training Course. This has been attended by several students and the work they have done has satisfied an exacting standard. Trinity College generously opened its doors to them, and Dr. Boyle and Professor Cosgrave welcomed them to their lectures. Of the 20 papers handed in at the Final Examination fourteen obtained honours. The Pedagogical work was done here and the practical examination in giving lessons to children of selected ages was taken last week. It is hoped that the course begun under such stimulating and favorable conditions will be continued next year and be productive of valuable workers for the Church.

"There are two points about our School I ought to emphasize, for they are points



which bear on the development of the womanhood for which the immediate future is urgently calling.

"1. We are a *Working School*. We are proud here to belong to that category of schools which has been described as 'providing generally solid fare, with Pisgah glimpses of wider plains of knowledge beyond.' We have always done thorough work, and now when women are being called upon to do much work hitherto done by men, the nutritive value of this 'generally solid fare' must be more widely recognized than ever. Early in the New Year the National Union of Women Workers held a conference in London, England. The subject for discussion was 'Women's Share in reconstruction after the war.' I was interested to read how deep down at the roots of girls' education they struck when dealing with so large and unfamiliar a subject. One speaker urged one need in the day school which is now asserting its importance:—'That of more mathematical training to counteract the want of accuracy which in the 'men's professions,' so fast opening to them, is everywhere pronounced their weak point. In Banking, Commerce, Dispensing, or Legal and Inspectorial work, 'Intuition' cannot replace accuracy in noting and stating facts and dealing with figures. Everything that makes for thoroughness and accuracy must, in the face of the future that lies ahead, be intensified rather than relaxed.

"II. On the other hand, and I want to emphasize this, we are not a school that sets out to *overwork* its girls. Each girl is provided with a Time Table for her home work, graded in the Middle and Lower School from an hour and three-quarters to forty-five minutes, as the

younger a child is the less can she work away from the supervision and the assistance that are necessary for the young pupil. Below IV A the time table allows the whole afternoon from one o'clock being free for exercise out of doors. It would strengthen our hands and help your children to quieter nerves and release from 'worry,' if you would enforce these limitations at home and refuse to allow them to be exceeded. The value of the faculty of rapid, concentrated work can hardly be exaggerated, and too many girls are tempted to 'clock' over their lessons and tinker at them when their stronger-minded brothers have done what was required and then set themselves free from all subsequent thought about their work.

"The record of last year offers points of interest. Six girls obtained full and four partial certificates in the Pass Matriculation. Six other girls obtained honors in various groups. Five of these proceeded to the University and there they have this summer obtained satisfactory results of their first year examinations. Several of our girls in response to the call of the Women's Emergency Corps, have entered banks to release men for military service; many of them give up definite days each week to working and packing for the Canadian Red Cross.

"The war has, of course, exercised a strong influence on the character of last year's work—and energies. The Trafalgar Day offering for the British Red Cross amounted to \$116, the later offering for the Patriotic Fund amounted to \$157. This term we joined with two other schools who share with us the same drill mistress and gave a Drill Demonstration in the Arena for the benefit of our Prisoners of War. The result was a joint gift from the three schools of \$1,690 to the Prisoners' Bread Fund. We have taken a special interest in the Convalescent Home established in our old School Buildings in College St., and besides furnishing two small bedrooms there in memory of Nursing Sister Frances Munro (a former pupil), the Domestic Science Class has sent every fortnight a supply of pies and cakes of their own making. Two forms have had Ambulance lessons through the year and the class teaching has had a practical bearing on war. As I went through the examination rooms



last week I found the girls answering questions such as these:—

"Show what comparison could be made between the designs of Napoleon 1805-06 against the coalesced powers of Austria, Prussia, Russia and England, and the aims of Germany in the Great War."

"What is understood in the history of Europe by the terms 'Eastern Question?' Show what different phases this has passed through since 1815."

"Draw a sketch map of the Western Theatre of War putting in the frontiers

of France, Belgium, Luxembourg, and Germany."

"Name five great British trade routes and briefly state what would be the cargoes of the majority of the freight boats on each route."

"Make a list of what you consider to be the first 20 necessities of civilized life. Can everything on your list be obtained



within the British Empire, if so state the part or parts of the Empire in which it is produced?"

"We have formed a branch of the League of Honour in the Upper School and ninety-seven girls have joined it for the duration of the war. To-day's ceremony is also coloured by the war. The prize-winners resolved among themselves to forego their prizes in order that the value of the books may be contributed to the Red Cross, and you will see the prize winners in a few minutes receive certificates testifying to the position they have won, while a cheque to the value of the



relinquished prize is being sent to the Red Cross office.

"I have gone at some length into all this detail of last year, in order to show you that a solid foundation is being laid here for that 'new efficiency' which is to be built up upon the womanhood of the future.

"The future of our girls to-day is a graver, possibly a sadder, certainly a nobler future than has lain before girls for many a generation behind us. The new efficiency is claiming them; for that we have to prepare them, that when their turn comes they may '... build within the mind of Man the Empire that abides.'"

At the close of the meeting in the Hall the guests adjourned to the spacious grounds (which cover some seven acres) and witnessed a very interesting exhibition of Scarf Drill by the junior pupils. After tea on the lawn opportunity was given to visit the different class rooms and inspect the pupils' handiwork. The School, which was established in 1866, commences its jubilee year in September next

NEWFOUNDLAND

Rev. Frank P. Law is returning to the Diocese after a year's furlough in England.

The offerings for the Church of England Orphanage, taken up at the services in the parish of Heart's Content during the Bishop's recent visitation, amounted to about \$240.

Canon Smart, rector of Heart's Content, will preach the Synod sermon at this session.

The proposal of our going into the Canadian Church as a Diocese will not be brought before this session of Synod.

Several of the leading fraternal societies of St. John's have decided to observe Natal Day (St. John Baptist's) in future by a joint Church parade on the Sunday nearest St. John Baptist's Day. A beginning was made this year by attending Divine Service at the Cathedral on Sunday, June 25th, at which service Canon White was the preacher. The offerings were given to the Patriotic Fund.

The parish of Bonavista is trying to raise a fund to enable it to secure the services of a Curate. The parish is altogether too large for one Priest, and it is an injustice to itself not to provide the requirements for, at least, two.

Closing Exercises of Bishop Bethune College, Oshawa

ONE of the "rare" days of June was granted the School, Thursday, June twenty-second, when the exciting "last day" had arrived.

The Closing began by a Choral Celebration of the Holy Eucharist at seven. A pleasing programme was rendered in the afternoon, followed by the distribution of prizes by the Lord Bishop of Toronto.

St. Mildred's College Closing Exercises

ON Tuesday afternoon, June 20th, the closing exercises of St. Mildred's College, Walmer road, Toronto, were held in St. Thomas' Parish House. A short programme was given consisting of a physical culture display by the Kindergarten and choruses by the junior and senior girls. The Valedictory was read by Alizon Hitchman, the winner of the gold cross given by Colonel and Mrs. Marlowe, for the proficiency headship of the school, and of the Rector's Prize, decided upon by vote of the girls, for high principle and general kindness. After the reading of the Principal's report, the distribution of the prizes was made by the Lord Bishop of Toronto, who later spoke a few words to the School. A social hour was then spent, when tea was served by the senior girls.

Among those present were, The Very Rev. Dean Paget of Calgary, the Provost of Trinity College, Rev. Archdeacon Ingles, Canon McNab, Professor Cosgrave,

Personal Mention

WE are glad to know that the Most Rev. Archbishop Matheson, who was confined to his bed through illness last week, is now much better and able to be out again. His Grace was too ill to be present at the opening of Synod and his charge was read by Dean Coombes.

The Bishop of Qu'Appelle is expected to return to Regina towards the end of August.

minster Abbey on Sunday. His theme was, says a special despatch, that the Church was the binding tie of the Empire, which had planted and fostered throughout the Empire those ideals and principles which men had come from all its parts to uphold.

The Rev. C. J. S. Stuart, of St. Chad's College, Regina, who received his appointment as chaplain in January, is now a brigade chaplain with the 2nd Canadian Division and has been at the front now for some weeks. He was able to pay a visit to the 28th Battalion and had a celebration of the Holy Communion on Easter Monday, at which the first batch of St. Chad's students were all able to be present. He is having a very strenuous time, but is in good spirits and writes very cheerfully.

Of the students from St. Chad's who enlisted in October, three are now at the front, and the last news is that the rest of them expected to go almost immediately.

Canon Walsh, rector of Christ Church, Brampton, Ont., and rural dean of Peel, has been appointed Camp Chaplain for the season at Petawawa. At the outbreak of the war Canon Walsh offered his services in whatever capacity they could be used.

Lord Kitchener was for many years a member of the English Church Union.

The Rev. E. Noel Mellish, the chaplain of Deptford, England, who recently won the V.C. for conspicuous bravery at the front, has returned to his parish, and, as was to be expected, has been most enthusiastically received by his congregation. On the Sunday after his return Mr. Mellish baptised thirty-six children, several of whom were given the name of Noel.

The Bishop of Ottawa has appointed Rev. Canon Kittson as missionary of the Ottawa diocese.

The Bishop of Ontario has returned from England.

The Bishop of Quebec left for the Labrador coast on June 20th. He will be gone a month and will visit the entire coast from Harrington to Straits of Belle Isle, a distance of over two hundred miles. There are at present two clergy working on the coast.

The Rev. Fr. Jenks, of the General Theological Seminary, New York, is in Toronto.

Our Old Country Letter

(Continued from page 412)

there would be in the Church's life and even in the national life, if the work of the S.P.C.K. had to be suspended. He had been very much struck with the fact that none of the Society's helpers had begrudged the immense amount of labour entailed by the demand of the Government for the building in Northumberland Avenue. Not only had there been no hesitation but an absolute readiness and devotion.

Preaching last Sunday, the Archbishop of York spoke with enthusiasm of the gallantry of both officers and men in the naval battle. Their devotion and steadfastness came home with special force to him in view of the days he had spent on the ships that have now been lost:—"When I was with them there was but one thought, one desire, in their minds—it was that the long-expected day might come when in their country's service they could meet the challenge of the enemy. They have met it. I see their faces before me now as I speak to you. They have met the challenge without fear and without faltering. They did not hesitate to engage at once a force vastly superior in guns and armour to their own. They held it until it was forced to retire, and then, having done their duty, they died in that grey sea where their bodies are left. Their memories are secure in the

hearts of their fellow-countrymen. God accept them, Christ receive them!" Since these words were spoken, the news of all that they have gained and have averted for England is better, thank God, day by day. The lives given so ungrudgingly were not given in vain.

The Rev. A. G. Parham, precentor of Christ Church, Oxford, and chaplain to the South Midland Mounted Brigade, has been awarded the Military Cross for gallantry at Gallipoli. The Brigade was in the attack on the Turkish position at Suvla on August 21st, when the shrubs on the Anafarta Plain caught fire. Mr. Parham, with the help of his servant, rescued many wounded men, and carried them to a place of safety beyond the reach of the flames. And the following day, obtaining a large number of volunteers from his own brigade to act as stretcher-bearers, he was chiefly instrumental in evacuating the wounded from Chocolate Hill. After the battle he remained with his brigade ten weeks in the trenches, under constant fire, ministering to the wounded and burying the dead, and during the whole time celebrated the Holy Communion early each morning in the trenches—some days in two or more positions. Subsequently he accompanied the brigade in the campaign against the Senussi, on the Western frontier of Egypt.

The Mothers' Union, which I have often mentioned to you, and of which I know there are many branches in Canada, has been holding its anniversary in London this week. In fact the series of meetings and services is still in progress, and drawing audiences which are certainly not reduced but rather increased both in numbers and earnestness, by the troubles of this time.

One of the most interesting pieces of social work in Birmingham is the Street Children's Union. It exists for all that army of children, boys and girls, who run about every large city—ragged, dirty, underfed, and of course wholly undisciplined. The object aimed at is perhaps less directly to make these children Christians than to make them citizens, and the chief method has been the establishment of clubs for street boys and girls in various parts of Birmingham. There are now quite seventy of these clubs. In spite of the Cathedral being the source of its existence, and of one of the Cathedral staff always being head missionary, the Union is not a Church organization. But the work has been a splendid success. We are told that it has helped to lift out of a life that was demoralizing and entirely without promise, thousands of boys and girls; and it has also brought into a share of self-denying social work a large body of old Public School boys and other young men, who probably have in their way benefited from their work in the Union as much as the street children. Unfortunately at this time they are hard hit financially, and a strong appeal has been put out, signed by the Bishop, Sir Oliver Lodge, and other distinguished names.

Annual Retreat for Clergy

THE annual retreat for clergy will be held at Bishop Bethune College, Oshawa, from Monday, August 28th, to Friday, September 1st, 1916. The conductor will be the Rt. Rev. the Lord Bishop of Ottawa.

Cassocks will be worn during the retreat.

The rule of silence will begin with evensong on Monday evening, and end at the close of the celebration on Friday morning.

A collection will be made at the Friday morning celebration to defray expenses and to make an offering to the conductor. Those who prefer to do so, may place their offerings for this purpose in the box at the door of the Chapel. Those who wish to be present, or wish for further information, are requested to write to the Rev. C. Ensor Sharp, M.A., 381 Huron Street, Toronto.

Ordination at St. Chad's College

AN ordination service was held on Trinity Sunday morning in St. Chad's College Chapel, Regina, when six candidates were advanced to the priesthood. The service, in the absence of His Lordship Bishop Harding, was conducted by the Bishop of Edmonton, the Rt. Rev. Dr. Gray. A large congregation attended.

The candidates were presented by the Ven. Archdeacon Dobie, Warden of the College, Rev. Canon Knowles acted as Bishop's chaplain, and Rev. A. E. Burgett as epistolar. Rev. W. H. Adcock, of Govan, also assisted in service.

THE CANDIDATES

The candidates were: Rev. M. C. T. Percivall, of Dinsmore (St. Chad's College); Rev. A. M. Daintrey, of East End (St. Augustine's College, Canterbury); Rev. J. E. Phelps, of Tyvan (St. Chad's); Rev. C. O. Harding of Carnuff (St. John's College, Winnipeg); Rev. R. P. Graham, of Morse (Wycliffe College, Toronto); and Rev. R. C. Gauntlett, of Eyebrow (Wycliffe).

The Up-To-Date Reserve of the West

BY EMILIA HOULTON

Secretary for Indian Work, Calgary Diocesan W.A.

THE Blood Reserve has the largest population in the diocese of Calgary, the Indians numbering eleven hundred and sixty-eight (1,168) persons.

The baptized members of our Church number to-day, two hundred and twenty (220); on May 28th and 29th, the rite of confirmation was administered by the Bishop of the Diocese, when thirteen (13) Indians received this sacred rite, thus the total number of communicants upon this reserve number sixty-two (62).

It was with feelings of joy on Monday, May 29th, that the Rev. S. Middleton received three Indians who were to have been confirmed on Sunday the 28th, but had not arrived for the service, the rains and heavy roads having prevented them reaching St. Paul's Mission in time for the service on Sunday, but they had not lost their desire to join the Church, so they had pushed on, arriving at the mission about ten a.m. on Monday, the Bishop gladly administering the rite of confirmation to them on Monday afternoon, after having satisfied himself that they were indeed in earnest.

A pleasing incident occurred upon their arrival at the Mission, upon entering the office of Mr. Middleton, each Indian laid his duplex envelope containing his promised subscription to the Church upon the table, the fact of not being able to attend divine service on Sunday was no excuse to the Indian for non-giving or not keeping the amount usually given paid up upon the first opportunity.

A vestry has been added to the Church School and an addition to the girls' residence made necessary by the influx of pupils into the school, the cost of which was four hundred dollars (\$400.)

There is now accommodation for seventy (70) pupils and a staff of ten (10). There are sixty-six (66) pupils enrolled, twenty-eight (28) girls and thirty-eight (38) boys.

It is good to know that the standard of classroom work has been higher this last year than ever before and the government agent reports this institution is meeting favour with the Indians; with the advent of the New Year a second teacher was engaged, with the result that more individual work has been accomplished.

Great attention is given to the moral and religious training in the school, for it is fully realized by the principal and teachers that it is only by inculcating the principles of virtue and true religion when in school that we can hope for abiding results when on the reserve. The school has been remarkably free from sickness during the past year, severe cases are reduced to a minimum by the presence

(Continued on page 423)

† The Bishop of New Westminster, the Rt. Rev. A. U. de Pencier, who is now a chaplain at Shorncliffe, preached in West-

Women's Work and Social Service

[NOTE: I deeply regret the omission of a crucial line in the closing sentence of last week's issue. The reading should be,—

—“The honour of the Empire is in the hands of us at home, as well as in the hands of our fighting men. It is safe in the hands of our men: can the same be said of us who are behind the lines? and if not, are we not guilty of betraying the cause . . . ?”]

* * *

OUR working party was just over, and the workers, who had been very busy all afternoon, had broken into little groups, one and another drifting towards the door. Two were talking earnestly, evidently about the heavy casualty lists which have been bringing such deep grief, and such heavy anxiety into so many homes, and yet have filled all our hearts with such a sense of solemn pride.

One of them was evidently questioning why Canadians had been placed in so hazardous a position: my ear just caught a phrase or two,—“Disproportionate share” “Why not English troops?” “Too heavy.”

“O no,” cried the other warmly, “if you want to separate the people or the armies of the Empire,—look how the English troops, British if you like, are fighting in every quarter of the world, on land, besides bearing the whole burden, nearly, of naval service. Think of their tremendous losses.” As she spoke, I recalled a sentence read the day before in the letters of the late Captain A. D. Gillespie, of the 2nd Argyll and Sutherland Highlanders.

“None of us who come out here now in the spring (of 1915), will ever know what those autumn and winter months were like, when we were always fighting against heavy odds, both in men and guns: and there are few enough left to tell: but it is those men and their traditions who have really won at Neuve Chapelle and will win again in these coming months.”

“Think of Gallipoli,” she went on, “and the tremendous losses there, for British as well as Anzac troops, or such an action as this last naval battle of Horn Reef. I remember when Lieut. Colin Gibson came home last summer, his quoting the 4th battalion of the Royal Fusiliers, which went to France at the very beginning and by the first Christmas had only four men left of the original battalion. It had been at Mons, and was one of those which sacrificed itself to save the retreat. And, of course, there have been various regiments which carried on when almost every officer, or literally every one, had fallen. We mustn't get into the way of thinking we've done more than our share.

“And then,” the voice changed, and a deeper note came into it, “after all, what's the good of talking of ‘us and the English,’ as if we were in some way opposed. It's all the same really,—we and the English,—what are we if not bone of the bone, flesh of the flesh; we're the same people,—the same qualities, the same spirit, the same traditions. Of course

there's a difference, because we have had to develop under such different conditions in this big new country, but don't let us ever, ever forget that we are the same people, . . . we are they, they are ourselves.”

* * *

“Good for you!” I thought to myself, and then they had gone, but I had been able to gather that she had handled the situation with a vigour and clearness that left little to be desired. The first speech had been, in all probability, thrown off hastily, not deliberately, so nothing more had been needed. As I walked away, I could not help thinking what a serious disservice to Canada is that spirit, embodied, as it has unhappily been, in some whose high position and responsibility ought to have saved them from such an unworthy view—that our Canadian troops have been set in too many and great dangers, burdened with too great responsibilities and trials. We cannot do a greater disservice to our national self-respect, to our imperial duty and responsibility, and we can scarcely cast more of a reproach upon our splendid and most gallant men, and the spirit in which they have gone out to fight, than by the view that they are bearing too great a share, an unfairly great share, in the Imperial and Allied burden of dangers, losses, responsibilities.

It is the last thought that our men themselves would have.

A member of the First Contingent wrote after St. Julien:—

...“The casualty lists must have come as a great shock. What Canada should realise is that this is just a taste of what England has been having off and on since the beginning. On account of the freedom given to our Eye-witness, and the way he confined himself to the doings of the Canadians, it is apt to be overlooked that many British regiments also did heroic work there, and were more or less wiped out in the process. The English press are only too willing to praise us, and pat us on the back, and it makes us rather hot that the good work of other troops is, comparatively speaking, overlooked. I only hope that the people at home will not lose all sense of proportion . . . our total losses, terrible as they are, are only what Great Britain has every week.”

Another member of the First Contingent, in a similar vein, said:—

“We have been treated to too many bombastic utterances about our ‘gallant Canadians.’ As one who had some experience at Ypres, I want to say that a better soldier than the Old Country man is not bred anywhere, and there are few places where his equal is to be found. Endurance, cheerfulness, gameness and determination are the characteristics required, and no people possess them in a higher degree than those living in the Old Country.”

Before the second battle of Ypres, one wrote:—

“We shall make a big effort to live and fight up to the standard set by the British regulars, of whom all Canadians are proud, and in whom they have tremendous confidence.”

And afterwards, another, in the course of a letter,—

“It was fine to get with the English Tommies. You feel great and safe, as if you were at home, because you know, they are boys of the bull-dog breed, and will fight till the last man drops.”

While a visitor to some of the wounded Canadians, records this impression,—

“Their enthusiasm is roused when you speak of British courage. The only man who would speak of Canadian doings, said simply, ‘We knew what the British expected of us, so we just did our best.’ Their attitude towards their English comrades is that of an admiring younger brother, and as one said, ‘wherever you find a British soldier, from the Old Land or from the Dominions Overseas, there you find a man.’”

And you could multiply many illustrations of what is I believe the typical attitude of the Canadian troops, even as it should be of ourselves. After all, our men are true to their breed, and what more can you say or desire?

* * *

My thoughts, not always very well-disciplined, wandered on, and lighted upon a sentence I had seen recently quoted from the *Westminster Gazette*:

“In a newspaper office everyone becomes painfully aware of the objection which Scotchmen have to the use of the word ‘English’ as applied to the inhabitants of Great Britain. But we had scarcely realised that the same objection is felt by the British from Overseas. Yet we are beaten when we try to think of the appropriate and comprehensive word which would cover the English-speaking race in all the lands over which King George holds sway. *Britisher* offends the ear; *Colonist*, as applied to those in the outlying parts of the Empire, is bitterly resented by the people it is supposed to cover; *Dominionist* is worse still from every point of view. Who will give us the comprehending word which will embrace all, and yet leave no branch of the British race feeling raw at neglect?”

It is surprising, perhaps, yet it is true, that many people do feel and express a similar objection; while Canadians, for instance, of Scotch or Irish descent, very often insist upon being so recognized, Canadians of English descent are content with the fact, and true to their descent, they “do not advertise”; yet some good Canadians there are who glory in nothing so much as in their right,

by virtue of descent and devotion, to the name “English.” Perhaps it is the very absence of clan spirit in the English that has helped to give them their special fitness to be the builders and makers of Empire,—that “English mind” which is the characteristic temper of the Empire,—or Commonwealth as we are beginning to learn to call it,—that “mind” which is characteristic of the greatest Englishman from Alfred the Great down the centuries, and of which Sir Walter Scott, though a Scotsman, and Lord Roberts, though an Irishman, have been among the truest and noblest exponents; the spirit which has taken captive men like Joseph Conrad the Pole, and Henry James the American; the spirit which is able to interest itself in different and even opposing points of view, to find room and freedom for their development and expression, to reconcile to itself so many races and peoples and degrees of development, not overpowering them but giving them play.

* * *

It is this temper and quality which has made England the centre and symbol of the Empire, and the reconciling influence in winning the trust and confidence of so many who are not of her blood. She has taught it, too, to thousands of her sons who are not English in the narrower sense of the word; she has taught it not only to Englishmen, but to Scotsmen, to Irishmen, to Welshmen, and to the sons from overseas, who have become examples of it in themselves and interpreters of it to others.

We cannot claim that all Englishmen understand or live up to this ideal, yet it is this quality which enables them to go into all lands, to study those with whom they dwell, to serve those they rule, to become to subject races the embodiment of law, honour and security, as in our own day has been done in the persons, for instance, of Lord Cromer, Lord Hardinge, Parnell of Bannu, and Lord Kitchener,—and to establish the only Empire that has hitherto been known on earth of which it is possible to say that its service is freedom.

Historically, the noble title, “Eng-

An Investment of Ultra Security

July dividends available for re-investment could not be placed with greater security compatible with a good interest return than is offered in our “Guaranteed Investment.” We will gladly explain the special features of our exceptional investment offer. Correspondence and interviews solicited.

THE TORONTO GENERAL TRUSTS CORPORATION

HON. FEATHERSTON OSLER, K.C., President.

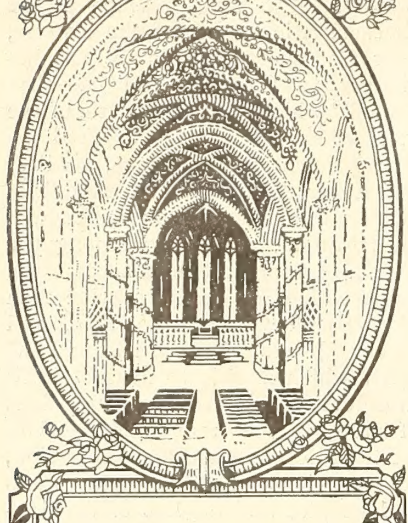
HON. J. J. FOY, K.C., Vice-President. HAMILTON CASSELS, K.C., LL.D., Vice-President.

A. D. LANGMUIR, General Manager.

W. G. WATSON, Ass't General Manager.

TORONTO, OTTAWA, WINNIPEG, SASKATOON, VANCOUVER

Permanent Beauty for Large Interiors



THE larger the interior, the greater need of walls and ceilings that will not crack or crumble; that will retain their first fresh beauty as long as the structure stands.

PEDLAR'S PERFECT METAL CEILINGS AND WALLS

bring to the interior of churches, halls, schools, gymnasiums or any large interior the beauty of costly plaster effects without the nuisance and waste of continual repairs. Safer than plaster or stucco. More beautiful than brick or stone. Pedlar Ceilings and Walls offer a selection of over 2,000 designs and Period styles from which any decorative effect may be secured. Easily put on over plaster or wood on straight or concave surfaces. Each joint fits in snug so it cannot show or come away. You will be delighted with the selection of correct and beautiful designs illustrated in our Complete Ceiling Catalogue C.L. It is free. Write for it to-day!

THE PEDLAR PEOPLE
Limited
(Established 1861)
Executive Offices and Factories
OSHAWA, ONT.
Branches
MONTREAL, OTTAWA, TORONTO,
LONDON WINNIPEG.

land" and "the English," is symbolic of the Empire in a way that, perhaps, no other name and title can be, and the right to it is enthusiastically claimed and cherished by some at least of the Empire's children whose forefathers, for several generations, have not been born within the limits of the Narrow Seas, but in whose thoughts, love and loyalty to the Old Country and to the New, are so indissolubly blended that it is impossible to think of them apart.

* * *

Here is a charming "appreciation" of the Canadian troops, written on his recent visit to the Western Front by the Russian novelist, Nemirovitch-Danchenko:

"They have splendid faces, these Canadians, with a sincere and happy

look. I saw them afterwards at the front, after an ordeal of 48 hours' stay in the trenches; they wore the same expression. One could see the stuff they were made of, the race that is used to relentless fighting with Nature, and can stand cold and hardships of which we in the old world can form no idea. They are excellent shots and walkers, our Siberian fellows, who take aim and shoot a hare through the eye, resemble them. Our chaps, however, are sombre. The quiet of the Siberian forest have made them taciturn. Canadians, on the contrary, have the joy of life in them. They are calm and steadfast in action. They wavered at first under the heavy German fire, but now they form an iron wall, which no fire of the enemy can break. The best quality of the Canadian soldier is calmness in attack. He is not hasty and wastes no energy. The relations between officers and men are touchingly simple and cordial. The officers behave like senior comrades. They share with the men all the hardships of trench life. Where the Canadians are stationed, the Germans have no peace day or night. The enemy has to look sharp, because in spite of all wire entanglements, the Canadians crawl right up to the enemy's trenches, pouring down a shower of bombs, and organize little expeditions, reminding one of the times of Fennimore Cooper."

HONOUR BRIGHT.

Private Baptism

THE subject of Private Baptism is, perhaps, not such a trivial one as might appear at first sight. One cannot be long in the ministry of the Church without being called upon to settle, for himself, at least, when he is justified in administering baptism in private houses, and when he is justified in refusing. There seems to have arisen in later years an inclination on the part of parents to have this Sacrament administered privately, either because it is more convenient or because they do not wish publicity. Often, too, this desire leads to friction between the clergyman and his people—who think, if he holds out against such a practice, that he is, at least, unkind if not stubborn. His position is all the more difficult if his predecessor has been in the habit of yielding in this matter to the people's wishes, or if he is working in a town or city where there is more than one church of his creed and where his brother clergy may not be so scrupulous as he.

Briefly then, here is his position. On the one hand, he has the rubrical direction of the Church to guide him. On the other, he must face the fear of offending his people, or of seeing them go elsewhere to less scrupulous persons.

Before examining this rubrical direction let me, in passing, refer to another matter which bears closely upon our present subject. It is a very common custom to-day to practice what, for want of a better term, may be called *Semi-private Baptism*. By this I mean that many are accustomed to baptize children on a Wednesday or a Friday evening before service, or on a Sunday afternoon after Sunday School, when there is no one present except the parents or god-parents and perhaps a few friends. While this may not be wrong in itself, it does seem as if we were losing sight of the idea, so strongly emphasized by our church, of the public aspect of the Sacrament of Baptism. While it is true that a congregation is not necessary to make Baptism valid, yet it would seem to be an incongruity to receive a child into the congregation if no congregation, in the strict sense of the word, is present. In the case of Private Baptism in houses, if

the child afterwards lives and is brought to the church, it is distinctly stated that it is for the purpose of certifying to the congregation that the child was properly baptized. And certainly the rubrics in the Public Baptismal service point clearly to the fact that it is to be given every publicity, for Baptism is ordered to be administered "On Sundays and other Holy Days when the most number of people come together, as well for that the congregation there present may testify the receiving of them that be newly baptized into the number of His Church; as also because, in the Baptism of Infants, every man present may be put in remembrance of his own profession made to God in his Baptism." While, for the sake of convenience, this rubric is frequently not observed, it would seem that, no matter when a child is baptized in the church, it should be at a time when as many as possible may be got together.

With these introductory remarks, let us turn to the rubrics governing Private Baptism.

The rubrics referred to are as follows:—

"The Curate of every parish shall often admonish the people that they defer not the Baptism of their children longer than the first or second Sunday after their birth, or other Holy-day falling between, *unless upon a great and reasonable cause, to be approved by the Curate.*" "And also they shall warn them, that without like great cause and necessity they procure not their children to be baptized at home in their houses. But when need shall compel them so to do then baptism shall be administered on this fashion."

"And let them not doubt but that the child so baptized is lawfully and sufficiently baptized, and ought not to be baptized again. Yet nevertheless, if the child which is after this sort baptized do afterward live, it is expedient that it be brought into the Church, to the intent that, if the minister of the same parish did himself baptize the child, the congregation may be certified of the true form of Baptism, by him privately before used."

Now, what may be included reasonably under "great and reasonable cause," "great cause and necessity," or "need"?

There can be no question that the supreme or chief cause in the minds of those who framed these directions was "sickness." This is brought out in the fifth rubric above referred to; viz., "yet nevertheless, if the child do afterward live, etc." And here there is no difficulty, although it may be remarked that sometimes one is called upon to baptize a child privately on the assurance by the parent or friend that the child is sick, when there is nothing more the matter than a slight cold or a little colic, which does not prevent the taking of the child out elsewhere.

But is sickness the only cause for administering Baptism privately? Surely not. May not "poverty," in some cases, be sufficient justification, especially during the winter season? Long distance from the church, too, at that time of year, might be considered to furnish "reasonable cause." And further, it might be necessary, as a last resort, in order to prevent the calling in of a minister of another communion, though in this case, it would seem advisable to gather a congregation, if possible, at the house and use the Public Baptismal service. At any rate, whatever causes may be considered justifiable, the fact should be noted that the first rubric in the Private Baptismal service seems to allow a certain amount of discretion to the "Curate," and while this rubric refers especially to the matter of deferring Baptism, yet the second rubric seems to be based on and to refer back to it.

Reference was made above to the use of public service of Baptism in the home in cases where it was, so far as one could judge, impossible ever to get the child brought to the church. This is an important matter for, in such cases, unless this is done, no provision would be made for god-parents and no pledge or assurance given of repentance and faith, or of having the child brought up to lead a godly and a Christian life. The writer remembers working at one time under a rector who was, by virtue of necessity, compelled occasionally to baptize children in their homes, in the distant parts of his parish. Invariably he used the private service,

**MEMORIAL
WINDOWS
ENGLISH
ANTIQUE
STAINED GLASS
LYON
GLASS CO.
141-3 CHURCH ST. TORONTO ONT.**

**THE HOME BANK
OF CANADA** ORIGINAL CHARTER 1854
BRANCHES AND CONNECTIONS
THROUGHOUT CANADA
NINE OFFICES IN TORONTO.

**MEMORIAL
WINDOWS
WILLIAM PAPE
AIRE ST. LEEDS, ENGLAND.**

PURE WATER
FOR HOME OR OFFICE IS A
SAFEGUARD AGAINST DISEASE
Our many satisfied customers say that there is nothing better for making tea or coffee.
The reasonable price will be a pleasant surprise to you.
Phone or Write to-day.
The Tripure Water Co. of Toronto
136 John St. Phone Adelaide 420

Woodington House, Lake Rosseau

HOMELIKE—Cuisine the Best
BEAUTIFUL BEACH
Every Modern Convenience
CHURCH PRIVILEGES—Telephone
Write early to

M. Woods,
Woodington, Muskoka, Canada

though the children so baptized were never afterwards brought to the church, and were never expected to be. On being asked what assurance he had that these children would be brought up in the way of truth, and whether he did not think it right that god-parents should be provided for such occasions, he replied that he had never thought about it.

In conclusion, two questions may be asked:—

1. Why have we any difficulty over this matter?
2. How may we remedy it?

Is not the chief cause simply a lack of uniformity or agreement in dealing with such cases? For instance, if Mr. A. refuses to baptize a child privately because he does not think there is a sufficient reason for going to the house, the retort is made—"Well, Mr. B. will do it. He baptizes in the house." And, alas, this is only too true, for it sometimes happens that Mr. B. is only too glad of the opportunity. Indeed, cases have been known where a clergyman has gone to the home and offered to baptize a child privately,

ALTAR BREAD AND INCENSE made at St. Margaret's Convent, 17 Louisbourg Square, Boston, Massachusetts. Price list and samples on Application. Address SISTER IN CHARGE OF ALTAR BREAD.

CONDENSED ADVERTISEMENTS
RATES: Advertising under this head two cents per word per insertion up to five insertions; over five insertions one and one-half cents per word per insertion. Minimum charge, twenty cents.

BOARDING HOUSES, ETC.
BOARD and Rooms for Business Girls. Rates reasonable. Georgina Houses Association. 106 Beverley Street, Toronto.

NEEDLECRAFT
CHURCH EMBROIDERY of all kinds done by Miss Going. 198 University Ave., Kingston, Ont.

even when the parents had not so requested, and where there was no reason for such a baptism.

2. How may we remedy it?

Here are four suggestions:—

(1) Let all within a certain radius agree upon the matter, and, so far as it is possible, decide when baptisms should be administered privately.

(2) Inquire carefully into every case,

when one is requested to so administer this Sacrament.

(3) Refuse to baptize a child belonging to another parish without first communicating with the rector of that parish, and ascertaining the reason why he was not asked.

(4) Educate the people of your parish to see the reasonableness of administering Baptism publicly rather than in private. In this connection it has been found very helpful to issue a little card containing general instructions regarding Baptism, and to place it in all homes where there are children to be baptized. One of the sections on this card would read as follows:—

"Private baptisms will be administered only when it is impossible, by reason of sickness or other urgent cause, for the child to be brought to the church."

The use of such a card will mean that one will not be asked nearly so often to baptize privately.

If some such suggestions as these were carried out, and if all would take a firm stand in the matter, we would soon find that the occasions for private administration of Baptism would be considerably lessened.

R. A. H.

The Up-To-Date Reserve of the West

(Continued from page 420)

of a good residential nurse. Outbuildings are regularly disinfected. This school takes the lead in Southern Alberta in matters appertaining to recreation, inter-collegiate games are played annually with the neighboring white schools.

The gymnasium is a source of strength to the institution, one of the school boys—silver medallist—now ranks as instructor. The girls have won great distinction with the Indian clubs and the physical drill and together with the exercise in the gymnasium has made a remarkable improvement both in their physique and health generally. The girls are taught domestic science by a competent teacher. The boys are instructed in all the rudiments pertaining to the practical side of agriculture.

The farming operations for 1915 were very successful. To give an idea of this side of the work and its results, the following table has been given, twenty (20) tons green oats, five (5) tons alfalfa, twelve (12) tons potatoes, five (5) tons turnips, one (1) ton carrots, and smaller vegetables, five hundred (500) cabbages, three thousand and ninety-one (3,091) gallons of milk, four hundred and one (401) pounds of butter.

This is the product of the school farm alone and which shows to us how much the school is doing towards its own self-support; there are fifty (50) acres of land now under cultivation.

A most impressive service was held over the body of Albert Mountain Horse, an ex-pupil of St. Paul's School who joined the first contingent which left for the front at the outbreak of the war. He returned invalided and died before reaching home. The body was buried in the Mission Cemetery with military honours.

A public subscription has been raised amounting to one hundred and fifty dollars and a beautifully designed memorial window has been ordered and is to be placed in the east end of St. Paul's Church in memory of the brave Indian warrior. The window, which was designed by the Rev. S. Middleton, shows David as a shepherd boy with his sling going forward to slay the giant Goliath, David afterwards becoming a King—it represents to the Indians how Albert Mountain Horse came into the school as a raw boy from the camp, and grew up to be a soldier and officer of the King of the British Empire.

A very welcome and interesting item of news came to hand after the vestry meeting held on March 6th, namely, that the vestry has now decided to start the ball of the principle of independence rolling by passing a resolution to pay ten

dollars per month towards the support of their parish priest. This is indeed a forward movement for the Indians as by doubling that amount for the next three years the parish might be self-supporting by the year 1919. There is a new church being erected at Bull Horn and is almost completed, this will fill a long felt want, as it is being erected in a well settled district; the children of the Pro-Cathedral Sunday School, Calgary, have presented a pair of brass vases to this church and have also contributed the sum of three dollars towards a carpet.

(To be continued)

Review of Books and Magazines

Because I Am a German, by Hermann Fernau. Edited with an Introduction by T. W. Rolleston. Authorised Translation from the German. New York, E. P. Dutton & Co.

Written by a well known German, now resident in Switzerland, this book repeats and emphasizes the arguments of the now famous "I Accuse," pointing that the various attempts made in Germany to answer the indictments found therein of the German Imperial policy have evaded the points at issue and contented themselves with abuse of the anonymous author.

My Fourteen Months at the Front. An American Boy's Baptism of Fire, by William J. Robinson, Illustrated, Toronto: McClelland, Goodchild & Stewart. Price, one dollar.

A brightly written and very readable account of the author's experiences with the British Army in Flanders. This book gives many vivid pictures of what life at the Front really is. Though the writer is in full sympathy with the Allies, as an American he naturally takes a somewhat independent standpoint. Incidentally he shows that our Canadian troops have made a distinct impression on the Germans and are recognised as fearless fighters who have to be reckoned with.

Samaritan Mary, by Sumner Locke. Illustrated by James O. Chapin. Toronto: McClelland, Goodchild & Stewart.

A pretty love story of the domestic type with a capable great-hearted woman controlling events. There are some good country types among the characters. Though rather long drawn out, this book should give pleasure to the girl readers for whom it is evidently written.

The Treasury, June 1916. A. J. Palmer & Sons, London.

A number of the usual excellence, with an outstanding article, "Vae Victoribus," by Agnes Egerton Castle, dealing with conditions in Belgium under German Rule.

The Nineteenth Century, June 1916. Spottiswoode, Ballantyne & Co., London.

Among the many valuable articles in this number we should like to mention specially "The Resurgence of Russia" by Robert Machray, and "Some Causes of Misconception, the impressions of an English Resident in Paris," by Charles Dawbam. The Irish Question is dealt with from various standpoints by different writers. There is an excellent article on "Education after the War," by A. C. Benson. Indeed many of the articles deal with after the war problems. We hope this is prophetic and that the end is really in sight—but we doubt.

RECEIVED AND RESERVED FOR FUTURE NOTICE

The Virgin Birth of Jesus, a critical examination of the Gospel Narratives of the Nativity, and other New Testament and Early Christian Evidence and the alleged influence of heathen ideas, by Rev. C. H. Box, M.A., Lecturer in Rabbinical Hebrew, King's College, London, Hon. Canon of St. Albans, with a foreword by the Lord Bishop of London. Sir Isaac Pitman & Co., London and New York; price five shillings.

The Constructive Quarterly, June, 1916. George H. Doran Company, New York.

VACATION TOUR \$47.00
INCLUDING MEALS & BERTH

800 MILES OF WATER WAY

NIAGARA TO THE SEA



Through Nature's Fairyland

This grand tour from Niagara to the Sea is one continuous round of pleasure and comfort. The constant change and grandeur of the scenery add wonderful inspiration to the voyage. The awe-inspiring cataract of the Niagara; the inland-sea voyage across the vast bosom of Lake Ontario; the wonderful labyrinth of the Thousand Islands; the buoyant exhilaration of "shooting the rapids," called by some the crowning feature of the trip; the mighty St. Lawrence with its picturesque landscape; quaint old Quebec with its rugged cliffs, capped by the famous Citadel; the summer rendezvous of society—Murray Bay; the village of Tadoussac, rich in historical association; and then, the great Saguenay River trip through the rugged Laurentian mountains. The grandeur of all these wonders of nature leaves an indelible impression on the memory and makes the most enjoyable vacation tour conceivable. The perfect appointments of our palatial steamers ensure absolute comfort for passengers.

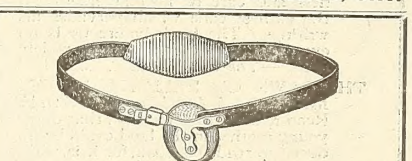
The tour may be started at any point. Shorter tours at proportionate rates.

For fuller description of this wonderful voyage write for our booklet or enclose 6c. in stamps to cover postage on the profusely illustrated book, "Niagara to the Sea."

The Canada Steamship Lines Limited
46 Yonge St. Toronto, or
95 R. & O. Bldg., Montreal.

RIDER AGENTS WANTED

In every community to ride and exhibit a sample 1916 Hyslop Bicycle.
10 DAY'S TRIAL. If owner is not entirely satisfied after riding any Hyslop Bicycle 10 days it can be returned and money will be promptly refunded.
TWO CENTS is all it will cost to write us a postal and we will mail free, postpaid, catalogue and colored art folder showing complete line of bicycles, tires and supplies and particulars of most marvelous offer ever made on a bicycle. You will be astonished at our low prices and remarkable terms. **MAKE MONEY** taking orders for Bicycles, Tires and Sundries. **DO NOT BUY** until you know what we can do for you. Write to-day. **HYSLOP BROTHERS, LIMITED**
DEPT. 11 TORONTO, ONT.



RUPTURE

For 50 years we have studied this painful affliction, and have tested and examined every known appliance for its relief. No wonder, backed by improvements of our own invention and manufacture, we have achieved a wonderful measure of success in fitting trusses. Our trusses are easy and comfortable to wear, and are, moreover, guaranteed to retain the rupture.

Headquarters for Crutches.
AUTHORS & COX
Helps for the Afflicted
135 Church Street Toronto

75-H

Your Food is Safe When Old Dutch Cleans the Refrigerator



Brobst Forestry Co. Tree Experts

Pruning, Spraying, Treating, Chaining, Transplanting, Taking Down, Agricultural Blasting, etc.

Office: 39 Hilton Avenue, Toronto
Phone Hillcrest 1603



We make GOOD CLOTHES

Try Us On Your Spring Order
College and Choir Gowns as well

Senior Bros.
768 Yonge St. - Phone N. 768

Established over 30 Years Phone North 331
Hopkins & Burgess Co. UNDERTAKERS
Private Chapel Private Mortuary
529 Yonge Street.
COLIN E. BURGESS, Managing Director
Motor Equipped or Horse-drawn Vehicles

Bicycle Supplies

Best Tubes, guaranteed fifteen months, \$1.25; Covers \$1.50; Mud Guards 50c. pair; Foot Pumps 50c.; Spokes 15c. dozen; Frame Pumps 50c.; Pedals 75c. pair; Wrenches 15c.; Cyclometers \$1.00; Bells 15c.; guaranteed Saddles \$1.50; Tool Bags 40c.; Locks 25c.; Handlebars complete \$1.50; Front Wheels \$1.50; Coaster Brake Wheels \$4.50.

McLEOD'S 179 & 181 KING ST. WEST
PHONE ADELAIDE 1582

STAMMERING

or stuttering overcome positively. Our natural methods permanently restore natural speech. Graduate pupils everywhere. Write for free advice and literature.

THE ARNOTT INSTITUTE
BERLIN, CANADA

Bishop Strachan School
College Heights Toronto

FORTY-NINTH YEAR
A Church Residential and Day School for Girls.

New buildings—Beautiful healthy situation, with 7 acres of playing fields.

Junior School to Matriculation Course. Household Science, Music, Painting.

President, The Right Rev., The Lord Bishop of Toronto.
Principal, Miss Walsh, M.A. (Dublin).
Vice-Principal, Miss Nelson, M.A. (Trinity College).
Head Mistress, Junior School, Miss A. M. V. Rosseter (Higher Certificate National Froebel Union), late of Cheltenham Ladies' College.

FOR CALENDAR APPLY TO THE BURSAR

CLEMENT'S COLLEGE

FOR BOYS
Residential and Day School
NORTH TORONTO, ONT

Boys prepared for the University, Royal Military College and for business.

For information apply to
REV. A. K. GRIFFIN, Principal.

HILL CROFT SCHOOL

BOBCAYGEON, ONTARIO
(85 Miles North of Toronto on C. P. Ry.)

A thorough preparatory school for boys between the ages of 8 and 15 years, where the culture of mind and body is considered equally essential. To insure individual attention, the number of pupils is limited to 25.

BRACING, HEALTHY CLIMATE
IDEAL COUNTRY SURROUNDINGS
FOOD THE VERY BEST QUALITY
PURE WATER, MODERN BUILDING
SANITARY PLUMBING

The charge for tuition, residence and laundry is \$400.00 per annum. References given and required. Prospectus furnished upon application.

W. T. COMBER, B.A.
Wadham College, Oxford, Head Master

GlenMawr
• 651 SPADINA AVENUE •
TORONTO

RESIDENTIAL AND DAY SCHOOL FOR GIRLS
Principal - MISS J. J. STUART
(Successor to Miss Veals)
Classical Tripos, Cambridge University, England.

Large, well-ventilated house, pleasantly situated. Highly qualified staff of Canadian and European teachers. The curriculum shows close touch with modern thought and education. Preparation for matriculation examinations. Special attention given to individual needs.

Outdoor Games
School Re-Opens September 14 New Prospectus from MISS STUART.

Books You Should Read

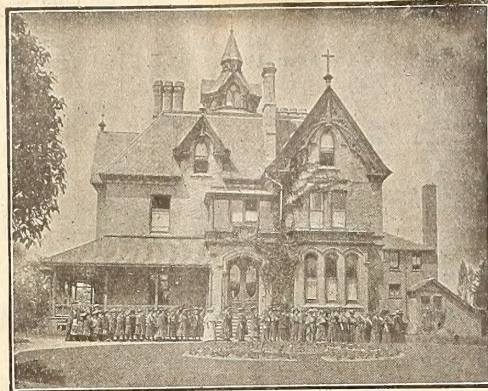
THE RESURRECTION AND THE LIFE—Readings for the great Forty Days of Whitsuntide, arranged by Agnes L. Illingworth, with a preface by Rev. Henry Scott Holland, twenty-six full page illustrations. 75c.

THE HOLY CATHOLIC CHURCH: THE COMMUNION OF SAINTS. A Study in the Apostles' Creed. By Rev. Henry Barclay Swete. "Anything which comes from the pen of Dr. Swete is worthy of serious consideration, if only for the acknowledged thoroughness and care of his scholarship and the earnest tone which pervades his writings. The book before us is no exception, and deserves to be widely read."—*The Challenge*. \$1.00

THE DAWN OF RELIGION IN THE MIND OF A CHILD. By Edith E. Read Mumford. "We wish that every young mother in the land could be induced to read this book, for it is, without exception, one of the most fascinating and helpful books on the subject we have seen. . . . Parish priests and, indeed, all who have to deal with children, should make a point of studying these pages; they will learn many things of eternal value."—*Church Times*. 50c.

THE TREASURY. Published monthly. The Church Family Magazine. Contains each month well-written and interesting articles. Annual subscription, \$1.80 N.B.—Please add 10% for postage.

These may be obtained from
CHURCH LIFE, LIMITED
7 Queen Street East, Toronto



BISHOP BETHUNE COLLEGE

Oshawa - Ontario

Visitor:
The Lord Bishop of Toronto
A Residential School for Girls

Young children also received. Preparations for the University Arts Department. Toronto Conservatory degree of A. T. C. M. Healthful situation. Outdoor games. For terms and particulars apply to the Sister-in-charge or to the

SISTERS OF ST. JOHN THE DIVINE
Major St., Toronto

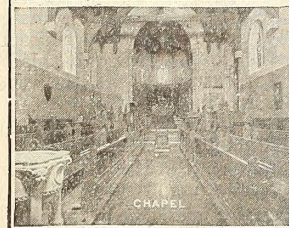
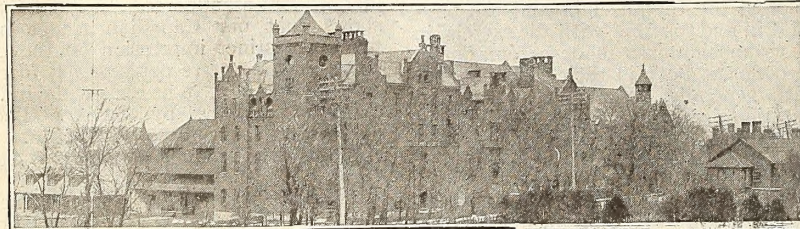
UNIVERSITY OF TORONTO TRINITY COLLEGE

FULL COURSES IN ARTS AND DIVINITY
Leading to the B.A. Degree and to the B.D. and D.D. Degrees

The excellent Staff of Trinity College and the whole resources of the University of Toronto, with many exceptional advantages, are open to Students of the University of Toronto, who enroll in Trinity College. Students of Trinity College achieve notable successes in the examinations of the University of Toronto every year. Correspondence invited from students looking forward to Holy Orders; also from those preparing for Law, Medicine or Teaching. A Residential College of 60 years' standing. Now Federated with the University of Toronto.

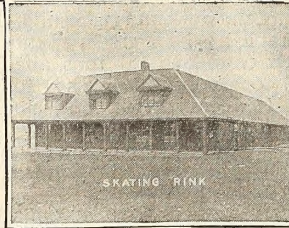
For Calendar and Illustrated Booklet, address

REV. DR. MACKLEM
TRINITY COLLEGE TORONTO



Trinity College School

PORT HOPE, ONT.
For fifty years the leading Church Boarding School for boys in Canada.



For prospectus apply to the Headmaster, REV. F. GRAHAM ORCHARD, M.A., C.M.E. Next term commences Sept. 13th.



PEACE

MORRIS AND BURNE-JONES MEMORIAL WINDOWS

THE MOST BEAUTIFUL STAINED GLASS IN THE WORLD

MORRIS & COMPANY, LTD.
449 OXFORD STREET
LONDON ENGLAND



VICTORY

THE MERCHANTS BANK OF CANADA

ESTABLISHED 1864

Paid-Up Capital, \$7,000,000 Reserve Fund, \$7,250,984
206 BRANCHES IN CANADA

General Banking Business and Savings Department at all Branches. Deposits of \$1 and upwards received, and interest allowed at best current rates.

STAINED GLASS
MEMORIAL WINDOWS.
designs & estimates on request
specialists for sixty years

ROBT M'CAUSLAND & LIMITED
141-3 SPADINA AVE TORONTO

ST. AUGUSTINE

(Registered)

The Perfect Communion and Invalids' Wine
Prices F.O.B. Brantford, cases (qts.), \$5.50;
Montreal \$6.00; Halifax and St. John, N.B., \$6.50;
Winnipeg to Victoria, \$6.50, pints \$1.00 extra.
List of agents from Halifax to Victoria and Booklets on application.

J. S. HAMILTON & CO.
Manufacturers and Proprietors
BRANTFORD AND PEELE ISLAND, ONT.

NEW BOOKS

"LIFE'S JOURNEY"
By H. H. Montgomery, D.D.
A book for encouragement. Net 90c.

"DISCOVERY AND REVELATION"
By H. F. Hamilton, D.D.
A study in comparative religion. Net 90c.

"BETWEEN THE LINES"
By Boyd Cable.
One of the best books printed on the War. Net \$1.35.

"THE GLAD TIDINGS OF RECONCILIATION"
By Right Rev. A. E. Knox, D.D., Lord Bishop of Manchester.
\$1.35

Upper Canada Tract Society
JAMES M. ROBERTSON, Depositary
2 Richmond St. East Toronto

SAFE SAVING

This Corporation is the most extensive Land Mortgage Company in the Dominion, and one of the oldest, largest, and strongest financial institutions in Canada or the United States. Its exceptionally strong financial position constitutes it an unusually safe

Depository for Savings.

The Corporation does not do a speculative business of buying and selling stocks and bonds. Its investments are chiefly in first mortgages on improved real estate, in the selection of which has been brought to bear the "expert knowledge" gained by more than sixty years of experience.

You will enjoy absolute freedom from anxiety if your savings are entrusted to its keeping. At the same time, they will bear as high a rate of interest as is consistent with absolute safety of the investment.

Paid-up Capital \$6,000,000.00
Reserve Fund 4,750,000.00
Investment 33,546,242.74

Canada Permanent Mortgage Corporation
TORONTO ST., TORONTO
ESTABLISHED 1855